A

MANUAL

OF

THE SALEM DISTRICT

IN THE

PRESIDENCY OF MADRAS.

COMPILED BY

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PREFACE.

THE delay in the publication of this Manual is due to the famine and the time occupied in passing such a lengthy work through the press.

When the materials for Volume I were being collected, the Taluk notices, which form Volume II, gradually grew into shape, and, thinking that they might perhaps interest District Officers, I obtained permission from the Board of Revenue to depart from the usual scheme sanctioned for District Manuals, and print them as a separate volume.

Some of the statistics in Volume II must be received with caution; notably those with regard to produce and exports and imports: they were the best available at the time, and, when the sources for compiling such information have improved, it might be worth while to correct them for an average year, when it would be possible to deduce from them a fair estimate of the condition of the ryot classes.

Having served some ten years in the Salem District, and taking a deep interest in the people, the cultivating classes especially, I gave particular attention to the Revenue History of the district, and I venture to think that Chapter V, Volume I, is unique as a history of the gradual development of an Indian district. I have treated the subject at greater length than has been accorded to it in any of the other Manuals, and if this chapter assists beginners in obtaining a clear view of the genesis and growth of the Madras Revenue system, my labour will not have been thrown away. The district is a fair representative district, containing as it does both Zamindari, Mitta, and Ryotwari tenures: other tenures, such as Shrotriems, Jaghirs, Inams of various kinds, coffee-planting pattas, hill assessments, Izaras and sub-leases, are also numerous. The district is fortunately free from those complications, arising from Mirasi right, as regards land tenures and village offices which are so productive of difficulty in Chingleput and elsewhere.

In writing the earlier portion of the Revenue History I have borrowed freely from Mr. Dykes' "Salem, an Indian Collectorate" It is remarkable how, writing when he did, Mr. Dykes grasped and portrayed the burning question which District Officers were then compelled to face; and the results of Mr. Brett's *Taram Kammi* reduction showed clearly how correctly Mr. Dykes had gauged the position The arrangement of

Mr. Dykes' book is, however, open to exceptions; passages which ought to be read together are sometimes separated by a hundred pages, and his great familiarity with the subject which he was treating prevented him occasionally from seeing that his meaning would not be as clear to his readers as it was to himself.

For the materials of fully one-third of Chapter V, Volume I, I am indebted to the ability and research of M. R. Ry. Venkata Subba Rao Garu, the Huzur Sheristadar of Salem, and I cannot sufficiently acknowledge my obligations to him.

To the Reverend Thomas Foulkes the student of Indian antiquities is indebted for two magnificent monographs: the first, Chapter I, Volume I, treats of the Ancient History of Salem; and the second, an Appendix to Volume II, is a discussion on certain Shasanams in which the district is directly or indirectly interested. In the very first rank of Indian Antiquarians, Mr. Foulkes has made the treatment of an obscure and little understood subject a labour of love, and I am much mistaken if his contributions to this Manual are amongst those writings which posterity will suffer to be forgotten. I venture to deprecate Mr. Foulkes' decision on two points. The claims of Chera to any portion of Salem have been put completely out of court by Mr. Foulkes. There is probably but one person—Dr. Caldwell—in Southern India who is capable of encountering Mr. Foulkes on this ground, and as Mr. Foulkes (page 15, Volume 1) has most courteously thrown down the glove, it is to be hoped that, if a word is to be said on behalf of Chera, Dr. Caldwell will say it. In this connection it seems to me that Mr. Foulkes is perhaps inclined to allot too much weight to the "Kongu Chronicle," from its nature a partizan exhibit. I also am of opinion that Mr. Foulkes (pages 377-8, Volume II) is unduly severe on the claims of Udayendram to be identified with the Udayenda-Chaturvedi-mangala and Udayachandra Mangalam of the Shasanams. From sections of subsoil which I have seen on the present left bank of the Pālār near Vāniambādi I am inclined to think that the river has changed its course and that Udayendram may once have been on the south or right bank of the river. Looking at the sudden bend which the river takes some miles above Vāniambādi it would seem probable that the river has eaten a new path for itself on the southern side. The slope of the land from the Māda Kadapa hill would favour this action, and, to any one who remembers the heavy floods of September 1874, when a large portion of the town of Vāniambādi fell into the river as the erosion of the right bank was accelerated, the change in the bed of the river, which Mr. Foulkes regards as so improbable, will appear to be very intelligible.

All the protective works constructed since 1874 have been designed specially to counteract this tendency of the river to eat away its right bank. I do not, however, venture on any of these points to put my opinion in competition with that of Mr. Foulkes. I merely call attention to them in case some person better qualified than I am to speak on the subject should have anything to say on the other side. I have to apologise to Mr. Foulkes for the spelling of Bārahmahal in Chapter I, Volume I, which was altered to conform to that adopted in Chapter II (*vide* Glossary *sub voc.*).

I have to thank Surgeon-Major R. E. Pearse for his interesting contribution on the health of the district. This was written without proper books of reference at hand and was, I believe, partly revised by one of the writer's numerous successors in office. When, therefore, in topographical or statistical matters Dr. Pearse's text was at fault, I have taken the liberty of pointing this out in the notes. If the views taken by the learned writer as to the genesis of guinea-worm are correct, they will form a valuable contribution to the literature of progressive evolution. A process, somewhat analogous to that surmised in regard to guinea-worm, has been observed in the case of certain ascidians when transported to a strange habitat on the Mexican Plateau.

Mr. R. Bruce Foote has found time, in the midst of his other heavy duties, to contribute an article, full of interest, on the geology of the district. I have also in other places borrowed, not always acknowledging the source of my information, from Volume IV of the Memoirs of the Geological Survey, in which the results of Mr. King's and Mr. Bruce Foote's researches into the geological conformation of the district have been embodied.

From my friends Mr. E. Keys and Mr. Hill of the Government Press I have received the greatest kindness and courtesy. A novice to the operations of the printing office cannot fail to be struck with the wide range of subjects which seems to be familiar to those who preside over this important department: from an undecipherable technical term in geology to a doubtful chemical symbol or a quotation from George Sand, nothing seems to present any difficulty to these gentlemen and their subordinate staff.

I must disclaim responsibility for the piebald spelling of proper names which is to be found in these pages. With the one exception above noted, Mr. Foulkes has followed the system of transliteration of which he approved. In the rest of the work, as the *personnel* of the Board of Revenue changed, so the views of the Board as to spelling changed and have been followed.

It has not been found possible to supply all the details which a District Manual map ought to contain on a lithographed sheet on a scale of 8 miles to the inch. The map has therefore been prepared on a scale of 4 miles to the inch, and must be cut and mounted before use. I should mention that when it was prepared there was no satisfactory record available as to the position or revenue of irrigation works either in the District Engineer's or the Collector's Office. There are some errors, therefore, in the text; these will be found mostly in the Āttūr Taluk.

VELLORE,
20th December 1882.

CONTENTS.

VOL. I.—THE DISTRICT.

CHAPTER I.

	Page
History, Ancient	1—48

CHAPTER II.

History, Modern	49—80

CHAPTER III.

Description and Details of Interest.

Latitude and Longitude	81
Area	*ib.*, 82
Topography	82 *sq.*
Soils	91 *sq.*
Geology	95 *sq.*
Meteorology	108 *sq.*
Health	119 *sq.*
Famines, Droughts, &c.	124 *sq.*
Floods	129
Population	*ib. sq.*
Wages	142
Industries and Trade	*ib.*
Use of Accumulations	*ib.*
Agriculture	145 *sq.*
Fauna	153
Chief Towns	*ib.*
Revenue	*ib.*, 154
Emigration	154
Weights and Measures	*ib.*

CHAPTER IV.

Departments.

Abkari	159, 160
Department of Public Works	160
Ecclesiastical	*ib. sq.*
Education	173 *sq.*
Forests	175 *sq.*
Jails	190 *sq.*
Local Funds	192 *sq.*
Magisterial, Civil, and Revenue Courts	197 *sq.*
Medical	199

	Page
Municipal	199
Police	*ib.*
Post Office	*ib. sq.*
Public Institutions	203
Railway	*ib.*, 204
Registration	204
Remount Depôt	*ib.*
Telegraphs	*ib.*
Settlement	*ib.*
Survey	*ib.*

CHAPTER V.

REVENUE HISTORY.

The first Collector	206
Read and Munro, characters of	207
Position of affairs when they took charge	208
List of Collectors from 1790 to 1882	209
Temporary employment of Mr. Kindersley	210
Extent and Revenue of the District in 1792	*ib.*
Revenue History of the District divides itself into four progressive stages	211
Acquisition of Bālaghāt	*ib.*
Divisional charges into which the District was partitioned	*ib.*
Read's first Jamābandi and Kaulnāma	212
Method adopted by him to discover the value of the Districts	214
Guided in results sought to be obtained by Tipu's collections	215, 238, 297
Lease for five years proposed	215
Read determines first to survey and assess the District	*ib.*
Varying views as to leases	216 *sq.*
Read's Proclamation. The ryots' Magna Charta	220
Further details as to survey and assessment	227 *sq.*
Variations in quality of work done by Read and his assistants	229
Germ of ryotwari settlement developed	230
Controversy regarding the same	*ib. sq.*
Board had desired a system of quinquennial leases	239
Distribution of Taluks	240
Redistribution of Taluks	241
Payment of village servants	*ib.*, 242
Read's Survey, particulars relating to	243 *sq.*
Colonel Read's report	247 *sq.*
Varying modes of survey and assessments adopted by Read's assistants	269 *sq.*
Read's criticism of MacLeod's excessive assessments	276 *sq.*
Classification of lands	281
District parcelled between two Collectorates	282
Captain MacLeod's Collectorate	*ib.*
Reunited into one district	283
Mr. Cockburn's Collectorate	*ib.*
Formation of Mittas	*ib.*
List of Mittas in Talaghāt	284 *sq.*
Distribution of Taluks	287
Taluks revised	288
Permanent settlement in the Bārahmahal	288
List of Mittas formed in the Bārahmahal	289 *sq.*
Mallapādi and Bālaghāt escape the permanent settlement	293
Survey and settlement of the Bālaghāt	294
Mr Kelso's circular to his Surveyors	*ib.*

	Page
Tarams and assessment	296, 297
Assessment raised so as to square with the revenue collected by Tipu	297
Didanna addition	ib.
Bālāghat and Bārahmahal amalgamated with Salem so as to form the present district	ib.
Mr. Hargrave appointed Collector	ib.
History of the Zamindāri system, its rise and fall	ib. sq.
Mismanagement during Mr. Hargrave's Collectorate	323
Mr. Sullivan's report	ib. sq.
Principal incidents of Mr. Hargrave's Collectorate	342 sq.
Mr. M. D. Cockburn appointed Collector	344
Question of heavy assessments raised	ib. sq.
Kāul (cowle) tenure	347
Kaul really a remedy against over-assessment	ib. sq.
Matters of interest in Mr. M. D. Cockburn's Collectorate	349 sq.
Kaul and its workings in connection with over-assessment further considered	364 sq.
Mr. Orr appointed Collector	373
Chief incidents in his Collectorate	374 sq.
Mr. Gleig appointed Collector	391
Subject of Kaul further considered	ib. sq.
Mr. Gleig's Hukumnāmās	393 sq.
Changes in administration of Hill Revenues	404 sq.
Mr. Lockhart's Collectorate	412
His proposals regarding the Javādi and Yēlagiri Hills	413 sq.
Mr. Phillips' Collectorate	417 sq.
Mr. Brett's Collectorate	419
The Taram Kammi or reduction in the rates of the old survey assessment of lands	420 sq.
Financial results of the Taram Kammi	428, 429
Other items of importance in Mr. Brett's Collectorate	429—444
Mr. Arbuthnott's and Mr. Pochin's Collectorate	445 sq.
Mr. Longley's Collectorate	450
The new settlement	451—473
The Famine and sequel of the new settlement	473 sq
The Kāvēri channels	476 sq.
Other items of interest in Mr. Longley's Collectorate	485 sq.
The last census compared with that of 1871	488

APPENDIX.

No. 1.—Statement showing the Number of Villages and Hamlets in the District of Salem as they stood in Fasli 1288	491
No. 2.—Statement of Population arranged with reference to Caste, according to the Census of 1871	492
No. 2A.—Statement showing the Male Population arranged with reference to Occupation according to the Census of 1871	493
No. 2B.—Statement showing the Number of Houses, Population and Cattle in each Taluk in the District of Salem	494
No. 3.—Statement of Rent Roll for Fasli 1286 in the District of Salem	ib.
No. 4.—Statement showing the different Sources of Irrigation used for irrigation purposes in the District of Salem for Fasli 1286	495

Page

No. 5.—Statement showing the Rainfall for a series of Ten Years in the District of Salem 497
No. 6A.—Price List per Garce of the Staple Crops, &c., of the Salem District from Fasli 1218 to 1278 498
No. 6B.—Statement showing the Prices of Grain for a series of Ten Years in the District of Salem 499
No. 7.—Statement showing the Particulars of Cultivation, &c., for a series of Ten Years 500
No. 8.—Statement showing the Particulars of the several Tenures other than Ryotwari for 1288, Salem Division 501
Abstract of No. 8 505
No. 8A.—Statement showing the Area under the principal Crops cultivated in Fasli 1882 506
No. 9A.—Statement showing the Collections under the several Heads of Revenue in the District of Salem for a series of Ten Years .. 507
No. 9B.—Statement showing the Beriz in the District of Salem of the several Faslis from the commencement of British rule .. .. *ib.*
Nos. 10, 11, 12, 13.—*Nil.*
No. 14.—Statement showing the Number and Value of Suits disposed of in the Civil and Revenue Courts for a series of Ten Years 514
No. 15.—Statement of Persons tried, convicted, and acquitted, and of Property lost and recovered for a series of Ten Years 515
No. 16.—Statement showing the Expenditure on Public Works from Imperial and Provincial Funds for the last Five Years 517
No. 17.—Statement showing the Receipts and Expenditure of Local Funds under Act IV of 1871 for the last Five Years 518
No. 18.—Statement showing Receipts and Expenditure for Special Funds for the last Five Years, Salem District 520
No. 19.—Statement showing the Progress of Education for a series of Ten Years in the Salem District 521
No. 20.—Statement showing the Receipts and Expenditure of Salem Municipal Commission for a series of Five Years 524

SALEM DISTRICT MANUAL.

CHAPTER I.

SKETCH OF THE ANCIENT HISTORY OF SALEM.

Contributed by the Reverend T. Foulkes, *Chaplain of Saint John's, Bangalore.*

The principal water-partings of India have been selected as its fittest political boundaries from the earliest days of its civilized history. The development of its prosperity has followed the extension of the cultivation of its plains: and even where its mountain ranges do not rise high enough to bar the free communications of the people, the upper basins of its rivers, containing the sources of their wealth-giving water, would naturally be regarded as the reserves of the population of the plains.

The southern water-parting of the Southern Pinākinī has thus, from very ancient times, separated, more or less completely, the northern from the southern districts of the Collectorate of Salem throughout the various political distributions of this part of India. It was so when the basin of the Pālār, and the districts bordering on it, formed the Toṇḍaimaṇḍalam of the Choḷas, of which the northern districts of Salem formed a part; and it was so also, before the Choḷa conquest, when these districts formed a portion of the ancient Draviḍa country, the southernmost province of the extensive dominions of the kings of the Pallavas; while the southern districts of modern Salem, lying within the great basin of the Kāverī, formed in those ancient times the northernmost province of the kingdom of Kongu, down to the time of the absorption of that old kingdom into the dominions of the Choḷas.

The Northern Districts of Salem.

The materials for the history of the Pallava kingdom were, until quite lately, exceedingly scanty. They were, moreover, distorted in consequence of the prevalence of imperfect and erroneous conceptions of the true position and extent of this old empire, and they were dislocated from their proper chronological connections; whilst also some of them lay concealed under the covering of different names not to be recognised by any but special investigators of this portion of Indian history. Sir Walter Elliot prepared the way for a sound investigation of this history when he made his invaluable collection of South Indian inscriptions in the South Marāṭhā

country in 1826 to 1832, and in the Northern Sirkārs in 1848 to 1854 :[1] and his description of those inscriptions, published in 1837 in the Journal of the Royal Asiatic Society (vol. iv., p. 1 ff.), and subsequently in 1838 in the Madras Journal of Literature and Science (vol. vii., p. 193 ff.), cast the first clear rays of light into the thick darkness which had enveloped the ancient history of the Dakhan up to that time. An important new starting-point for these investigations was laid down in 1858, when he announced that the Pallava kings were the dominant race in Southern India at the time of the first conquests of the Chālukyas in the western districts of the Dakhan in the sixth century A.D. (Madras Journal, xx. 78.)

But who were these powerful Pallavas? What had become of them? How had their history, and almost their name, been so completely forgotten? For a while all traces of their location were confined to the deltas of the Kṛishnā and the Godāvarī: and the only accessible historical memorial of them was the imperfectly deciphered copper-plate grant of Vijaya Nandi Varmā, published by Sir Walter Elliot in 1840.[2] In 1844[3] he announced that the Pallavas were the excavators of the most ancient of the monuments at the Seven Pagodas This new discovery showed that their dominions, which the above-mentioned grant had already located in the eastern half of the Northern Dakhan, and which the account of the earliest conquests of the Chālukyas had traced far up into its western half, extended southwards to the mouth of the Pālār some time before the sixth century A.D.

Dr. Babington singularly escaped making this discovery in 1828 or earlier; for the king who excavated the Ganesha temple at Mahāmallapuram (the Seven Pagodas) is stated, in the tenth verse of the inscription upon that temple, which he has given in the fourteenth plate of his article,[4] to have been one of the Pallava kings. Dr. Burnell[5] has subsequently read the name as Atyantakāma Pallaveshvara. The same words occur on the eastern face of the southernmost monolith at the same place.[6] Sir Walter Elliot[7] read the name Atiranachanda Pallava also on the frieze above the entrance of the mantapam in the neighbouring village of Sālvānkuppam.

During the last few years Mr. Fleet's decipherments of the inscriptions in Sir Walter Elliot's collection, published in the "Indian Antiquary," have added much to our previous knowledge of these kings: and it is now well established that they were reigning with much power and renown in Dravida from the fifth century A.D., and apparently long before that time, with the sacred Kānchipuram (Conjeveram) for their capital. This additional information began to appear in an indirect form from the inscriptions of their neighbours and constant enemies, the Chālukya kings of the Western Dakhan. We have now, however, several of their own grants also, two of which[8] were brought to light amongst the materials collected for this present Manual, confirming and extending the earlier indirect testimony of the Chālukya documents. From these inscriptions it has at length become historically certain, that this part of South India formed an

[1] See Indian Antiquary, vi. 227.
[2] Madras Journal of Literature and Science, xi. 302 ff.
[3] Mad. Jour., xiii. (I) 53.
[4] Trans. Roy. As. Soc., ii. 258.
[5] Captain M. W. Carr's Seven Pagodas, 222; and Dr. Burnell's S. I. Palæogr., 38.
[6] Carr's Seven Pagodas, 222.
[7] Mad. Jour. Lit. and Sc., xiii. (I) 46.
[8] Ind. Antiq., viii 167 and 273 (See Appendix to this Manual.)

important portion of the dominions of the Pallavas from an early date, which has not yet been precisely ascertained, down to the time of its conquest by the Choḷa kings of Tanjore about the ninth century A.D.; and that it was the only portion of their once extensive empire which remained to them, as independent kings, when that event finally extinguished the fortunes of their dynasty.

The discovery above referred to, that the Pallavas were the excavators of the monolithic "Rathas" at the Seven Pagodas, showed that these Pallava kings were patrons of a high development of the arts of architecture and sculpture; and that their architecture belonged to a style which was developed in the succeeding colossal architecture of the Choḷa and Vijayanagara periods of Indian history.[1] I proceed now to show that that discovery affords a clue to another important historical conclusion, namely, that the rule of the Pallavas was established in those very parts of the country in which their inscriptions have located them, at the commencement of the Christian era.

The date of the excavation of these "Rathas" has gradually been pushed backwards until at length they have been assigned, with apparent truth, to the fifth or sixth century A.D.,[2] "if not indeed earlier." This is the time which Mr. Fergusson has also assigned to the construction of the beautiful Buddhist rail of Amarāvatī on the banks of the Kṛishṇā, and to the development of a school of architecture there, which partook of the characteristics of the schools of Central India, the Panjab, and Baktria.[3]

Ascending a century earlier, we come to the time of the Indian pilgrimage of the Chinese Buddhist monk Fa Hian: and in these same parts we must certainly look for his very remarkable five-storeyed Buddhist monastery,[4] which Mr. Fergusson has shown[5] to correspond in architectural style with the sculptured model of the Buddhist vihāras of the south, the "Great Rath" at the Seven Pagodas.[6] There are, therefore, strong reasons for connecting the builders of the Amarāvatī tope with the excavators of the "Rathas" of the Seven Pagodas.

The dates assigned to both of these groups correspond with the time when both of these localities were united under the rule of the kings of the Pallavas, for the grant of Vijaya Nandi Varmā[7] was issued at Vengī, the capital of a province which contained the deltas of the Kṛishṇā and the Godāvarī, in which province Amarāvatī was situated, and belongs to the fourth century A.D., if not earlier; and the grant of Shrī Nandi Varmā[8] was issued at Kānchipura (Conjeveram), and belongs to the fifth century A.D., as do also the grants of Viṣhṇu-Gopa Varmā[9] and Simha Varmā,[10] published by Mr. Fleet out of Sir Walter Elliot's collection.

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[1] Fergusson's Hist. Ind. Arch., 330, 331.

[2] Mad. Jour., xiii. (I) 53; Fergusson's Hist. Ind. Arch., 326.

[3] Hist. Ind. Arch., 21, 34, 102, 103, and Tree and Serpent Worship, 178.

[4] Laidlay's Fa Hian, p. 317; Beal's Fa Hian, p. 139.

[5] His. Ind. Arch., 135.

[6] I have claimed Fa Hian's five-storeyed vihāra for the Pallavas in an article published in the "Indian Antiquary" for 1878, vol. vii., pp. 1 ff.

[7] Mad. Jour., xi. 302; Burnell's S. I. Palæogr., 135; Ind. Antiq., v. 176.

[8] Ind. Antiq., viii. 167. (See Appendix to this Manual.)

[9] Ind. Antiq., v. 50.

[10] Ind. Antiq., v. 154.

This combined testimony of the architectural monuments of the Pallavas, and their inscriptions, sufficiently establishes the fact that these kings ruled over the Dravida, Āndhra, and Kalinga countries in the fourth and fifth centuries A.D. The grant of Pallava-Malla Nandi Varmā,[1] belonging probably to the ninth century A.D., shows their great political and military power during the sixth, seventh, and eighth centuries A.D., notwithstanding that they had been shorn of their Āndhra and Kalinga provinces by the Eastern Chālukyas in the beginning of the seventh century A.D.; and it also shows that they continued to rule in the basin of the Pālār down to the ninth century, at which time the Pallava king was in conflict with a combination of his feudatories, seeking by force of arms to overthrow his throne in favour of a pretender: and to this event followed, not long afterwards, the conquest of Dravida by the Chola kings of the basin of the Kāverī.

The date of the earliest Pallava inscriptions is earlier than the first invasion of the Dakhan by the Chālukyas, who supplanted them in the Western Dakhan probably in the sixth century A.D., and in the Eastern Dakhan in the seventh century; and, before this invasion, as has been already mentioned, the Pallavas were the dominant race in Southern India, their dominions extending high up the Dakhan towards the Nerbudda river,[2] in which direction the first conflicts between these two powers took place.[3]

The architectural evidence takes us up higher than the time indicated by the inscriptions; for, as it is at present received, that evidence shows that the builders of the Amarāvatī tope ruled upon the banks of the Kṛishṇā as early as the commencement of the Christian era;[4] unless it should hereafter be proved, which is not now likely, that this neighbourhood had changed its rulers in the meantime.

The evidence from the coins of Southern India may be expected to add important confirmatory testimony to the same effect:[5] but this subject has not yet received the attention which it deserves.

The establishment of these chronological facts prepares the way for another important piece of evidence to the same effect, gathered from the historical books of Ceylon. This new evidence equally upholds the above conclusions, whether the event which it records belongs to the year 157 B.C., as stated in those books, or to the fourth or the beginning of the fifth century A.D., as

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[1] Ind. Antiq., viii. 275. (See Appendix to this Manual.)

[2] Jour. R. A. S., iv. 3; Mad. Jour., vii. 195.

[3] Jour R. A. S., iv. 15; Mad. Jour., vii. 207. The earliest capital of the Western Chālukyas yet ascertained was Vātāpī ("Watipipura"), the modern Badāmi, in the Kalādgi District in the Bombay Presidency, made so by Pulikeshi I. in the sixth century A.D. (See Ind. Antiq., v. 71, note; vi. 72, 354; Jour. R. A. S., iv. 9, 39; Mad. Jour., vii. 201, 231). But there appear to be good reasons for believing that they had an earlier capital than this, namely Indukānti, more to the north. (See Jour. R. A. S., iv. 15; Mad. Jour., vii. 207; Burgess' Report of the Belgām and Kalādgi Districts, p. 28; Ind. Antiq., vii. 247.)

[4] Ferg., Tree and Serpent Worship, 179, 220, 237; Hist. Ind. Arch., 103. See Mr. Fergusson's earlier views of the date of the Amarāvatī monuments in Jour. R. A. S., iii. (*new series*) 138 note, 146, 148. See also General Cunningham's views on the date of the Tope in his Ancient Geography of India, i. 541, 542.

[5] Sir Walter Elliot's "Numismatic Gleanings" in Mad. Jour., xix. 220; Ferg., Tree and Serpent Worship, 220, 237; Cunning., Anc. Geog. of Ind., i. 541.

has been suggested by Mr. Fergusson.[1] Dutthagāmini, one of the kings of the greater dynasty of Ceylon, who, "in the epics of Buddhism, enjoys a renown second only to that of king Tissa as the champion of the faith,"[2] upon the recovery of his ancestral kingdom from its foreign usurpers, erected a magnificent Buddhist tope in his capital in commemoration of his triumph over them; and, when it was completed, a large number of Buddhist monks from various parts of India went over to Ceylon to be present at its consecration.[3] There is evidently great exaggeration in the accounts of the numbers of the monks who thus visited Ceylon, and their numbers differ very greatly in the different books. Notwithstanding these drawbacks, a fair argument for our present purpose may be drawn from these numbers; for they show, both by the very large numbers of monks who are represented to have come from the Pallava dominions,[4] and more so still by the comparison of these numbers with those who came from the remaining kingdoms of India, the great extent of the empire of the Pallavas in the reign of Dutthagāmini, according to the current traditions of the fifth century A.D., or any other more probable date when the Mahāwanso may be supposed to have been written.

All this is in direct opposition to the ideas which have hitherto been current respecting the early history of the basin of the Pālār and its neighbourhood. Those ideas are more or less founded on the misleading, though not absolutely erroneous, information communicated to Mr. Place in A.D. 1794-8,[5] and embodied by him in his report in 1799, and reproduced by Mr. F. W. Ellis in 1816,[6] with all the authority of his great reputation, as the current traditions of those days.

Those traditions were based upon the mistaken assumption that the Choḷa occupation or conquest[7] of the Toṇḍaimaṇḍalam—which was the new name given by the Choḷas to the ancient Draviḍa country at the time of its annexation to their dominions[8]—took place about, or even before, the commencement of the Christian era,[9] and that it had continued under their rule from that early time down to their extinction as a ruling power here about the fourteenth or fifteenth century. The effect of thus antedating this conquest was to extinguish the whole period of the Pallava rule over these parts, and to keep this important portion of the ancient history of India in almost hopeless oblivion until quite recently. The Toṇḍaimandalam was believed to have been "an almost entirely uninhabited jungle,"[10] peopled, previous to its occupation by the Choḷas, by a wild race of wandering and half-savage hunters, shepherds or cowherds;[11] and it was supposed to have been, either wholly[12] or in part,[13] the famous old Daṇḍakāranya of the Rāmāyaṇa.

Moreover the Choḷa kings[14] were credited with the gift to it of the first

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[1] Tree and Serpent Worship, 195, note.

[2] Sir J. E. Tennent's Ceylon, i. 354.

[3] Turnour's Mahawanso, 171: Upham's Mahāvansi, i. 152; Rāja-ratnākari, ii. 39; Rājāvali, ii. 222.

[4] Pallawabhāgo in Turnour, Pallawabonamratta in Upham.

[5] Papers on Mirasi Right (1862 Edit.), p. 39.

[6] Mir. Right, p. 229.

[7] Mir. Right, 39, 230.

[8] Mir. Right, 234.

[9] Mir. Right, 230.

[10] Mir. Right, 39, 229, 432.

[11] Mir. Right, 39, 229, 402

[12] Mir. Right, 39.

[13] Mir. Right, 229.

[14] Mir. Right, 40, 230, 402.

elements of its civilization, by settling in it several large colonies of agricultural Hindus, whom they brought there from the Tuluva and Chola countries and other parts of India.[1]

Nevertheless, there were not wanting some unnoticed indications, mixed up with these old fables themselves, of the existence of a very different state of things from this representation at the time of the Chola conquest and long before it. As early as 1824 Sir Thomas Munro expressed his dissatisfaction with these traditions;[2] and although he has in one particular misunderstood Mr. Ellis' statement, this does not materially affect the force of his remarks. He saw, that underneath the description contained in these traditions, there lay indications of a state of things which was "the gradual growth of a country long peopled and cultivated," and that the institutions which they were adduced to illustrate, implied the existence of a "great number of tanks and water-courses constructed at the public expense."[3] Professor H. H. Wilson, four years later than this, put these doubts and inductions into the form of historical facts, when he announced[4] that one of the Mackenzie Manuscripts contained the tradition that some Buddhists from Benares had settled about Kānchi (Conjeveram) in the third century A.D., and had continued to flourish there down to the eighth century. Moreover Mr. Place's and Mr. Ellis' own descriptions contained the statement, that these reputed half-savage shepherds were known to have had numerous strong fortresses throughout their country, and that their seacoast possessed a considerable commerce.[5] They also represented them to have been sufficiently advanced in civilization to distribute their country into political divisions—those very divisions which the Cholas themselves adopted for their own purposes of government.[6] And they also showed that they were sufficiently organized and powerful to beat back the earliest attempts of the mighty Cholas—"whose empire is said to have reached . . . over the greater part of the Peninsula"—to defeat them in battle, and to overthrow their invading army.[7]

The chief authority upon all historical subjects connected with Southern India at the time when the earliest of these traditions were collected[8] was Colonel Colin Mackenzie, the father of Indian archæology; and there is an original paper in one of the manuscripts of his magnificent collection which seems to be the probable source of Mr. Place's information. This paper was published by the Rev. William Taylor in 1838 in his second report on the Mackenzie Manuscripts,[9] and is as follows:—

"*Ancient History of Toṇḍamandalam and its earlier inhabitants called Vedars and Curumbars.*

"After the deluge the country was a vast forest, inhabited by wild beasts. A wild race of men arose, and, destroying the wild beasts, dwelt

[1] Mir. Right, 40, 177, 230, 249, 402, 432.
[2] Mir. Right, 432. [3] Mir. Right, 432, 493.
[4] Descr. Catal. Mackenzie MSS., i., introd. p. lxv, lxxvii.
[5] Mir. Right, 39, 229, 242.
[6] Mir Right, 39, 42, 229, 242, 402. [7] Mir. Right, 40.
[8] See Wilks' Mysore (original edition), i., pref. p. xv., &c.; Wilson's Catal. Mackenzie MSS., i., introd. p. i. ff.: Jour. R. A. S., i. 333 ff
[9] Jour. As. Soc Beng., vii. 403, and republished in Mad Jour., vii. 310.

in certain districts. There were then, according to tradition, no forts, no huts, no kings, no religion, no civilization, no books; men were naked savages; no marriage institutions. Many years after, the Curumbars arose in the Carnāta country: they had a certain kind of religion; they were murderers. They derived the name of Curumbar from their cruelty. Some of them spread into the Drāviḍa-dēsam as far as the Toṇḍamaṇḍala country. They are now found near Uttra Mērur, but more civilized. They ruled the country some time, but falling into strife among themselves, they at length agreed to select a chief who should unite them all together. They chose a man who had some knowledge of books, who was chief of the Drāviḍa country, and was called Camanda Curumba prabhu, and PALAL rāja; he built a fort in Puralūr. He divided the Curumba land into twenty-four parts and constructed a fort in each district. Of these the names of ten are, Puralūr, the royal fort; Callattur; Amur; Puliyūr; Chembūr; Utthī Kādu; Kaliyam; Venguna; Icāttukottai; Paḍuvūr. While they were ruling, there was a commerce carried on by ships. As the merchants of Cāveripūm-patnam sought trading intercourse with them, the Curumbars built the following forts (stations) for trade: Patti-pulam; Sāla-cupam; Sala-pākam; Mēyur; Cāḍalur; Alampari; Maracanām; whence by means of merchants from Cāveripūm-patnam and the Curumbar, a commercial intercourse by vessels was carried on. They flourished in consequence; and while without any religion, a Jaina ascetic came and turned them to the Jaina credence. The Basti, which the Pural king built after the name of that ascetic, is still remaining, together with other Basti and some Jaina images in different places; but some are dilapidated, and some destroyed by the hatred of the Brāhmans. They were similar to the Jainas of the present day; they were shepherds, weavers, lime-sellers, traders. While living thus, various kings of civilized countries made inroads upon them, as the Choḷa, the Pandya kings and others; and, being a wild people, who cared not for their lives, they successfully resisted their invaders, and had some of the invading chiefs imprisoned in fetters in front of the Pural fort. Besides they constrained all young people to enter the Jaina religion, in consequence of which vexation a cry arose in the neighbouring countries. At length ADONDAI of Tanjore formed the design of subduing them; and, invading them, a fierce battle was fought in front of the Pural fort, in which the Curumba king's troops fought and fell with great bravery, and two-thirds of ADONDAI's army was cut up. He retreated to a distance, overwhelmed with grief, and the place where he halted is still called Choḷanpedu. While thinking of returning to Tanjore, SIVA that night appeared to him in a dream, and promised him victory over the Curumbas, guaranteed by a sign. The sign occurred, and the Curumba troops were the same day routed with great slaughter. The king was taken; the Pural fort was thrown down; and its brazen (or bell-metal) gate was fixed in front of the shrine at Tanjore. A temple was built where the sign occurred, and a remarkable pillar of the fort was fixed there, the place is called Tirumūlivāsal. A sort of commemorative ceremony is practised there. After a little more fighting the other forts were taken, and the Curumbas destroyed. ADONDAI placed the Vellazhar as his deputy authorities; having called them into the country to supply the deficiency of inhabitants, from the Tuluvadēsam (modern Canara). They are called Tuluva Vellazhar to the present day. Some were brought from the

Choḷadēsam, still called Chola Vellazhar. He called from the north certain Brāhmans by birth, whom he fixed as accountants. The Kondai Katti Vellazhar were appointed by him. He acquired the name of Chakraverti from rescuing the people from their troubles. The name of Curumba-bhumi was discontinued, the country was called Tonda-mandalam; and common consent ascribes to ADONDAI the regulation of the country."

Read in the light of our present knowledge of the true condition of the Draviḍa country before the Choḷa conquest, the traditions embodied in this paper, which was apparently "written from different verbal accounts" by Colonel Mackenzie or some of his assistants,[1] do not unfairly represent some of the main features of the kingdom of the Pallavas. It was probably their name of "Curumbar" which led to much of the misconception respecting the half-savage state of its inhabitants: for the Kurumbar of the present day, at least in the Tamil districts, have much in their habits to suggest the conclusion that their ancestors of two thousand years ago could hardly have entered the circle of civilization. Nevertheless, the Kurumbar claim to be the descendants of Yadu, the common father of all the shepherd castes of India; and this grand old race of Yādavas has given many a dynasty to the thrones of this country; and, more particularly, the Harihara dynasty of Vijayanagara belonged to this very Kurumba tribe. The disillusion was in reality completed when Sir Walter Elliot showed in A.D. 1844,[2] and more distinctly in 1858,[3] that the princes of the Kurumbar were "of the Pallava race."

The inscriptions of the Western Chālukya kings afford several incidental proofs of the great power of the Pallavas throughout the long course of their bitter intercourse with them. The Chālukyas were the dominant rulers of the Northern Dakhan from the end of the sixth to the end of the eighth century, and again from the end of the tenth to the beginning of the twelfth century: and they were in frequent conflict with the Pallavas, whom they regarded as their hereditary foes; and victory, in this long-continued strife, alternately inclined to both. The repeated admissions by the Chālukyas of their own defeat by the Pallavas are very remarkable, and bear witness to the great respect in which they held these enemies.

In one instance,[4] early in the seventh century, they state that the succession to the Chālukya throne was interrupted by the Pallavas, and that so seriously that their power was not completely recovered for more than sixty years. This interruption took place at the death of Pulikeshi II., and the memoirs of the Chinese pilgrim Hiwen Thsang, who visited the Chālukya capital during the reign of this very king, afford means for judging of the formidable power of the Chālukyas at this time, and also, by way of inference, of the contemporaneous great power of the Pallavas. At this time Harṣha Vardhana, otherwise named Shilāditya, was reigning at Kanoj over an empire which extended from Kashmir to Assam, and from Nepal to the Nerbudda, which he had created for himself by a long series of conquests.[5] "In the plenitude of his power

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[1] See Jour. As. Soc. Beng., vii. (II) 398.
[2] Mad. Jour., xiii. (I) 53.
[3] Mad. Jour., xix. 245.
[4] See Ind Antiq., vi. 78, 87; vii. 219.
[5] Mémoires de Hiouen Thsang, i. 243 ff.; Jour. As. Soc. Beng., xxxi. 2; xxxiv. 204.

Harsha Vardhana invaded the countries to the south of the Narbada, where he was successfully opposed by Raja Pulakesi, and after many repulses was obliged to retire to his own kingdom. This account of Hwen Thsang is most singularly corroborated in every particular by several ancient inscriptions of the Chālukya Rajas of Kalyān. According to these inscriptions, [Satyāshraya, otherwise named Pulikeshi II, the father of] Raja Vikramaditya [and] the grandson of Pulakesī Vallabha, gained the title of Parameswara "by the defeat of Sri Harsha Vardhana, famous in the north countries." (Bombay Asiatic Society's Journal, iii. 206.)"[1] And yet the Pallavas were in sufficient power at the death of this monarch to alter the succession to his throne, and to keep his kingdom in a state of humiliation for more than half a century.

The grant of Kubja Vishṇu-vardhana, Pulikeshi II.'s younger brother,[2] incidentally shows the great military strength of the Vengī (Rājahmundry) province of the Pallava empire at the beginning of the seventh century A.D., when this prince conquered it and established the Eastern Chālukya dynasty there. In making this conquest, this "surmounter of difficulties" "succeeded in penetrating inaccessible fortresses situated in the midst of plains, lakes, forests, and mountains." And, while these numerous fortresses indicate the power of the Pallavas in these northern districts of their empire, they show also that this province of Vengī was marked by that same class of military fortifications which formed the special feature of their southern districts in the basin of the Pālār, and which are at the same time so characteristic of this building dynasty.

A similar argument is supplied by the memoirs of Hiwen Thsang,[3] who travelled through the districts along the Eastern Coast in A.D. 639 and 640,[4] in the second generation after the above-mentioned conquest of Vengī by Kubja Vishṇu-vardhana. One of the principal features of his description, as it bears upon our present subject, is the number of religious buildings which he found here; and amongst these, the richly sculptured Buddhist monastery at Pingkilo,[5] several storeys high, is an excellent specimen of the Pallava style of architecture.[6]

His description of the former densely populated state of Kalinga, contrasted with its comparatively depopulated condition at the time of his visit,[7] probably enough represents the flourishing condition of this

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[1] General Cunningham's Archæological Report in Jour. As. Soc. Beng., xxxiv. (I) 204. I have taken the liberty to supply the words which are enclosed in brackets.

[2] Jour. Beng. As. Soc., xxxix. (I) 153 ff.

[3] Julien's translation, ii. 92 ff.

[4] General Cunningham, in his "Approximate Chronology of Hwen Thsang's Travels" (Anc. Geog. Ind., i. 565), brings him into Kalinga on the 30th of May A.D. 639, and places his final departure from Draviḍa soon after May 10th, A.D. 640.

[5] Dr. Burnell has identified this place with Vengi, with the addition of the locative suffix of Telugu nouns. S. I. Palæog., p. 16, note.

[6] 'A côté et à peu de distance de la ville de P'ing'k'i-lo, il y a un grand convent dont les pavillons et les tours à plusieurs étages sont ornés de riches sculptures." (Julien's trans., ii. 106)

[7] Dans les temps anciens, le royaume de Kie-ling-kia (Kalinga) possédait une population agglomérée. (Dans les rues,) ou se touchait des épaules et les moyeux des chars se heurtaient" . . . . . "et la population disparut. Après un grand nombre d'années, ce royaume reçut peu à peu des émigrés; mais il n'est pas encore complétement peuplé." (Julien's trans., ii. 93.)

province during the Pallava period before the Chālukya conquest; and the devastation which he found there, notwithstanding the supernatural cause to which Hiwen Thsang attributes it, would be the natural consequence of a fierce struggle within it for dominion between two such formidable powers as the Pallavas and the Chālukyas.

If we now sum up the substance of these investigations into this portion of the ancient history of India, we gather, that in the early centuries of the Christian era, and probably earlier, a powerful and civilized empire flourished over a great extent of the Dakhan, namely, the empire of the Pallavas; whose capital, Kānchipuram, the modern Conjeveram, was one of the most famous cities of ancient India, magnificently built and strongly fortified; whose advancement in the arts is illustrated by the beautiful Buddhist tope of Amarāvatī, and its still more splendid enclosure rails; by the excavated monolithic seven-storeyed Buddhist monastery of Fa Hian; by the rock-sculptured monolithic monuments of the Seven Pagodas; by the remarkable pillar of the royal fort of Pural and its brazen gate; by its statues of the Jinas and of its early kings; by its agriculture, connected with an elaborate system of irrigation; by its cocoanut topes, betel gardens, and orchards of grafted mango trees; by the superiority and singular fineness of its woven goods; by the variety and excellent execution of its coinage; by its sea-going ships; by the armour in which its war-elephants were clad; by its fortresses; by its successful resistance of the earlier invasions of its very powerful neighbours, and the signal victories of its own armies within the territory of the most mighty of those neighbours; whose revenue administration has been substantially adopted by each successive ruling power during the subsequent political changes of the country; whose religious condition is illustrated by its numerous Buddhist monasteries, Hindu temples, and Jaina bastis; by the sacredness of the temples of its capital, Kānchipuram, which has been regarded from very early times as one of the seven most sacred places of Indian pilgrimage, and as the religious metropolis of the south; by the various decisive religious controversies held there; by its land endowments to religious persons; and by the settlement of Buddhist monks there from at least the third century of the Christian era, and of Brāhmans from at least the fourth century; whose abundant internal wealth was augmented by the commerce of its numerous sea-ports, extending along the whole Eastern Coast from modern Cuddalore to Ganjam, into which the greater part, if not the whole, of the sea-trade between the Golden Chersonese and the farther east and the western world was carried at least as early as the first centuries of the Christian era; whose riches were still further enhanced by its various mineral resources, and especially by the possession of the only diamond mines existing at that time in any known part of the world; and whose boundaries in its most palmy days extended from the Nerbudda and the borders of Orissa on the north, to the northern limits of the Kongu and Chola kingdoms in the neighbourhood of the Southern Pinākinī, the Southern Pennār, on the south; and, on the west,[1] from the northern extremity of the Western Ghats, down the line of the western water-parting of the

[1] It is impossible at present to define the western boundary with complete exactness from any published data

Krishṇā, and through Nandidrūg and the neighbourhood of the Shervaroy Hills to the Bay of Bengal, on the east; an extent of territory which abundantly entitled it to be called by the Chinese pilgrim Fa Hian in the fourth century A.D., "the kingdom of the Dakshiṇa."[1]

To this grand old empire the Bārahmahal and the adjacent districts of Salem, North and South Arcot, and Mysore, belonged from the earliest historical period in which traces of them have been discovered, down to about the ninth century A.D., when they were conquered and annexed to their dominions by the Choḷa kings of Tanjore.[2]

The Chālukyas do not appear to have made any permanent acquisition of territory to the south of the line of the Tungabhadrā and Kṛishṇā during the time of their earlier ascendancy in the Northern Dakhan; and these rivers, according to inferences derived from such materials as are at present available for a judgment, appear to have been the northern limits of the Pallavas down to the period of the ascendancy of the Rāṭhors of Mālkheḍ towards the end of the eighth century A.D.

The Southern Districts of Salem.

The districts which form the southern and principal portion of the present Collectorate of Salem, and which are more properly entitled to be called by that name, had a different early history from the Bārahmahal districts. They formed part of the ancient kingdom of Kongu.

This old kingdom was originally confined within the limits of the modern districts of Salem proper and Coimbatore. Its boundaries may be laid down with approximate exactness as follows:—It was divided from the ancient kingdom of Chera, which lay to its south, by the high mountainous eastward projections of the Western Ghats from the neighbourhood of Pālghāt to Pulney. Its eastern boundary, which divided it from the ancient Pāṇḍya and Choḷa kingdoms, appears to have been a line running northwards from Pulney down to the bed of the Kāverī, a few miles to the east of Karūr; and, on the north bank of that river, the Kolli-malai range of mountains and the still higher Shervaroy Hills. From thence its northern boundary, dividing it from the dominions of the Pallavas, ran along the southern water-parting of the Southern Pinākinī till it reached the eastern boundary of the old Karnāṭa kingdom. Its western boundary, dividing it from the ancient Karnāṭa and Keraḷa kingdoms, appears to have coincided with the present boundary between the Mysore territory and the Salem district on the north side of the Kāverī, and the Coimbatore district on the south side of that river. At an early period the Karnāṭa kingdom was united to Kongu, and from thenceforth the western boundary of the united kingdom appears to have coincided with the western water-parting of the basin of the Kāverī in Mysore, and its northern boundary with the northern water-parting of that basin from Mulaina-giri in the Bāba-Budan hills to Nandidrūg.

That the southern districts of Salem formed part of the kingdom of Kongu has always been understood upon the authority of unquestioned

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[1] See my paper on the Kingdom of Thathsen in Ind. Antiq., vi. 1 ff.

[2] The data for fixing the precise date of this conquest await future critical consideration.

tradition. This is distinctly stated in a grant of Kṛishṇa Rāja of Mysore, dated S.S. 1638 (A.D. 1716), constituting and endowing the Brāhman settlement of Shankhagiri-durga (Sankerry, Sankly-droog, &c.), which stands about fifteen miles to the north of the Kāverī and about twenty-six miles south-west of the town of Salem. Its situation is thus described: "That province is called the KONGUMANDALA, abounding in wealth and produce. There, at the distance of two yojanas from the undivided Kāverī and nine yojanas to the north-west of the original Shṛī Ranga, a sacred and salubrious spot is situated. Here is the fortress called Shrī Shankha-giri-durga, which formerly bore the name of Kunnattūr."[1] On the other hand this very neighbourhood[2] is said to be in the Chera kingdom in a deed of sale dated S.S. 1636 (A.D. 1714), conveying a piece of land in the Brāhman settlement of Yātāpura. This village is thus described in the deed. "The tax-free Brāhman settlement of Yātāpura, otherwise called Shrī Kāmasamudra, belonging to the district of Beḷūr in the hill country of Magadha-maṇḍala, forming part of the district of Salem (Shālya) in Chera-mandala, and at present situated in the district of Kunnattūr-yaḷagara-nāṭu,[3] within the dominions of the above-named king." From these two documents it is evident that in the beginning of the eighteenth century the southern districts of Salem were sometimes regarded as in the Kongu-maṇḍalam and sometimes as in the Chera-maṇḍalam, and the natural inference from this is that Kongu and Chera were at that time regarded either as one and the same country, or that one of them was supposed to be included in the other and larger one of these two countries. In the beginning of the nineteenth century we similarly find both these names used in descriptions of the Coimbatore districts of Kongu: thus Colonel Colin Mackenzie's assistants used the name "Kongu" throughout the descriptions which they wrote in the Coimbatore district while collecting the historical traditions of its poligars;[4] while, in the information given to Dr. Francis Buchanan during his tour from Mysore through the Coimbatore districts, these districts are invariably spoken of as in the Chera country.[5] It also seems very clear that in the information obtained by all European inquirers at that time, the identity of Kongu and Chera was fully assumed;[6] and Professor H. H. Wilson, whose views are based upon

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[1] Translated from the original Sanskṛit and Canarese grant, which is amongst the materials collected for the present Manual; as also is the sale deed quoted below, which is in the Canarese language.

[2] My reason for this statement is that Kunnattūr is mentioned in both these documents.

[3] This is written "Eḷu-kare-nādu" in the above grant of Kṛishṇa Rāja.

[4] Wilson's Cat. Mack. MSS., ii., app. p. xxxi, cxlvi.

[5] Buch. Mys., ii. 183, 185, 200, 237.

[6] So completely was this identity taken for granted, that in the English translation of the Kongu Chronicle in the India Office Library, upon which Mr. Dowson founded his paper on the Chera Kingdom in the Journal of the Royal Asiatic Society (viii. 1 ff.), the name 'Chera' was substituted for the name 'Kongu' of the original Tamil MS. in several important places. The particular instances have been pointed out by the Rev. W. Taylor in the Mad. Jour. of Lit. and Sc. (xiv. (I) 50). The introductory note to that translation seems also to have used the name 'Chera,' and probably that name alone; and to this circumstance, perhaps, it is owing that Mr. Dowson placed that name in the heading of his article. It is unfortunate that he did not retain the title of the original Tamil document, namely, 'The Kings of the Kongu Country.'

the papers of Colonel Mackenzie, the chief of these inquirers, has stamped this supposed identity with the seal of his influential authority when describing the Chera kingdom in the introduction to his Catalogue of the Mackenzie Manuscripts.[1] On the other hand, the Kongu Chronicle, written apparently in the seventeenth century, uses the name 'Kongu' alone throughout its description of the original Kongu kings and their successors the Choḷas and the Hoysala Ballālas; and the name 'Chera' does not once occur in it until, in its concluding division,[2] it comes to describe the universal dominion of the Vijayanagara kings over all the kingdoms of the Southern Dakhan.[3] This was pointed out by the Rev. W. Taylor in the introductory remarks[4] to his translation of the Chronicle. Mr. Lewis Rice has similarly observed[5] with reference to the grants of the Kongu kings, "These kings have been supposed to be identical with the Chera kings mentioned in the earliest traditions of the south, but none of their grants, of which I have succeeded in discovering several, contains any reference to the Cheras."

These grants, it should be borne in mind, are ancient and contemporaneous documents; and the Kongu Chronicle also bears internal evidence of having been for the most part compiled from similar contemporaneous grants. In none of these can any traces of the identity of Kongu and Chera be discovered; while they do contain, as I will presently show, distinct evidence of their non-identity. On the contrary side, the only written documents thus far discovered upon which the proof of their identity depends, are quite recent in date, prepared apparently exclusively from verbal information, whose claim to authenticity in their statements cannot therefore be put into competition with the above-mentioned grants. I have carefully gone through the two catalogues of the Mackenzie Manuscripts in search of the documents bearing upon this question, from which Professor Wilson gathered information for the article on Chera in the introduction to his catalogue. But, while the identity of these two countries is continually assumed in the abstracts of these papers, there does not appear to be any direct statement of it in any of them; it was probably at that time not supposed to be in question. And, further, those papers in which there are any allusions to this subject, are very few in number, and appear to have been either composed by Colonel Mackenzie's assistants, or prepared by himself from verbal information collected for him by them.

There are lists in existence of both the Chera and the Kongu dynasties; but there is nothing in common between them, either in the names, or the number of the kings, or in the ancestral races to which they belonged. The lists of the Chera kings run up into the fabulous ages; but they also contain kings who reigned in the Kali age, and it is these alone who can be compared with the Kongu kings, since this latter line does not ascend

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[1] Pages xcii, xliii, lxxiv, and other places. [2] Mad. Jour., xiv (I) 33.

[3] I am not aware that this expression has been hitherto used for Southern India to the south of the Kṛishṇa and its great tributary the Tungabhadrā; but it seems to me, with the corresponding expression 'Northern Dakhan' for the country to the north of those rivers, to be a convenient one to use for the future.

[4] Mad Jour., xiv. (I) 3.

[5] Mad Jour. for 1878, p. 138, Mysore Inscriptions, introd. p. xl.

higher than about the commencement of the Christian era. There is not, however, a single name in common upon them: and both the style and the signification of the two sets of names are equally distinct.

Then, again, the boundaries of the two countries are quite different. The boundaries of Kongu, when it is not theoretically mixed up with Chera, are confined to the districts of Salem and Coimbatore; and I know of no instance in which its southern limit is carried farther south than the Ānaimalai Hills, which mark the boundary between the present collectorate of Coimbatore and the Travancore and Cochin States. This is also the position of the northern boundary of Chera, as it is given in the two ancient Tamil memorial verses and the prose quotation which define its limits.[1] In all three passages the northern limit of Chera is fixed at Paḷaṇi (Pyney, Pylny, Pylney, Pulney), a town in the Madura District, 59 miles north-west of Madura, near the north-eastern extremity of the high mountain range called after its name: it is also near the boundary line between the present collectorates of Madura and Coimbatore. Similarly its most western "place"[2] was Koḷikúṭu (Calicut). A line drawn from Pulney to Calicut will therefore represent the northern boundary of Chera according to these ancient verses;—not the line of crow-flight, but the line of nature, running along the Pulney Hills, 8,000 feet high, westwards through the Ānaimalai Hills, of similar great height, and from thence across the Palghat gap and along the south-western declivities of the Nílagiri mountains; a natural frontier established for ever at the time of the upheaval of these mighty mountain masses.

Mr. Dowson has argued for a much more northern extension of Chera[3] from the fact that the name 'Chengoḍu' appears in one of the above-mentioned memorial verses, which he supposed to be the town of Trichengode in the Salem District. But Mr. Taylor has shown that this identification was entirely owing to a misapprehension of his own. A glance at the map will show that Trichengode, apart from its being a hundred miles to the north of Pulney—the most northern place of Chera on its eastern frontier—is quite unfitted to be a frontier town by its position in the midst of a plain, at a considerable distance from any natural boundary. The corresponding memorial verse has the name 'Tenkāsi' in the place of 'Chengoḍu,' and the area of Chera is the same in both verses. Tenkāsi is a well known town near the foot of the mountains in the collectorate of Tinnevelly; and Chengoḍu (Shencota of the maps) is a little to the west of it, on the frontier between Tinnevelly and the Travancore territory.

There is a general concurrence of the authorities that Chera and Keraḷa are synonymous names, notwithstanding the difficulty caused by the supposed identity of Kongu and Chera. Dr. Rottler's Tamil Dictionary has under the word 'Keraḷan,' "the King Cheran, who reigned at the Malabar Coast." Dr. Gundert's Maḷayāḷam Dictionary has under 'Keram,' "Keraḷam = Cheram, (1) the country between Gokarṇa and Cumāri; (2)

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[1] These verses are given in Rev. W. Taylor's translation of Oriental Historical Manuscripts, ii., app. p. 26, 27, and are frequently quoted. The best date which can be at present assigned to them is about the ninth century A.D.

[2] Tamil 'talam' = Sanskrit 'sthala'; a place, a town, a Hindu temple.

[3] Jour. R. A. S., viii 10, 11, 12.

the middle part of it." Bishop Caldwell's statement is still more emphatic; "I have no doubt that the names Keraḷa and Chera were originally one and the same, and it is certain that they are always regarded as synonymous in Native Tamil and Malayāḷam lists of synonyms. In the various lists of the boundaries of Chera given by Tamil writers, the Malabar Coast from Calicut southwards, that is, the whole of southern Keraḷa, is invariably included."[1] There can be no doubt that the Tamil name 'Chera' is the 'Keraḷa' of the Sanskṛit and the languages which follow it. If, therefore, 'Kongu' and 'Chera' were synonymous names, 'Kongu' and 'Keraḷa' must be synonyms also. Keraḷa, however, is named throughout the whole of the 'Kongu' Chronicle, in the India House translation as well as Mr. Taylor's, amongst the foreign countries which were invaded, and spoiled, and rendered tributary by the kings of Kongu, and subsequently by the Chola and Ballāḷa kings while ruling over Kongu, and with which they sometimes formed friendly alliances, from the second century down to the fourteenth century of the Christian era. And, as the counterpart of this, the Keraḷolpatti, a Malayāḷam history of Keraḷa, describes Kongu as a foreign country; "The foreign countries which lay on the borders of these provinces[2] are the Pāṇḍi country, the Kongu country, the Tuḷu country, the Vayanāḍu, and the Puṇṇāḍu, according to general tradition."[3] Thus Kongu and Keraḷa are described by these unexceptionable authorities as countries foreign each to the other: and in the face of such evidence as this, the assumed identity of Chera (= Keraḷa) and Kongu falls to the ground.

Nevertheless, it will die hard. Dr. Caldwell has suggested a modified form of the identity; "The Keraḷa of the ancients seems to have divided itself into two portions; one of which, the district lying on the seacoast, has always retained the Sanskṛitic name of Keraḷa, whilst it also called itself by the Tamil name of Chera; the other, an inland district, including Coimbatore, Salem, and a portion of Mysore, seems to have dropped the name of Keraḷa altogether, and called itself exclusively either Chera or Kongu." This view is not put forth with any proofs in support of it, and therefore it seems permissible to regard it in the light of an explanation, framed under the impression that the modern traditional identity of Kongu and Chera had a sound foundation in historical truth. If I am wrong in thus regarding it, I trust my old friend will forgive me for the supposition; if I am right—and I cannot see how it can possibly be otherwise—this variety of the assumed identity has been already virtually met by the arguments adduced above.

There is still another variety of this identity which requires attention. It is put forth in the following statement of Wilks' Mysore:[4] "Cheran united Kangiam and Salem to the dominions of Keraḷa or Malabar;" and that the name 'Kangiam' is used here for 'Kongu' is apparent from his words in a previous page, "the country now called Coimbatore, and formerly Kangiam."[5] This statement, again, is unaccompanied by

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[1] Gram. Drav. Lang. (2nd Edit.), introd. p. 22.

[2] Namely, the provinces of Keraḷa at the time of its distribution by Cheramān Perumāl.

[3] Transl. from Dr. Gundert's Malayāḷam text.

[4] Vol. i. (orig. edit.), p. 8.

[5] *Ibid.*, p. 6. Kāngyam or Kāngiyam is, in reality, one of the older revenue districts of the collectorate of Coimbatore.

evidence, and it may, therefore, like the preceding variety, be regarded as a theory framed to comprehend the tradition. I have for a long time made notes of facts having a bearing upon this subject, and I have not met with anything in support of a conquest of Kongu by Chera. The Keraḷolpatti does not claim any such conquest, nor does the Kongu Chronicle contain any reference to one, though it would be likely enough to be omitted there if it had taken place. On the other hand, the Kongu Chronicle has repeated statements of conquests of Keraḷa (Chera) by Kongu. These latter conquests are fully admitted by Mr. Shungoonny Menon in his recent "History of Travancore"; and, while he strongly objects to the supposed identity of Kongu and Chera, he finds in the unquestioned fact of these conquests a very probable explanation of the origin of the popular tradition respecting it: "The Chera dynasty continued in power, though constantly engaged in warfare with its neighbours Pāṇḍya and Choḷa, till central Chera was overrun by the Konga rājahs. The original dynasty of Chera then finally retired to its southern possessions, and joined the family residing in the south (Travancore). Many seem to suppose that Konga is identical with Chera, but in our opinion it is not, for these two dynasties, Konga and Chera, are separate families. The Kongas having invaded and ruled over a part of Chera, came to be considered as the kings of Chera itself; but several local and circumstantial facts prove the absurdity of this supposition."[1]

I have entered thus fully into this question here because of the barrier which the present current opinion places in the way of investigations into the early history of these parts of Southern India. Those investigations are at present in their infancy, and the difficulty caused by this opinion has, for that reason, not yet been much observed: but at each stage of their progress it will begin to press more heavily; and it seems well, therefore, that it should be put out of the way as early as possible, to avoid the greater confusion which must result from its wider repetition. While the evidence against the identification remains in its present state—even supposing it to be insufficient as a complete argument—it would be at the least prudent to abstain from the usual way of speaking of these two countries, and to use the name 'Kongu' only when the districts of Salem and Coimbatore are intended, and to confine the name 'Chera,' as the equivalent of 'Kerala,' to those districts of the Western Coast which are included either in the wider or in the narrower limits of Keraḷa.

The Kongu kingdom claims to have existed from about the commencement of the Christian era, and to have continued under its own independent kings down to nearly the end of the ninth century A.D., when it was conquered by the Choḷa kings of Tanjore and annexed to their dominions.

The authorities available for the study of the history of Kongu are (1) the Tamil manuscript above alluded to, the "Kongu-desha Rājākkaḷ," or the 'Chronicle of the Kings of the Kongu Country,' and (2) the ancient muniments of these kings.

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[1] "A History of Travancore from the Earliest Times." Madras: Higginbotham and Co., 1878, pp. 30, 31.

The Kongu Chronicle is one of the manuscripts of the Mackenzie collection, and is not known to exist elsewhere. A translation of it by the Rev. W. Taylor was published in 1847 in the Madras Journal of Literature and Science.[1] An earlier translation than this is in the India Office Library, and formed the basis of the article "On the Geographical Limits, History, and Chronology of the Chera Kingdom of Ancient India," by Mr. J. Dowson, in the Journal of the Royal Asiatic Society for 1846.[2] It gives a summary of the history of Kongu from about the commencement of the Christian era down to the extinction of the rule of the Vijayanagara kings over the province of Mysore, and the rise of the present ruling dynasty of that province, in the beginning of the seventeenth century. During the last eight years several grants of these kings have been published in the "Indian Antiquary" [3] by Mr. Lewis Rice, the Rev. F. Kittel, and Mr. J. F. Fleet, and also by Mr. Rice in his recent work on the inscriptions of Mysore.[4] These grants are in close agreement with the Kongu Chronicle, and give it new importance as an authority upon this portion of the history of South India, for which it has hitherto been almost the only source of direct information.

The earliest portion of that Chronicle gives a series of short notices of the reigns of twenty-eight kings who ruled the country previous to its conquest by the Cholas. These kings belonged to two distinct dynasties: the earlier line was of the Solar race, and the later line of the Ganga race.

The Kings of Kongu of the Solar Race.

The earlier dynasty had a succession of seven kings of the Ratti tribe,[5] a tribe very extensively distributed, which has at various periods left its mark throughout almost every part of India. This is probably the earliest reference to them as a ruling power: and it is the most southern situation in which they ever held dominion. They disappear in these parts about the end of the second century A.D.; and in the next historical references to them, we find them high up in the Northern Dakhan, amongst the kingdoms conquered by the Chālukyas about the fourth century A.D., soon after they first crossed the Nerbudda. In the Kongu Chronicle they are stated to be of the Solar race: [6] and the genealogies of this tribe accordingly trace them up to Kusha, the second son of Rāma, the hero of the great Solar epic of the Hindus; [7] but their claim to this descent is not undisputed.[8] They are, however, sometimes said to be of the Lunar race,[9] and of the Yādava

[1] Vol. xiv. (1st part), pp. 1 to 66. [2] Vol. viii., pp. 1 to 29.

[3] i. 360; ii. 155; v. 133; vi. 99; vii. 101, 112, 168; viii. 212.

[4] "Mysore Inscriptions, translated for Government by Lewis Rice, Director of Public Instruction, Mysore and Coorg." Bangalore: printed at the Mysore Government Press, 1879," pp. 282, 284, 287, 289, 291, 293, 294.

[5] This name is found under the following forms;—Iraṭṭu, Ireṭṭi, Raḍḍa, Raḍḍi, Rahtor, Rāhtor, Rahtore, Rashṭra-kuta, Rathaur, Rathawr, Rāṭhoḍ, Rathoḍ, Raṭhor, Rāṭhor, Rithor, Rāthor, Rathore, Raṭṭa, Ratta, Rayathor, Raythaur, Raythor, Rhator, Reḍḍi, Reddi, Reddy, Reṭṭi, Retti, Ruddi: and there are probably more.

[6] Jour. R. A. S., viii. 2; Mad. Jour., xiv. (I) 5.

[7] Tod's Rājasthān, i. 88; Elliot's Races of the N. W. Provinces, i. 329.

[8] Tod's Rājasthān, i. 88, 712 ii. 5 [9] Ind. Antiq., vi. 60

tribe;[1] though this latter statement is sometimes confined to the later Rāthors.[2] The names and titles of these kings are the following:—

1. Vīra Rāya Chakravarti.
2. Govinda Rāya I.
3. Krishna Rāya.
4. Kaḷavallabha Rāya.
5. Govinda Rāya II.
6. Chaturbhuja Kannara-dēva Chakravarti.
7. Trivikrama-dēva Chakravarti.

During these reigns the crown descended in regular succession from father to son; with the possible exception of the sixth king, whose relationship to his predecessor is not indicated.

Two dates occur in the short notices of these kings in the Chronicle; namely, S.S. 4, in the reign of Govinda Rāya II., and S.S. 100, in the reign of Trivikrama-dēva: and the corresponding year of the sixty-years cycle is added in each instance; namely, the years Svabhānu and Siddhārthi respectively.[3] Svabhānu is also mentioned to be the seventeenth year of the cycle, and Siddhārthi the fifty-third: and this is their correct position. The year Svabhānu, however, coincides with the fifth year of the S.S., and is not the fourth as it is made here: and the hundredth year of the S.S. corresponds with the cyclic Kālayukta, while Siddhārthi is the one hundred and first year.[4] But variations to this extent are quite common. When examined, then, by these tests, there is no improbability so far in the dates here mentioned: and, since Trivikrama-dēva's successor is placed in S.S. 111, his own date receives from that circumstance some amount of confirmation. The interval between A.D. 82 and 178 seems, at first sight, too long to represent a single whole reign and a portion of two others: on the other hand, supposing Chaturbhuja Kannara-dēva to have come to the throne in his infancy, and to have lived to an advanced age, and assuming his reign to be the longest possible to human life, the remainder of the 96 years would require but a moderate addition to be made to the reigns of his predecessor and successor. There appears to be no reason at present why these two dates should not be accepted, although they have hitherto received no direct confirmation from other documents. Against the earlier of these two dates an objection may be raised from the improbability that any inscription could use the S.S. as early as the fourth year of that era: but, on the other side, it may be replied, firstly, that it is not yet known at what date the S.S. began to be used; and, secondly, that this era was apparently introduced by the Jains: and it first appears in the Kongu Chronicle, consistently with this circumstance, in connection with a royal grant of land to the priest of a Jaina temple.

The capital of Kongu during the rule of the Raṭṭi dynasty was Skandapura.[5] Its locality has not hitherto been ascertained; nor does there seem to be any sufficient clue for a search for it. It must evidently be looked for

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[1] Ind. Antiq., vi. 60. [2] Ind. Antiq., v. 276.

[3] Jour. R. A S., xiii 2, 3; Mad. Jour. xiv. (I) 5, 6.

[4] McCudden's Oriental Eras, pp. 4, 8; Brown's Carnatic Chronology, p. 6.

[5] Mad. Jour xiv. (I) 4, 5, 6.

in the midst of a large extent of wet cultivation, and therefore not amongst the high grounds of the ghats; for Trivikrama-dēva's endowment consisted of a large extent of rice-land in the close neighbourhood of Skandapura.[1] It was also the chief town of a district, called after its own name, consisting of several villages.[2]

The notices of these kings in the Kongu Chronicle, short though they are, contain several particulars which illustrate the internal condition of this kingdom during the first two centuries of the Christian era. Taken by itself, indeed, the Chronicle may be regarded as merely describing a state of things which a writer of the seventeenth century was able to gather from the traditions current in his own days respecting Kongu, and from the few documents which were then accessible to him: and it may be necessary to accept his statements with some amount of reserve, until they are confirmed from other sources of information, as likely enough to be tinctured with impressions belonging to the more advanced state of things in his own times. At the same time it may be observed, that the Chronicle is written in a plain and very simple style, tinged with next to nothing of the marvellous; and that it contains nothing which is improbable of itself: while large portions of its later narrative, belonging to the dynasty which succeeded these Ratta kings, and written in precisely the same style as this earlier portion, have already received substantial confirmation from recently discovered land-grants. There are also, as will presently be shown, a few other indications of a state of prosperity in this part of India about the commencement of the Christian era which are quite external to the Chronicle, and which so far uphold the credibility of its statements.

The country was divided into districts, of which we have instances in the district of Kulasta (Mad. Jour., xiv. (I) p. 5) and the district of Vijaya Skandapura (p. 11), and these districts were sub-divided into villages with their surrounding lands (pp. 5, 6). Its kings were anointed in the capital at their installation: and this implies some kind of solemn ceremonial at their consecration. They also wore a crown and sat on a throne (pp. 4, 5, 6). They ruled their kingdom in accordance with the precepts of a written code, which they themselves searched into (p. 4). They had some knowledge of architecture; as is instanced by the temples built in the capital and district towns (pp. 5, 6). They were acquainted with the arts of music and dancing. Of instruments of music they had the vīna or Indian guitar, and several kinds of drums (p. 5). They practised agriculture: and they used the kandaka measure in measuring their grain, and also in measuring the extent of their cultivable land (pp. 5, 6). They cultivated the art of war, and were skilled in the use of the bow (p. 5). They marched to war to the sound of their war-drums, and used enchantments against their enemies (p. 5). They invaded the foreign countries around them (pp. 5, 6). They displayed the banners which they took in battle (p. 5): and they enriched their country with the spoil and the tribute which they brought home from their wars (p. 5). They were munificent in their public charities (pp. 5, 6): and they created land-endowments for religious purposes (pp. 5, 6). These endowments were made as propitiatory offerings on going forth to war (p. 6), and as thank-offerings for victory

[1] Mad Jour., xiv. (I) 6. [2] Mad. Jour., xiv. (I) 11.

on their return from their campaigns (pp. 5, 6). Those endowments consisted of grants of land, differing greatly in extent, from seven kandakams in the instance of Govinda Rāya II.'s gift (p. 5), to five hundred kandakams in the instance of Trivikrama-dēva's (p. 6); their value, according to the valuation of the present time—taking ten rupees to be the profit of a kandakam of land—being seventy rupees and five thousand respectively. These donations were bestowed in the name of the priest (pp. 5, 6): but they were for the benefit of the temple (p. 5). Their grants were made in the form of written inscriptions (pp. 5, 6): and, as in all known early instances, they were engraved on plates of copper or on slabs of stone; and therefore the arts of writing and engraving were known here at this time. They dated their grants in the era of Shālivāhana, and added the year of the sixty-years cycle: and they used the same Tamil names of the months which are prevalent in the present time (pp. 5, 6) The time of full moon, and of the middle of an eclipse, were regarded then, as now, as fortunate moments, and specially suited for making charitable donations (pp. 5, 6): and these particulars show that they were possessed of some amount of knowledge of scientific as well as mythological astronomy and astrology: and to these indications another may be added, namely, that they divided their months into the waxing and waning halves (p. 6).

With regard to the religion of Kongu in these early times, Jainism prevailed during the first century A.D., and was in the ascendant. It was an organized hierarchy; each temple having its officiating priest, and these priests being subordinated to a superior head (guru). They built temples, which were endowed by the kings, and in which religious service was performed by priests attached to them (pūjāri). Their temples were called by the names of the kings who endowed them, or by the general title of the dynasty ("Kongani Varmā Basti"). They possessed sacred books, in which some Jainas were specially learned. This literary class had a special superior (p. 5); suggesting that they had convents of literary men: and their duties included the exposition of their religious books to their kings. These kings were well versed in the literature of their days, the Nīti-shāstra, the Bharata-shāstra, and the spiritual treatises. At the same time, the worship of the serpent was prevalent here; and it had its special ritual (Nāga-archina Mantra), which was studied even by the kings (p. 5.) The sacred Shrī-kare tree, too, was planted by the side of the Jaina temple: and its shade was regarded as the appropriate residence of their pontiffs (p. 5). The Shaiva religion was also known in these parts at least as early as the middle of the second century A.D. While the first six kings of Kongu were Jainas, the seventh, Trivikrama-dēva, apostatized to the religion of Shiva (p. 6). Shiva was worshipped under the form of Shankara-dēva: and a temple to him under that name existed in the capital. The Shaivas appear to have been numerous at this time, and also of considerable importance; for they had a pontiff over their sect at the capital, whose seat was in their temple there, and who received the large endowment of five hundred kandakams of land from the king (p. 6.) This pontiff was a Brāhman of the Bhāradvāja family: and his presence here is illustrative of the fact, that Brāhmans were settled far down in Southern India at least as early as the second century A.D. If we may judge from the Vaishnava name of this pontiff, Narasiṃha Bhaṭṭa, we may perhaps conclude that the

particular form of the Shaiva religion over which he presided, was some variety of the Advaita school of doctrine which subsequently attained to pre-eminence under the teaching of Shankarāchārya.

The proper names mentioned in the Kongu Chronicle may be regarded as specimens of those which were prevalent in the first two centuries A.D. in Southern India. These are principally names of Vishnu ; namely, Govinda, Krishna, Chaturbhuja, Trivikrama, and Narasimha : others are common to different sects ; namely, Vīra, Kalā-vallabha, Harishchandra (Arichanna), and Jayadeva, with a Shaiva inclination in the first two, and a Vaishnava tendency in the latter two. The appearance of the compound Nandi in the Jaina names Pancha-nandi and Nāga-nandi has also a Shaiva leaning : while the Nāga of the latter of these two names savours of the worship of the serpent.

The statements regarding the foreign relations of these Ratta kings of Kongu are confined to the reigns of Govinda Rāya II, Chaturbhuja Kannara-dēva, and Trivikrama-dēva ; and in the instances of the former two, they are simply general statements. In the last instance, however, we are told that Trivikrama-dēva went forth to conquer the country of the south, "and overcame the Chola, Pāndya, Keraḷa, and Malayāla countries ;" and that, whether by conquest or otherwise, he "also ruled over the Karnāṭaka country." It is to be noted here, that the countries of the Southern Dakhan which are named in this series are those which, from other sources, we know to have existed there at the dawn of the better known history of that portion of India : but the Kadamba and Dravida countries are omitted. Kadamba was, for the present, too far distant to be reached by this ambitious new power : and their intervening new conquest Karnāta would need to be consolidated before any new effort could be made beyond its borders. But the Dravida country was conterminous with their original northern frontier ; and their newly acquired territory in Karnāta carried that common frontier much further to the westwards, so far as can be gathered from the probabilities of the case in the present condition of our information : it is, therefore, remarkable that Dravida should be omitted in Trivikrama-dēva's invasions. He would naturally avoid attacking a power which was too mighty for him to hope to conquer : and if this was the condition of the Pallava dominions at this time, as every fresh discovery now seems to hasten to make certain, we may not improbably regard that circumstance as the reason of the omission. It is also to be observed that both Kerala and Malayālam are named amongst these conquered countries. If the Malayālam of this list refers to the modern Travancore country, the Kerala here intended will be the more limited country of that name : but the name Malayāḷam has also a much wider signification than this ; and its reference here must, therefore, be regarded as uncertain.

A well marked illustration of the prosperous condition of Kongu during the period assigned to the reigns of the Raṭṭi kings is afforded by the discovery of several hoards of well preserved coins of the Roman Emperors Augustus (B.C. 27 to A.D. 14), Tiberius (A.D. 14 to 37), and Caligula (A.D. 37 to 41), as well as others of Hindu type, within the limits of this kingdom; testifying to the intercourse which then subsisted between Kongu and the civilized world of the West, and to the existence of a highway of the commerce of the ancient world passing through this kingdom in those days,

and also to the productions within it of some of the valuable articles of that commerce. Dr. Buchanan[1] refers to one of these finds in A.D. 1800 near Palāchy or Polāchy, 26 miles south of Coimbatore: "In this vicinity was lately dug up a pot containing a great many Roman silver coins, of which Mr. Hurdis was so kind as to give me six. They were of two kinds, but all of the same value, each weighing fifty-six grains. One of the kinds is of Augustus .... The other coin is of the same weight, and belongs to Tiberius." Sir Walter Elliot[2] mentions a similar silver denarius of Augustus being found about A.D. 1806 at Pennar in the Coimbatore collectorate, in a pot full of silver coins of other types. Other large hoards have been found at different times in the same collectorate: "A large hoard was discovered in September 1807 at the opening of one of the ancient tombs known by the name of *pandu-kulis*, near the village of Chavadi-paleiyam in Coimbatore; ..... and about four years earlier a pot full of the same pieces was dug up at Pennar, also in the Coimbatore province, among which was found a silver denarius of Augustus, which proves that they were current at the commencement of the Christian era." Mr. M. S. Walhouse[3] mentions three more gold-finds in this same district: "In 1806 five fine gold coins of the Cæsars were found at Karūr" .... "In 1842 an earthen pot containing five hundred and twenty-two Roman denarii was dug up near Vellalūr, a small village four miles from the town of Koimbatūr; and, remarkably enough, out of so large a number, all but a dozen, like the "great many" of the Palāchi find, were coins of Augustus and Tiberius, the exceptions being of Caligula and Claudius. In 1856 sixty-three very beautiful gold coins, bearing the heads of Augustus and other early Roman emperors, in excellent preservation, were discovered packed in an earthen pot about the size of a large mango, near the boundary of the Madura and Koimbatūr districts, about 40 miles south of Kāngyam."

The beryl, or aqua-marine, is found in the cavities of the masses of cleavelandite which occur around the village of Padiyūr, or Pattiāli, 40 miles east of Coimbatore; and one only other locality in India, if it indeed is another, has been named as producing it.[4] Mr. Walhouse[5] has shown good reasons for concluding that the best kinds of this favourite gem, which was equally prized by the Tyrians,[6] the Greeks, and the Romans,[7] came from this portion of the Kongu kingdom: "In modern times the gem, besides the Indian well [of Padiyūr], has been found in America, both North and South, in Siberia, and at a few places scattered over Europe, particularly at Limoges in France. America and Siberia may be excluded from the sources of ancient supply. The localities in Europe are in regions little known to the Romans, and unmentioned by Pliny, who had the best means of information. It is unknown in Ceylon. Its ancient origin seems therefore limited, as Pliny says it was, to India, and there it is only known to occur at the locality in Koimbatūr described in this note, where, moreover, the gem is distinguished by the true clear sea-green colour specified by Pliny." Until, therefore, it can be shown that the sea-green beryl was found elsewhere,

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[1] Buch. Mys., ii. 318; Hamilton's Gazetteer, under 'Palachy.'
[2] Mad. Jour., xix. 227, 228.
[3] Ind. Antiq., v. 239; vi. 215.
[4] See 'Beryl' in Encycl. Brit., 9th Edit.
[5] Ind. Antiq., v. 237 ff.
[6] Ezekiel, xxxviii. 13.
[7] Pliny Nat. Hist., xxxvii. ch. 5.

this gem forms a point of contact between Kongu and the western world at a very remote period, just as the diamond does for the Pallavas and the spices for Keraḷa, as I have elsewhere pointed out. (See Ind. Antiq. vii. 7; viii. 10.)

Another mark of the contact of Kongu with the western world in ancient times, and of its own early prosperity, is obtained from the circumstance that Salem and its surrounding neighbourhood has been the chief seat of the supply of the finest steel throughout historical times, and apparently from the earliest ages.[1] Sir J. G. Wilkinson has[2] adduced proofs that steel was known to the Egyptians in very early times. Mr. J. M. Heath, an excellent authority upon iron and steel, has suggested that their sculptors' tools may have been made of Salem steel: "We can hardly doubt that the tools with which the Egyptians covered their obelisks and temples of porphyry and syenite with hieroglyphics were made of Indian steel. There is no evidence to show that any of the nations of antiquity besides the Hindus were acquainted with the art of making steel. The notices which occur in the Greek and Latin writers on this subject serve only to betray their ignorance of it; they were acquainted with the qualities and familiar with the use of steel, but they appear to have been altogether ignorant of the mode in which it was prepared from iron. The arms and cutting instruments of the ancients were all formed of alloys of copper and tin, and we are certain that tools of such an alloy could not have been employed in sculpturing porphyry and syenite."[3]

He has also suggested that the famous present of steel which Alexander the Great received while he was in India, may have come from the Salem mines: "One certain fact has reached us regarding the antiquity of the steel manufacture of India: Quintius Curtius mentions that a present of steel was made to Alexander of Macedon by Porus, an Indian chief, whose country he had invaded. We can hardly believe that a matter of about thirty pounds weight of steel would have been considered a present worthy the acceptance of the conqueror of the world, had the manufacture of that substance been practised by any of the nations of the West in the days of Alexander. We may judge from the extent of the present, how much the cost of the article had been enhanced by transport from the place of its manufacture to the country of Porus. We know that a maritime intercourse was maintained from the remotest antiquity between the Malabar Coast, the Persian Gulf, the country about the mouths of the Indus, and the Red Sea; and it appears reasonable to conclude that the steel of the south of India found its way by these routes to the country of Porus, to the nations of Europe, and to Egypt."[4]

The Kings of Kongu of the Ganga Race.

Under this second dynasty of the kings of Kongu the limits of the kingdom were greatly extended to the north-westwards. The last king of the Raṭṭi dynasty, Trivikrama-dēva, is said to have ruled over the Karnāṭaka country in addition to Kongu;[5] by which name is probably meant, in this early stage of the extension of their boundaries, the southern portion of the

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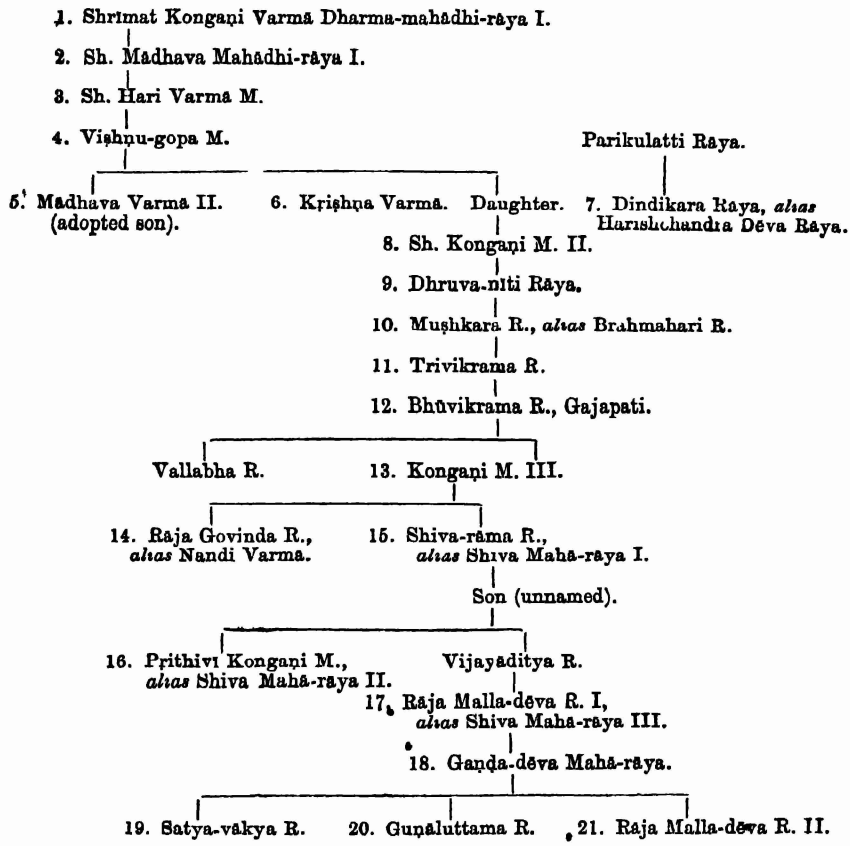
[1] Jour. R. A. S., v. 390; Buch. Mys., i. 174; ii. 19, Hoyne's Tracts, 361.
[2] Anc. Egypt, iii. 247; Rawl. Herod, ii. 119 note.
[3] Jour. R. A. S. (for 1839), v. 395. [4] Jour. R. A. S., v. 395.
[5] Jour. R. A. S., viii. 3; Mad. Jour., xiv. (I) 6.

present dominions of Mysore.[1] The cause of the extinction of that dynasty is not recorded; but the fact of this portion of Mysore having been governed from very early times by chieftains of the Ganga race,[2] suggests the conjecture that Trivikrama-dēva may have lost his life in the invasion of Ganga-vāḍi, or in a counter-invasion of Kongu by the Ganga Rāja, and that the Ganga Rāja, heretofore only a minor chief, followed up his advantage by seizing the throne of Kongu and adding the vacant kingdom to his former territory.

This new dynasty was of the Kāṇvāyana family, "of which the Muni Kaṇva was the founder," as I have it in an unpublished grant; thus giving them a spiritual or a brāhmanical origin. In their grants they call their dynasty the Jāhnavī race; Jāhnavī being a synonym of Gangā, the daughter of Jahnu.

The following pedigree of the Ganga kings is constructed from the Kongu Chronicle. The figures which precede the names represent the order of their succession to the throne:—



The genealogy which is thus stated in the Kongu Chronicle, agrees, with very few variations, with the pedigree of these kings in their published land-grants. A grant of the fourth king, Viṣhṇu-gopa, has been published

[1] The "Ganga-vāḍi" of Mad. Jour., xiv. (I) 9. [2] Mad. Jour., xiv. (I) 38.

by Mr. Lewis Rice;[1] two grants of the eighth king, Kongaṇi-rāja II.;[2] two also of his son Avinīta, the ninth king;[3] and also two of the sixteenth king Pṛithivī Kongaṇi. The grant of Vishṇu-gopa makes him the son of Shrīman Konguli Varmma Dharmma Mahādhi-rāja, but all the other grants agree with the Chronicle in stating his relationship. Another difference, and it is a large one, is in the position of the fifth, sixth, seventh, and eighth kings; the Chronicle makes Mādhava Varmā II. the adopted son of Viṣhṇu-gopa, and sets aside his succession to the throne on the birth of Kṛishṇa Varmā, subsequent to his adoption, and assigns him a small principality as a compensation, apparently carved out of the paternal dominions. The grants, without exception, speak of him as the son of Vishṇu-gopa without any reference to an adoption, and as the father of Kongaṇi Rāja II. by the daughter of Kṛishṇa Varmā Mahādhi-Rāja of the Kadamba dynasty: nor do they speak of the intermediate reigns of Kṛishna Varmā and Dindikara Rāya, the sixth and seventh kings of the Chronicle, nor of the younger sister of Mādhava, whom the Chronicle makes the mother of Kongani II.

Another important difference occurs in the succession after Bhūvikrama, the twelfth king of the Chronicle: but the construction of this portion of all the documents is involved and obscure; and it is possible enough that some portion, if not the whole, of the apparent discrepancy here may be owing to that circumstance.

With these few exceptions the pedigree of the grants agrees closely with the Kongu Chronicle, notwithstanding a slight variation in the spelling of a few of the names and an occasional additional title or an *alias*. To show how close that agreement is, as well as to mark the differences, the following pedigree is constructed from one of the grants of Pṛithivī Kongaṇi, the sixteenth king, as given in Mr. Rice's "Mysore Inscriptions," page 284:—

Śrimat Kongani Varmma Dharmma Mahādhi Rāja.
|
Śrīmān Madhava Mahādhi Rāja.
|
Śrīmad Hari Varmma Mahādhi Raja.
|
Śrīmān Viṣhnu-gopa Mahādhi Rāja.
|
Śrīman Madhava Mahādhi Raja.
|
Śrīmān Kongani Mahādhi Rāja, "the beloved sister's son of Kriṣhṇa Varmma Mahādhi Rāja."
|
Avinīta, *alias* Duvvinīta.
|
Mushkara.
|
Śrī Vikrama.
|
Bhū Vikrama.
|
Vilanda Rāja, *alias* Śrī Vallabha. | Nava Kāma, Kongani Mahārāja, *alias* Śivamāra.
|
[Son, not named.]
|
Bhīma Kopa, *alias* Rāja Kesari, "Pṛithuvī Kongaṇi Mahārāja."

[1] Ind. Antiq., vii. 172, Mys. Inscr., 293

[2] Ind. Antiq., i. 362; Mys. Inscr., 282; and Ind. Antiq., v. 136; Mys. Inscr., 289.

[3] Ind. Antiq., v. 138, Mys. Inscr., 292, and Mys Inscr., 294.

The substantial agreement between these grants and the Chronicle, and severally amongst themselves, will appear all the more remarkable when it is borne in mind that they belong to periods in the history ranging over more than four centuries, the earliest of them having been written in the fourth century A.D., and the latest in the eighth century; and that they have been discovered in places widely separated from each other, in Harihar, in Mercara and Kiggatnāḍu in Coorg, and in Mallohalli, Nāgamangalam, Bangalore, and Hosūr.

The succession to the throne was for the most part remarkably regular during the whole continuance of this dynasty. In the case of the first six kings the crown descended from father to son, notwithstanding the expectation of a breach of the direct line when Mādhava II. was adopted by Vishnu-gopa, and again, after a suspension of the direct line for a short time while Dindikara "held the kingdom in his power." Each of the next six kings was succeeded by his son down to Govinda the fourteenth king. Govinda was succeeded by his younger brother Shivarāma, and he by his grandson Pṛithivī Kongaṇi, and he by his younger brother's son Malladēva I. For two successions more the crown descended from father to son: and at the death of the nineteenth king Satyavākya, his two younger brothers obtained the throne in the order of their birth; though, in the case of the last, Malladēva II., his elder brother Guṇottama appears to have been deprived of the principal portion of the royal dominions to make way for him, while Gunottama himself retained only the district of Skandapura, which surrounded the original capital of Kongu. According to the grants the succession was still more regular than it is thus represented in the Kongu Chronicle: for the only interruption of the direct succession from father to son here occurred in the case of Shivarāma or Shivamāra, who is represented to have succeeded his brother Viḷanda, and of Pṛithivī Kongaṇī, who succeeded his grandfather Shivamāra. According to the Chronicle, Vallabha, the elder son of Bhūvikrama, was set aside from the succession in favour of his younger brother Kongaṇi III.; though there seems to be some confusion in its statements regarding him: but the inscriptions give no countenance to this seeming supersession. At the death of Kṛishṇa Varmā without direct heirs to his throne, some interesting questions appear to have arisen connected with the Hindu law of succession. Had Mādhava II., Kṛishna Varmā's adoptive brother, been alive at that time, the crown would have gone to him as his unquestionable right: but he was evidently dead, from the circumstance of Dindikara, another member of his family, putting in his claim to the vacant throne; a claim which could only arise, with legal sanction, after the death of Mādhava, and in the absence of any heirs whatever belonging to Kṛishṇa Varmā's family. The only member of that family living at this time was Kṛishṇa Varmā's younger sister: and it is somewhat remarkable that her claim to succeed her brother does not seem to have been put forward or to have been entertained; though the right of a brotherless sister to succeed to an ordinary estate of a deceased brother, in preference to any but the heirs of the body of a superseded adoptive brother like Mādhava, is very plain. The birth of Kongaṇi II., however—for he was apparently born after Kṛishṇa Varmā's death—set aside the claims of Dindikara: and the council of ministers anointed the infant as their king. It is at the same time possible that

Dindikara had not set up a personal claim to the throne; but that he "held the kingdom in his power" pending the birth of an expected heir, as regent for its female ruler. The pedigree of the inscriptions does not involve these questions; for there the infant Kongāṇi is the posthumous son of Mādhava II., whom he duly succeeded after a few months' interval between his father's death and his own birth.

The chronology of this period deserves close investigation; for it extends over about seven hundred years, and during this long time only twenty-one reigns are recorded, and these twenty-one kings represent only seventeen successive generations. An average of more than thirty-three years to each reign is thus obtained; and this is a longer average than is commonly assigned to a long succession of kings: and an average of more than forty-one years to each generation is here shown for a succession of seventeen generations; and this is similarly longer than we meet with in our ordinary experience.

The Kongu Chronicle has eight dates in the portion which treats of these Ganga kings: and four of these dates are taken from the inscriptions of the kings to whom they refer. These dates are all given in the S.S. era, with the addition of the year of the cycle of sixty years: and in three instances in Mr. Taylor's translation[1] numerical words for numbers are also added. The month and the solar hemisphere are given in the first of these three instances; the month, the day of the month the lunar mansion, and the day of the week in the second instance; and the month, the day of the week, the day of the month, and the lunar mansion in the third instance. The earliest of these three instances belongs to the middle of the seventh century A.D.: and the other two to the eighth and ninth centuries respectively.

In all three instances, however, the transliteration of the numerical words is defective. The first of them is thus given: "S. Saca-vasthu-grega-banna-yuddha, 591." If the original Tamil letters here (transliterated according to their form, regardless of their sound) were, as seems most probable, 'Vachutā kiraka pāṇa'—the Tamil equivalents of the Sanskrit words 'Vasudhā graha bāṇa'—the numbers which correspond with these numerical words are 195; namely, 'Vasudhā,' the earth, = 1; 'graha,' the planets, = 9; and 'bāṇa,' Cupid's arrows, = 5; and these figures, by the necessary inversion, give the date S.S. 591, which agrees with the figures of the inscription. The cyclic year which accompanies these two forms of the date, is 'Pramodūta,' which fell on S.S. 592;[2] and a variation of a year, like this, is of common occurrence. In this instance, therefore, the three forms in which the date is stated, agree closely with each other. I cannot venture to correct the whole of the obscure transliteration of the other two instances.

The India House translation and Mr. Taylor's agree together in their statement of the S.S. in every instance: but in two instances they do not agree in the corresponding year of the cycle of sixty. Hari Varmā's grant is dated S.S. 210 in both translations: the India House translation adds the

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[1] Mad. Jour., xiv. (I) 11, 13.

[2] McCudden's Oriental Eras, p. 26, Brown's Carn. Chron., p. 8.

cyclic year Saumya to it, which corresponds with S.S. 211; but Mr. Taylor's translation has the year Subhakṛit instead of Saumya, which corresponds with S.S. 204.[1] Similarly, Pṛithivī Kongaṇi's grant is dated S.S. 668 in both translations: but, while the India House translation adds the year Pārthiva to it, which corresponds with S.S. 667, Mr. Taylor's translation has Prabhava, which corresponds with S.S. 649.[2] In the instance of Kongaṇi II.'s grant of S.S. 288, the India House translation[3] adds the year Parābhava to this date; Mr. Taylor, on the other hand, has no date whatever in the text of his translation, but he has "S. Saca 288, A.D. 365-6" in the margin, but still without the year of the cycle: from which it may be concluded that the text of the Tamil manuscript had no date. S.S. 288, however, does not correspond with 'Parābhava,' but with 'Kṣhaya;' and Parābhava of that cycle fell in S.S. 268.[4] It is quite possible that this is owing to an error in transliterating the word from the Tamil; for Prabhava follows Kṣhaya in the cycle, and the Tamil form of Prabhava is 'Pirapava,' while the Tamil form of Parābhava is 'Parāpava.' It must also be noted here that Parābhava of two cycles later falls on S.S. 388; and, if this is the correct year, the figure for the century will have to be corrected from 2 to 3 in both translations, and for this correction another and stronger reason will presently be shown.

We may now proceed to compare these dates of the Kongu Chronicle with those which are found in the published inscriptions of the Kongu kings Hari Varmā, the unnamed son of Viṣhṇu-gopa, Kongaṇi II., Avinīta, Pṛithivī Kongaṇi, and Satyavākya.

The earliest date in this portion of the Chronicle is S.S. 111; and it belongs to the reign of Kongani Varmā I., the founder of this Ganga dynasty. The India House translation of the Chronicle makes this date the year of this king's installation, and adds that he reigned for fifty-one years.[5] Mr. Taylor's translation has neither of these particulars, but merely states that "his reign was in S.S. 111, in Pramodūta year." Mr. Taylor states[6] that his "translation is close and literal:" and it therefore follows, either that these particulars were not in the original Tamil manuscript, but were added to the India House translation from some other source, or that these two translations were made from two different manuscripts. This date is eleven years after the grant of the last king of the Raṭṭi dynasty above referred to; and, on that ground, it is a very probable date. His reign of fifty-one years, assuming S.S. 111 to be the date of his accession, places the installation of his son Mādhava I., to which no date is attached, in S.S. 162. In the next place come the two dates of the reign of Hari Varmā. The earlier of these dates, namely, S.S. 169 and the Prabhava year of the cycle, occurs in the grant of this king published by Mr. Fleet[7] from Sir Walter Elliot's collection; and the later of the two, S.S. 210, occurs in the Kongu Chronicle:[8] and it may here be borne in mind that the cyclic year Subhakṛit, which is found in Mr. Taylor's translation as mentioned above, places this grant

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[1] Jour. R. A. S., viii. 3; Mad. Jour., xiv. (I) 7.
[2] Jour. R. A. S., viii. 5; Mad. Jour., xiv. (I) 11.
[3] Jour. R. A. S., viii. 4.
[4] McCudden, 14; Brown, 7.
[5] Jour. R. A. S., viii. 3.
[6] Mad. Jour., xiv. (I) 3.
[7] Ind. Antiq., viii. 212.
[8] Jour. R. A. S., viii. 3, Mad. Jour., xiv. (I) 8.

in S.S. 204. The year Prabhava, which accompanies the S.S. date in Mr. Fleet's inscription, is in agreement with S.S. 169[1] as it is there given. This date was the seventh year after the installation of Mādhava I., Hari Varmā's father, according to the date of his accession as given above; and it would give Mādhava I. so short a reign that a question at once arises of the greater credibility of the above date of the accession of Mādhava I., or this date of his son's grant. If this grant were unquestionably genuine, its testimony would have a better claim to be received than the statement of the India House translation of the Chronicle, derived as it is from an uncertain source, that Kongaṇi I. reigned for fifty-one years; and the date of Mādhava I.'s accession might then be placed farther back: but Dr. Burnell[2] concludes that it is a forgery of about the tenth century, and Mr. Fleet,[3] who has published the grant, fully endorses that conclusion, and promises a detailed discussion of the reasons for it in a forthcoming paper upon another Kongu inscription. Under these circumstances it will be better to omit this grant from the present discussion. The date of Hari Varmā's donation, mentioned in the Chronicle, namely, S.S. 210, is forty-eight years after the accession of Mādhava I.; it is therefore within the range of probability.

Hari Varmā was succeeded by his son Viṣhṇu-gopa,[4] but the Chronicle has no date attached to his name, and no inscription belonging to his reign has hitherto been discovered. It appears from the Chronicle, and more especially from the India House translation, that his reign was a long one.[5]

Mr. Rice has published[6] a grant of Viṣhṇu-gopa's son, "the lord of Kolāḷapura," who is not otherwise named, bearing the date of S.S. 272 in numerical words and the cyclic year Sādhāraṇa. The plate, of which a *facsimile* accompanies Mr. Rice's paper, has the words "Shaga varu nayana giri naye shādhāraṇa shaunnachchha [?] re" for "Shaka varuṣha nayana giri nayane Sādhāraṇa samvatsare;" and the figures corresponding with these numerical words are, 2 (nayana = eyes), 7 (giri = mountains), 2 (eyes again); or, by the necessary inversion, S.S. 272. The year Sādhāraṇa fell upon S.S. 272,[7] as it is given in the inscription. It would be out of place to discuss here the probability of a grant of this age, having its date expressed in the S.S. era in the year of the cycle of sixty and in the system of numerical words; since the introduction of each of these methods is supposed to belong to a considerably later period.[8] We have, moreover, the additional difficulty in this grant, that it contains letters of the Nāgari character, which character is also assigned to a much later date. For these reasons it would be imprudent to make any deductions of an historical character from this inscription of the anonymous 'lord of Kolāḷapura.'

The succession to the throne after the death of Viṣhṇu-gopa, as has already been mentioned, is surrounded with some amount of obscurity. The

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[1] McCudden, p. 10; Brown, 7.
[2] S. I. Palæogr. (2nd Edit.), 34 and note.
[3] Ind. Antiq., viii. 212.
[4] Jour. R. A. S., viii. 4; Mad. Jour., xiv. (I).
[5] See also Ind. Antiq., vii. 170.
[6] Ind. Antiq., vii. 173; Mys. Inscr., 293.
[7] McCudden, 14, Brown, 7.
[8] S. I. Palæogr., 71, 72, 73, 77; Ind. Antiq., vii. 170, note.

Chronicle has two reigns between the death of Vishnu-gopa and the accession of his grandson Kongani II.; and there the reign of Mādhava II. is included in the long reign of his adoptive father, while all the grants make Mādhava II. the born son of Vishṇu-gopa, and his successor on the throne. In the genealogy of the grants, again, Mādhava II is succeeded by his own son Kongani II., who is represented by the Chronicle to have been the son of Vishnu-gopa's daughter, the younger sister of Krishna Varmā, who, therefore, like her brother, was born subsequent to the adoption of Mādhava. The effect of this upon the chronology of this period is plainly enough to show that a considerable length of time elapsed between the association of Mādhava II with Vishnu-gopa on the throne, whether it was by adoption or otherwise, and the accession of Kongaṇi II. In both the Chronicle and the grants Kongani II. is the grandson of Vishnu-gopa; and while, according to the Chronicle, his mother was born in the later years of Vishnu-gopa's long life, in the grants he is the posthumous child of Vishnu-gopa's son. The long interval which is thus involved in both these statements needs to be strongly emphasized: for, since the very doubtful genuineness of the grants of Hari Varmā and 'the lord of Kolāḷapura' preclude any direct use being made of them here, no date has presented itself for this period after S.S. 210 until the accession of Kongani II., which took place, as will presently be seen, in S.S. 347. The interval of a hundred and thirty-seven years between these dates is occupied, if we confine ourselves to the statements of the grants, by the two whole reigns of Vishnu-gopa and Mādhava II., and whatever portion of Hari Varmā's reign followed after S.S. 210. As the reign of Vishnu-gopa was clearly an unusually long reign, seventy years may fairly enough be assigned to it tentatively; and thirty-four years may similarly be given to the reign of Mādhava II. There will then remain thirty-three years of the reign of Hari Varmā after S.S. 210 to complete the above interval of a hundred and thirty-seven years. If we now turn to the Chronicle, this interval is occupied, first, by the reign of Viṣhnu-gopa, who reigned alone for some time before he adopted Mādhava, and subsequently for another long time, jointly with that prince down to the birth of Kṛishna Varmā; and then, after his birth, for whatever time may have elapsed to the end of his reign; secondly, by the whole reign of Krishna Varmā; and thirdly, by the reign or usurpation of Dindikara, from the death of Krishna Varmā to the installation of Kongani II. Assigning, as above, thirty-three years of the interval to the end of Hari Varmā's reign and seventy years to the reign of Vishṇu-gopa, the last thirty-four years will remain to be distributed between the reigns of Krishna Varmā and Dindikara. There is no violation of chronological possibility in either of these distributions of the hundred and thirty-seven years; and there is, therefore, no necessity to reject either of the two dates at its extremities on the ground of the impossibility of the long interval which separates them.

A confirmation of this conclusion may be arrived at from another point of view. The description of the character and acts of Kṛishṇa Varmā in the Kongu Chronicle[1] imply that he died after attaining mature manhood: and yet it is quite clear that he was but a boy when he succeeded Vishṇu-gopa

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Jour. R A S., viii 4, Mad Jour, xix (I) 8, 9.

on the throne : for Vishnu-gopa cannot be supposed to have resolved upon the extreme step of adoption until he had arrived at the age when men usually cease to expect to have sons born to them; nor could his ministers be expected to accede to such a resolution otherwise than is permitted by the Hindu law. It has already been seen that these kings ruled their kingdom in accordance with written law; and, whatever their code may have been, it may be presumed that the adopted boy must not have exceeded the age appointed, in his class, for the ceremony of investiture with the sacred cord of his second birth. The former of these conditions implies that Vishnu-gopa was, at the time when he adopted Mādhava, either well advanced in years,[1] or incompetent; and his incompetency is contrary to all the probabilities arising out of the descriptions of this king : and the latter condition implies that Mādhava was a youth under eleven years of age when he was adopted by Viṣhṇu-gopa, for these kings may be presumed to have been regarded as Kshatriyas. Assuming that he was about ten years old at the time of his adoption, "some time" elapsed before the birth of Kṛishna Varmā ; and then the whole lifetime of Kṛishṇa Varmā followed before Mādhava's name appears again in the history. When it does appear again, it is in the sentence "as this king had no son after the said Kṛishṇa Varmā Mahathi Rāya, one of the above-mentioned race (whence Mādhava was taken), named Dindicara Rāya, son of Parikulatti-rāya, held the kingdom in his power;"[2] and this implies that Mādhava was himself dead at the time of Kṛishna Rāya's death, otherwise no claim through him to the vacant throne could have arisen to any member of his family. In this way a strong presumption arises that a long time elapsed from the adoption of Mādhava in Vishṇu-gopa's old age to the accession of Kongani II. in S.S. 347: and it is important to bear this circumstance in mind; for, in the absence of dates connected with these reigns, it forms the key to the chronology of this period of the history of Kongu.

Two grants of Kongani II. have been published by Mr. Lewis Rice; one of which[3] is dated in the year Jaya, the twenty-ninth year of his reign, and the other[4] in S.S. 388. It has been mentioned above that the Kongu Chronicle has the year S.S. 288 for this king's reign in both translations; one of which adds the cyclic year Parābhava to it, and that the year Parābhava did not fall on S.S. 288. There is an error, therefore, either in the name of the year of the cycle, or in the figures which give the year of the S.S. S.S. 288 is obviously too near S.S. 210, the date of Hari Varmā's grant, to afford room between them for the very long reign of Vishṇu-gopa, and for any ordinary number of years to be also given out of the interval to the reigns of Hari Varmā and Vishnu-gopa's successor or successors. On this ground, therefore, there appears to be sufficient presumption in favour of the preferential correctness of the cyclic year. Now Parābhava fell on S.S. 268, 328, and 388. The first of these dates is too early, for the reason just given. S.S. 328 is equally inadmissible on the following grounds :—In whatever calculation which may be made, it is essential to include the year Jaya as the twenty-

[1] See Grady's Manu (ii. 36), p. 18, Mandlik's Yajṇavalkya (i. 14), p. 161.
[2] Mad. Jour., xiv. (I) 9.
[3] Ind. Antiq., v. 136, Mys. Inscr., 289.
[4] Ind Antiq., i 363, Mys Inscr., 282

ninth year of Kongaṇi II.'s reign. Jaya fell nearest to S.S. 328 in S.S. 319. This would place Kongaṇi II.'s accession in S.S. 290: and this date is too early, on the grounds given above for the rejection of S.S. 288. Moreover, we shall presently see that the year Vijaya fell on the thirty-fifth year of the reign of Kongaṇi II.'s son and successor Avinīta. The nearest Vijaya to S.S. 328 fell on S.S. 315: and, if this was the thirty-fifth year of Avinīta's reign, it would place his accession in S.S. 280; which is again too early, in a much increased measure, upon the same grounds. It would also place the Jaya of Kongaṇi II.'s reign in S.S. 256, and his accession, twenty-nine years before it, in S.S. 277. We are thus driven by each of these processes to S.S. 388 for the Parābhava year of Kongani II 's reign as its only possible date. This is the date of the Mercara grant of this king, as mentioned above; and its date is expressed in words at length, "ashta asīti uttarasya trayo satasya saṃvatsarasya."[1] This date may, therefore, be accepted without hesitation: and the S.S. 288 of the Chronicle must accordingly be corrected to S.S. 388.

The settlement of this date affords the necessary clue for ascertaining the date of Kongani II.'s earlier grant, which was made, as stated above, in Jaya the twenty-ninth year of his reign. The nearest Jaya to S.S. 388 fell in S.S. 376:[2] and, since the next succeeding Jaya did not occur until S.S. 436, this latter one need not enter into the discussion. Jaya = S.S. 376 was therefore the twenty-ninth year of Kongaṇi II.'s reign: and this places his accession in S.S. 347, as has already been pointed out by Mr. Lewis Rice.[3] This date is amply confirmed by the dates of the grants of his son and successor Avinīta; from which, as will presently be seen, the date of Avinīta's accession is discovered to be S.S. 400. Kongaṇi II. thus reigned for fifty-three years from S.S. 347 to S.S. 400: and, though his reign was much beyond the average length, its length is natural enough; since it covered the whole term of his lifetime, for he was anointed king while still in his mother's lap.[4]

Two copper-plate grants of Avinīta, the son and successor of Kongaṇi II., have been published by Mr. Rice. The earlier of these[5] is dated in the third year of his reign; and the later one[6] in the year Vijaya, the thirty-fifth year of his reign. The year Jaya S.S. 376 occurred, as we have seen, during the reign of his father: the Vijaya which we now require is, therefore, the next year of this name which came after that Jaya; and it fell on S.S. 435.[7] Having thus obtained S.S. 435 as the thirty-fifth year of Avinīta's reign, the year of his accession is disclosed by it, namely, S.S. 400. It also serves to discover the date of the earlier of his two grants; for the third year of his reign thus falls on S.S. 403.

Avinīta was succeeded by his son Muṣhkara; he by his son Trivikrama; and he by his son Bhūvikrama. For the reign of Muṣhkara there is as yet no date. The accession of Bhūvikrama, and consequently the termination of the reign of his father and predecessor Trivikrama, is placed by the Kongu Chronicle[8] in the year Siddhārti, S.S. 461. This date is quite in

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[1] Ind Antiq., i. 363.
[2] McCudden, 18; Brown, 7.
[3] Ind. Antiq., v. 134.
[4] Ind. Antiq., v. 140; Mys. Inscr., 292.
[5] Ind. Antiq., vii. 174; Mys. Inscr., 294.
[6] Ind. Antiq., v. 138; Mys. Inscr., 291.
[7] McCudden 20; Brown, 8.
[8] Jour R. A. S., viii. 5; Mad Jour., xiv. (1) 10.

accordance with the dates above given, and it gives rise to no chronological difficulty in any other respect. For, the interval from the accession of Avinīta to this date of his great-grandson Bhūvikrama's coronation, which is thus shown, was sixty-one years; and this interval is filled by the three reigns of Avinīta, Mushkara, and Trivikrama.

The genealogy from Bhūvikrama to Pṛithivī Kongaṇi presents a difficulty which cannot at present be surmounted; for the Kongu Chronicle makes Pṛithivī Kongaṇi the great-great-grandson of Bhūvikrama, whereas the grants represent him to be his great-grandson. The pedigree according to the Chronicle[1] is as follows:—

1 Bhuvikrama Rāya, Gajapati

- Vallavagi Rāya (Ind. H.), or, Valla-vācya-rāya (Tay.), *i.e.*, Vallabhākhya Rāya (T.F.)
- 2. Kongaṇi Mahādhi Rāya, *alias* Bhuvikrama Rāya II.
  - 3. Raja Govinda Raya, *alias* Nandi Varmā.
  - 4 Sivaga Maha Rāya (Ind H.), or, Siva-rama-rāya (Tay.), *alias*, Siva-maha-rāya (Tay.)
    - [Unnamed son.]
    - 5 Pṛithivī Kongani Mahādhi Rāya, *alias* Siva Maha-rāja (Ind. H.), ,, Siva Maha-rāya (Tay).

In the grants of Pṛithivī Kongaṇi[2] the pedigree from Bhūvikrama downwards is thus given:—

Bhūvikrama.

- Vilanda Raja, *alias* Shri Vallabha.
- Navakāma, Kongaṇi Mahārāja, *alias* Sivamāra.
  - [Unnamed son.]
  - Bhima-Ropa, *alias* Raja-kesari, *alias* Pṛithivī, Kongani Mahārāja.

Here Govinda, the fourteenth king of the Chronicle, is omitted, and Shivamāra, who may well be the same as Shivarāma, the fifteenth king of the Chronicle, is made the same as Kongaṇi III., the thirteenth king of the Chronicle, whom the Chronicle makes Shivarāma's father. This omission occurs in both of Pṛithivī Kongani's grants. The effect of it is to cut off a whole generation, including two whole reigns, from the chronology of this period, and to require the interval of a hundred and thirty years, which elapsed between the accession of Bhūvikrama and the donation of Shivarāma, presently to be mentioned, to be assigned to the single whole reign of Bhūvikrama, and the short portion of the reign of Shivarāma which preceded the date of his donation. This is clearly impossible; and the omission in the grants may accordingly be regarded as an error, which may be rectified from the Chronicle.

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[1] Jour R. A. S., viii. 5; Mad Jour., xiv. (I) 10.

[2] Ind. Antiq., ii. 156; Mys. Inscr., 287; and Mys Inscr. 284.

In this period the Chronicle has the date of a grant made by Shivarāma, the grandson, according to its genealogy, of Bhūvikrama and the grandfather of Pṛithivī Kongaṇi.[1] This grant is dated in the year Pramodūta S.S. 591 in both of the translations, and Mr. Taylor's adds to them the equivalent numerical words "vasu-graha-bāṇa," which have been referred to above. An interval of a hundred and thirty years had elapsed from the accession of Bhūvikrama to this portion of the reign of Shivarāma: and this interval embraces, in the Chronicle, the whole of the three reigns of Bhūvikrama, his son Kongaṇi III., and Kongaṇi III.'s elder son Govinda, together with such portion of the reign of his younger son Shivarāma as may have preceded the date of this grant. The donation appears to have been made in the early years of Shivarāma's reign; for, as will presently be seen, there are fifty-seven years between its date and the accession of Shivarāma's grandson Pṛithivī Kongaṇi. Nearly the whole of this interval belongs, therefore, to the reigns of Bhūvikrama, Kongaṇi III., and Govinda: and it gives an average of upwards of forty years to these reigns; or rather, to come nearer to the requirements of the case, since Govinda's reign must be curtailed from this average in consideration of the long reign of his younger brother and successor Shivarāma, the reigns of Bhūvikrama and Kongaṇi III., or one of them, must be considerably extended beyond that average.

From the date of Shivarāma's grant to the accession of his grandson Pṛithivī Kongaṇi in S.S. 648 there is an interval of fifty-seven years, which is filled solely by the remainder of his reign after he made that donation. That his reign was long, and that he lived beyond the ordinary span of life, is implied in the fact that he outlived the lifetime of his unnamed son, and that he was succeeded in the kingdom by that son's son. His age at his death may be approximately ascertained by adding the term of the reign of Govinda, his elder brother and predecessor on the throne, to the above fifty-seven later years of his own reign, with something besides for the previous years of his reign, if any, before the date of his grant, and something more still for his own age at his father's death. From the considerations above referred to, it seems necessary to assign at least thirty years to the reign of his brother Govinda, and in this way Shivarāma appears to have been eighty-seven years and upwards at the time of his death. It is a great age, but it is quite inside the range of our experience.

The effect of giving thirty years to the reign of Govinda is to place his accession, and also the end of the reign of his predecessor, about S.S. 558. Ascending from this date, an approximate date may be obtained for the reign of his immediate predecessor Kongaṇi III., and also for the termination of the reign of his grandfather Trivikrama, the date of whose accession is already known: for the interval of ninety-seven years between S.S. 461, the date of Bhūvikrama's accession, and S.S. 558, the date now obtained for Govinda's accession, may not unfairly be distributed between the reigns of Bhūvikrama and his son Kongaṇi III., by giving fifty years to the former and forty-seven to the latter. The date of Kongaṇi III.'s accession and the end of Bhūvikrama's reign will then fall upon S.S. 511.

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[1] Jour. R. A. S., viii. 5; Mad. Jour., xiv. (I) 11.

The Chronicle has in the next place the date of a grant of land made by Prithivī Kongani in S.S. 668. Both translations agree in giving this date. The India House translation makes it correspond with the year Pārthiva, which it virtually does, for Pārthiva fell on S.S. 667;[1] but Mr. Taylor's translation has Prabhava instead of Pārthiva, which fell on S.S. 649. This difference need not be discussed here, since both these dates are within the limits of this king's reign; and assuming S S. 668 to be correct, we may proceed to compare this date with the dates of his two published copper-plate grants. The earlier of these[2] is dated S.S. 684; and the later of the two[3] in S.S. 698, the fiftieth year of his reign. This latter inscription thus places the accession of Pṛithivī Kongani in S.S. 648: and it also shows that the earlier of these two inscriptions belongs to the thirty-sixth year of his reign, and that his grant of S.S. 668, mentioned in the Chronicle, was made in the twentieth year of his reign.

When Pṛithivī Kongaṇi made his donation in S.S. 698, he had already reigned fifty years. It seems right to add at the least two or three years more to this; for his reign had not then come to an end. This will place the accession of his nephew and successor Malladēva I. about S.S. 701, for whose reign the Chronicle gives no date.

Malladēva I. was succeeded by his son Gandadēva, and he by his son Satyavākya, and he by his two younger brothers Gunaluttama (or Gunottama) and Malladēva II. in succession. The only date in the Chronicle for this period is S.S. 800,[4] in which year Gunottama made a donation of land while he was governing the country around the earliest capital of his dynasty, as his younger brother's viceroy, after his own supersession. Of the interval of ninety-nine years which elapsed between the accession of Malladēva I. and the date of Gunottama's grant, about thirty-five years each may very reasonably be given to the reigns of Malladēva I. and Gandadēva, father and son; and the remaining twenty-nine years may, with equal fairness, be divided between the two brothers Satyavākya and Guṇottama, of which twenty years may be given to the former and the remaining nine years to the latter, seeing that he was superseded before the natural termination of his reign.

The Reverend F. Kittel has published three grants of Satyavākya Kongani Varmā,[5] two of which bear dates. No. I, the earlier of the two, is dated in the year Īshvara, which Mr. Kittel hypothetically identifies with S.S. 780, and No. II. is dated S.S. 809, the eighteenth year of the donor's reign. The year Īshvara fell on S.S. 779,[6] which is near enough to S.S. 780. At the same time, the figures which give the date in this inscription are almost obliterated, and so the correctness of the reading is but tentative, and depends upon its agreement with the cyclic year, and upon the right identification of that year. The nearest Īshvara to S.S. 809, the date of grant No. II, falls on S.S. 839;[7] and since S.S. 809 was the eighteenth year of the donor of that inscription, and he therefore came to the throne in S.S.

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[1] McCudden, 28; Brown, 9.
[2] Mys. Inscr., 284.
[3] Ind. Antiq., ii 156, Mys Inscr., 287.
[4] Jour. R. A. S., viii. 6, Mad. Jour., xiv. (I) 13.
[5] Ind. Antiq., vi 102, 103.
[6] McCudden, 32, Brown, 9.
[7] McCudden, 34, Brown, 9.

791, this later Īshvara would fall on the forty-eighth year of his reign, supposing both of these grants to have been made by the same king. If the donor is thus the same person in these two grants, he must have been upwards of seventy-seven years of age when he made this latter donation, on the presumption of the correctness of the above assignment of twenty-nine years to the reigns of his two elder brothers. And in that case also, these dates would tally sufficiently well with the date of Guṇottama's grant mentioned in the Chronicle, which would then fall in the middle between the dates of these inscriptions: but it makes it necessary to regard Guṇottama's superseded reign as contemporaneous with Malladēva's from the beginning. In support of this assignment of these two grants to the same king, it may be adduced that the donor of No. I. bore the name of Rācha (or Rāja) Malla in addition to the names Satyavākya Kongaṇi Varmā; and this circumstance assists towards his identification with Rāja Malladēva, the last king of the Chronicle, who was on the throne when Gunottama made his donation in S.S. 800, and who may be presumed to have been still reigning in S.S. 809 when grant No. II. was made. The name Satyavākya need present no difficulty here; for the word means, as an epithet, 'the true of word;' and this title is known to have been borne by several kings. Moreover the titles of the donor are almost verbally the same in these two grants: and this circumstance adds that much further confirmation to the supposition that they were made by the same king. If they were not so made, and if the year Īshvara of grant No. I. was S.S. 780, as suggested by Mr. Kittel, a series of chronological and other difficulties will arise, from which there seems to be no possible way of escape.

The general result of this discussion appears to warrant the acceptance of the chronology of this dynasty, with more or less particular certainty, as it is given in the Kongu Chronicle; for it has shown that, notwithstanding the difficulties arising at first sight from the great length of some of the reigns of these kings, those long reigns are all within the limits of possibility; and, since they are possible, they cannot be rightly rejected on the mere ground of their length. The dated portions of the Chronicle, with one single exception, have already received ample confirmation from the published grants of these kings, widely separated from each other as they are both in their dates, and in the places of their discovery: and this circumstance affords considerable presumption that the undated intervals will in due time be found to be equally correct. It will be a great step gained in the investigation of the ancient history of the Southern Dakhaṇ, to be able to accept the Kongu Chronicle as a document based upon even an approximation to historical truth.

The following tentative table has been constructed upon the basis of the conclusions arrived at in the foregoing discussion. It will of course be understood that the less certain portions of it are capable of some small amount of variation, and are open to emendation upon the discovery of more certain information. I have left S.S. 210 and S.S. 591, the dates of Hari Varmā and Shivarāma's grants, in the table for the present, as fixed dates, in preference to deducting an uncertain number of years from them for the earlier date of the accession of these kings and the end of the reigns of their predecessors.

Name.	Accession.	Length of Reign.	End of Reign.	Christian Era.
	S.S.	Years.	S.S.	A.D.
Kongani Varmā I.	111	51	162	189 to 240
Madhava I.	162	48	210	240 to 288
Hari Varmā	210	33	243	288 to 321
Vishnu-gopa	243	70	313	321 to 391
Madhava II.	313	34	347	391 to 425
[Kṛishna Varmā	313	33	346	391 to 424]
[Dindikara	346	1	347	424 to 425]
Kongaṇi Varmā II.	347	53	400	425 to 478
Avinīta	400	35	435	478 to 513
Muṣhkara	435	5	440	513 to 518
Trivikrama	440	21	461	518 to 539
Bhūvikrama	461	50	511	539 to 589
Kongani Varmā III.	511	47	558	589 to 636
Govinda	558	33	591	636 to 669
Shivarāma	591	57	648	669 to 726
Pṛithivī Kongaṇi	648	53	701	726 to 779
Malladēva I.	701	35	736	779 to 814
Gandadēva	736	35	771	814 to 849
Satyavākya	771	20	791	849 to 869
Guṇottama	791	9	800	869 to 878
Malladēva II.	800	..	..	878

Under the Ganga dynasty the limits of the kingdom were greatly extended. The last king of the Raṭṭi dynasty is said to have ruled over the Karnātaka country as well as over Kongu.[1] The cause of the extinction of that earlier dynasty is not recorded: but the fact of the southern portion of Mysore having been ruled from early times by chieftains of the Ganga race, the Gangavāḍi of the Chronicle,[2] lends countenance to the conjecture that this last Solar king may have lost his life in the invasion of the country above the ghats; and that the Ganga king, hitherto but a minor chieftain, followed up his advantage by seizing the vacant throne of Kongu and adding this kingdom to his ancestral territory. The Chronicle refers to several conquests made by the Ganga kings in different parts of South India at different times: their victorious armies returned home laden with the spoils of war, and they levied tribute upon the countries which they conquered; but in no single instance does it speak of any annexation of territory taken from those kingdoms. By the fifth century of the Christian era, however, they appear to have pushed northwards as far as Nandidrūg; for there, in the present district of Devanhalli, lay the land of Kongaṇi Varmā II.'s earlier donation.[3] And in the early part of the following century they had advanced still farther northwards into the basin of the Northern Pennār, upon both banks of which river lay the lands which formed the subject of Avinīta's later grant. In the eighth century A.D. their authority, either direct or paramount, extended as far north and west as the near neighbourhood of Harihar; for there, as it seems to me, lay the lands of Pṛithivī Kongaṇi's grant of S.S. 698. Towards the end of the ninth century the three grants of Satyavākya represent their donor to have been in possession of Nandidrūg, and of the present district of Kolār to the eastwards of it, while the lands bestowed by these grants

[1] Jour. R. A. S., viii. 3; Mad. Jour., xiv. (I) 6.
[2] Mad. Jour., xiv. (I) 19, 38 ("our own people").
[3] Ind. Antiq., v. 133, 135.

were in one of the southern districts of Coorg. Shortly afterwards came the Choḷa conquest, and, with it, the subversion of this last dynasty of the kings of Kongu.

Skandapura continued to be the capital of the enlarged kingdom during the reigns of the first three kings of the new dynasty, who were crowned there; and during this time it bore the superadded prefix of Vijaya, as if to stamp upon it a perpetual memory of its conquest. The third king, Hari Varmā, removed the capital from the plains to Talikād, at the south-eastern angle of the Mysore plateau, about A.D. 290; and at this city the fourth king, Vishnu-gopa, and all the remaining kings of this dynasty, were crowned. Govinda Rāya, though he was anointed and crowned at Talavanapura, made Mūgandapattanam the seat of his government[1] for some time; and in this he was followed by his successor Shivarāma for at least a part of his reign. Thrice only does the original capital appear again in the history: in the first instance, in the reign of Pṛithivī Kongaṇi, who stationed the general of his forces there about A.D. 746, at the head of an army, and assigned to him the revenues of twelve villages in its neighbourhood.[2] His successor, Malladēva I., repeated this arrangement, and added the city of Vijaya Skandapura itself to the endowment. That circumstance seems to indicate, either that this exposed portion of the Kongu dominions was being threatened at this time by the rising power of the Choḷas pressing upon their eastern frontier, or that Pṛithivī Kongaṇi expected to be attacked by his more southerly neighbour the king of Pāṇḍya; unless, as Mr. Taylor's translation seems to suggest, he intended to make this place the base of his own hostile operations against these neighbouring states. A similar appointment was made by Malladēva II., the last king of this dynasty, who made his brother Guṇottama governor of Skandapura after a successful resistance of an invasion of Kongu by the king of Pāṇḍya.[3]

The removal of the seat of government from Skandapura into the Karnātaka country virtually removed the Kongu kingdom from its position amongst independent states: and in this secondary position it continued to be connected with its more extensive sister-kingdom down to modern times. Nevertheless, the precedence was given to its name for many generations when occasions required the names of the twin-kingdoms to be mentioned: and the title of its kings, Kongaṇi Varmā, continued to be used as the dynastic name of the rulers of the united kingdom down to the time of the last king of the Ganga line.

The political distribution of Southern India from the second to the ninth century A.D. is well marked in the Chronicle of these kings. To the south of the river Kṛishṇā were the kingdoms of Dravida, Choḷa, Pāṇḍya, and Keraḷa, almost surrounding their own dominions of Kongu and Karnāta; and to the north of that river were the kingdoms of Kalinga, Āndhra, Varāṭa, and Mahārāshṭaka. Avinīta is said to have made conquests in all these countries except the two last, and Kongaṇi III. in all of them excepting Kerala. Gaṇḍadēva obtained a victory over the king of Draviḍa, and impressed his fear upon the king of Choḷa. With the latter king he subsequently formed friendly relations, as he did also with the king of Pāṇḍya. Malladēva II., as has already been mentioned, successfully

[1] Jour. R. A. S., viii. 5, 13; Mad. Jour., xiv. (I) 11, Ind. Antiq., iii. 265.
[2] Jour. R. A. S., viii. 5; Mad. Jour., xiv. (I) 11.
[3] Jour. R. A. S., viii. 6, Mad. Jour., xiv. (I) 13.

resisted a Pāṇḍyan invasion; but it was he apparently who finally succumbed to the rising power of the Choḷas.[1]

THE CHOLA PERIOD.

The second period of the ancient history of Salem extends from the conquest of Kongu by the Choḷas down to the rise of the Ballāla kings of Karnāṭa.

The Kongu Chronicle, which is at present our only authority for this period, has not given the dates of the reigns of its Choḷa kings: one single date occurs in the whole of this part of the work, namely, at its close, where some of the charities of Rājarāja Choḷa are placed in S.S. 926 or A.D. 1004. The dates of the Choḷa kings have long been a source of great perplexity, and the best which can be done here for the chronology of this period is to take this date in connection with the last date of the Kongu period, namely, S.S. 800 or A.D. 878; from which it appears that the Choḷa rule over Kongu extended over a hundred and twenty-six years. During this time six kings reigned, and the average of twenty-one years, which falls to each reign, presents no chronological difficulty.

The following pedigree of the Choḷa kings is constructed from the Kongu Chronicle down to Harivāri-dēva, *alias* Rājarāja Choḷa. I have added the succeeding names from Sir Walter Elliot's papers in the Madras Journal, in order to connect the Kongu series with those Choḷa kings who are better known in connection with their conquest of Kalinga. This identification, however, can only be regarded as provisional, until both the genealogy and the chronology of the Choḷas have received a critical investigation.

Vijayādi Rāya.

Āditya Varmā Rāya, or Vijaya Rāya Āditya Varmā; ? about S.S. 800.

Vīra Choḷa Rāya, *alias* Vīra Choḷa Nārāyana Rāya; builder of the Kanaka-sabhā at Chitambara.

- Harinjaya Rāya, or Arunjeya Rāya.
  - Parāntaka Rāya, *alias* Hari Māli, or Ari-malli; married Chittiri, daughter of Setu Rāya, or Chati Rāya.
    - Divi Rāya, or Divya Rāya, *alias* Hari-tittu Rāya, or Aritittu Rāya; died sonless.
    - Harivari-dēva, or Arivari Dēva, *alias* Rājarāja, Maharāja Choḷa Rāya, *alias* Rājarāja Narendra Choḷa, married an E. Chālukya princess (Mad. Jour., xiii. (II) 40).
      - "Elder sons" (Mad. Jour., xiii. (II) 39).
      - Rājendra Choḷa, or Rājendra Dēva, *alias* Ko Viraja Kesari Varma, *alias* Koppara Kesari Varma (*ibid.*, 39), *alias* Vīra Rajendra Choḷa, reigning in S.S. 1001 (*ibid.*, 40).
        - "Elder son" (Mad. Jour., xiii. (II) 43).
        - Vīra Choḷa Dēva, *alias* Tribhuvana Malla, *alias* Viṣhṇu Vardhana VII., Viceroy of Vengi in S.S. 1001 (*ibid.*, 43), reigning in S.S. 1044 (Mad. Jour., xiv. (I) 57, 59).
    - Many other children ("sons").
- Desotya Rāya, or Dasoditya Rāya; died sonless.
- "Many sons"; "a great many other children."

[1] Jour. R. A. S., viii. 4, 5, 6; Mad. Jour., xiv. (I) 9, 10, 12, 13.

The Kongu Chronicle incidentally affords two clues tending towards an identification of some of these kings with other names mentioned in other records of this dynasty; and these clues afford some assistance towards a settlement of the approximate dates of their reigns.

The kingdom of Draviḍa, thenceforward known as the Toṇḍaimaṇḍalam, was conquered from the Pallavas by Adondai, the son of one of the Kulottunga Choḷas, to whose birth some kind of inferiority is attributed owing to an irregularity of some sort in his father's marriage.[1] The Chronicle does not mention this conquest of Dravida; nevertheless it is clearly implied in the narrative: for, upon the death of Vīra Choḷa, it assigns the Draviḍa country, which it had mentioned before in connexion with the Choḷas, to this king's *elder* son Harinjaya, whilst his *younger* son Desotya succeeded to the throne of the ancestral dominions of Tanjore.[2] This reversal of the order of succession needs some explanation; and it is satisfactorily accounted for on the supposition that Vīra Chola's marriage with Harinjaya's mother was in some way opposed to the customs or traditions of Tanjore, such as is implied in the accounts of the birth of Adondai. This circumstance lends some probability to the identification of Harinjaya with Adondai, and this identification will show Vīra Choḷa, the father of Harinjaya, to be the same as Kulottunga Toṇḍaman Rāja, the father of Adondai. If these identifications are sound, they lead to an approximate date for the Chola conquest of the Toṇḍamaṇḍala; for, since the conquest of Kongu by Vīra Chola's father took place about A.D. 878 and the conquest of Toṇḍamandalam was made in Vīra Choḷa's (Kulottunga Tondaman's) own reign, this latter event belongs to the generation which followed the fall of Kongu. It has been placed[3] about the eighth or ninth century on general grounds. From the above collocation it follows, and this general conclusion will suffice for our present purpose, that the two principal divisions of the modern collectorate of Salem, the Bārahmahal districts of the ancient Pallava kings, and the Salem districts of the ancient Kongu kings, fell before the conquering Choḷas, and were added to their dominions, within a short interval of each other.

The second clue is obtained from the connexion of Vīra Choḷa and his great-grandson[4] Harivāri (Rājarāja) Choḷa with the temple of Chitambaram. The Kongu Chronicle informs us[5] that Vīra Chola "expended great sums of money in building the Kanaka or golden Sabhā" of that temple: and of Harivāri it says, "he enlarged the temples at Chidambaram. His grandfather [rightly, great-grandfather] had built the Kanaṉa-sabha only; but he now, with the aforesaid riches, erected all kinds of towers, walls, mantapas, flights of steps, &c., and other matters. He also had all kinds of valuable ornaments made for Sabhāpati, and thus performed munificent charity."[6] Sir W. Elliot[7] has identified Rājarāja[8] Choḷa with the Rāja-

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[1] Wilson Mackenzie MSS., introd. p. lxxxiv; Mad. Jour., xiv. (I) 60, &c.

[2] Jour. R. A. S., viii. 7, Mad. Jour., xiv. (I) 15.

[3] Mad. Jour., xiv. 244.

[4] Both translations of the Kongu Chronicle make Vīra Choḷa the "grandfather" of Rājarāja; the pedigree shows that he was his great-grandfather.

[5] Jour R. A. S., viii. 7, Mad. Jour., xiv. (I) 14.

[6] Mad. Jour., xiv. (I) 17; Jour. R. A. S., viii. 8.

[7] Mad. Jour., xiii. (II) 40.

[8] It must be borne in mind, at the same time, that 'Rajaraja' is a title rather than a name, meaning 'king of kings.'

rāja Narendra Choḷa, who married a princess of the Eastern Chālukya line, and so came subsequently into possession of the dominions of that line in Kalinga. He has placed the termination of Rājarāja's reign in S.S. 986 or A.D. 1064 :[1] and a reign of forty years is assigned to him, which places his accession in S.S. 946 or A.D. 1024. This is twenty years later than the date which the Kongu Chronicle connects with Harivāri's (Rājarāja's) reign; but though it so far interferes with the completeness of the identification, this approximation of dates is perhaps more hopeful than might have been expected. The interval of a hundred and thirty years between the supposed date of the Choḷa conquest of Kongu in A.D. 894 and the accession of Rājarāja in A.D. 1024 is sufficiently filled by the four reigns of Āditya Varmā's successors, Vīra Chola, Desotya, Parāntaka, and Divi Rāya, together with the remainder of his own reign between that conquest and his death, on the presumption that these reigns were tolerably long : and, in favour of the presumption that at least two or three of these kings were long-lived, it may be mentioned that Vīra Choḷa lived long enough to have "a great many children;" that Desotya outlived his elder brother Harinjaya; and that, when Parāntaka's wife "burnt herself with his dead body," it was "not before many children were born by her."

The Chronicle gives no information regarding the internal condition of Kongu at this time, beyond the fact that its army consisted of men of the Veḍar caste. It also states that Kongu continued united to the ancestral kingdom of Tanjore when Draviḍa was temporarily separated from it during the reign of Desotya Rāya.

The conquest of Kongu by Āditya Varmā was followed up by an invasion of Karnāṭa, and the capture of its capital Talikād:[2] and the hold of the conquerors upon the country was rivetted by the settlement of Brāhman colonies there, whose interests would require them to maintain the rule of the donors of their endowments. This policy was continued by each of his successors: and in the reign of Rājarāja a similar course was adopted to attach the merchant class of the capital of Karnāṭa to the throne of its foreign rulers.

The Choḷa occupation of Kongu-Karnāṭa continued for about two centuries: for it is not until about S.S. 991 or A.D. 1069 that the Ballāla kings appear in sufficient power to be regarded as the rulers of the country. How far the Choḷa power extended northwards into Karnātaka cannot at present be ascertained. But the temples of Arulagupay, Turivaykare, in the districts to the south of Sīra, and one dedicated to Narasimha at Jamagullu, ten miles to the north of Halabīd, are said to have been built by the Choḷa Rāja:[3] from which it may be inferred that their erection belongs to this period, seeing that the Choḷas had not at any other time any hold upon this part of Karnāṭa; and that their rule extended, in this north-western extremity of their empire, at the least as far north as the northern districts of the present kingdom of Mysore.

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[1] Mad. Jour., xiii. (II) 40. Dr. Burnell adds additional strength to this identification (S. I Palæogr., 2nd Edit., 40, note), by showing that this king is called Rājarāja Choḷa, Rājarāja Narendra, and Narendra, respectively, in three different inscriptions.

[2] Jour. R. A S., viii. 6, 7; Mad. Jour., xiv. (I) 14.

[3] Buch Mysore, ii. 57, 58; iii. 389.

During this time the enterprising energies of the Choḷas were devoted to the conquest of the countries lying on their northern and southern borders: and there is no reason to suppose that the tranquillity of Kongu was disturbed under their rule. Salem, at this time, formed a compact little territory in the very midst of a gradually enlarging empire, which, at its culmination not long after this time, extended from the southern limits of Orissa to Cape Comorin, and from the Western Coast, at the northern boundary of Keraḷa, across the peninsula along the southern frontier of the Western Chālukyas and of the Rāthors of Mālkheḍ, up to their own western boundary on the banks of the lower Kṛishṇā.

The Ballāla Period.

How long after S.S. 926, A.D. 1004 (the date of Rājarāja Choḷa's grant), Kongu continued under the rule of the Choḷas there is at present nothing on record to show. It is probable enough that, when the Telugu kingdom of the Chālukyas became a portion of the Choḷa dominions, Rājarāja's whole power and attention were needed by this important accession; and so these earlier western conquests of his house became comparatively neglected. An opportunity would thus be afforded, when the ripe time came, for Kongu and Karnāṭa to throw off their yoke. Whatever the cause may have been, by the middle of the eleventh century A.D., and apparently about five years after Rājarāja Choḷa's death, these provinces had ceased to pay their former tribute to the Choḷas, and were broken up into a number of petty principalities.[1] At that time Vinayāditya, the second prince of the Hoysala dynasty of Yādavas, who ruled over a small territory surrounding the capital of the Kongu-Karnāṭaka kings, Talikād, formed friendly alliances with the chiefs of the neighbouring principalities, and so laid the foundation of the new kingdom of Karnāta, and of the new dynasty of Vallāla or Ballāla kings.[2] Vinayāditya's own conquests were confined to the Karnāta country and to some parts of Tuluva. His son Vallāla Rāya descended into the plains and conquered the chieftains of the Kongu country:[3] and thus Salem became reunited to Karnāṭa about A.D. 1080. He also conquered Nonambavāḍi, Gangavāḍi, Banavāsi, and Ānaikal,[4] forming the western and northern districts of the modern Mysore, and the southern portion at least of the modern collectorate of Dharwar Salem continued to form part of the kingdom of the Ballālas until their rule was subverted by the rising power of Vijayanagara soon after the sack of their capital Dvārasamudra by the troops of Delhi in A.D. 1310. An invasion of the new kingdom by the Choḷa king occurred about A.D. 1095, in the reign of the fourth king, Peddata Vishṇuvardhana Rāya, which was repelled.[5] This king is also said to have been "as a forest on fire to the Kongu Rāya,"[6] from which it may be inferred that this old kingdom had at this time successfully asserted its independence. But it could only have lasted for a short time; for in the succeeding reign Kongu was a portion of the Ballāla kingdom.[7] About A.D. 1283, in the reign of the

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[1] Mad. Jour., xiv. (I) 19. [2] *Ibid.*, 19. [3] *Ibid.*, 19. [4] *Ibid.*, 19.
[5] *Ibid.*, 19. [6] *Ibid.*, 20. [7] *Ibid.*, 23.

eighth king Narasimha II., the chieftains of Kongu again caused trouble in the kingdom: but Narasimha marched into the country at the head of a great army, and reduced the rebels to subjection. He then advanced into Keraḷa; as if that country had been concerned in the rebellion, either actively, or as its instigator or supporter. Here also he was equally victorious: and, after much severe fighting, he "totally destroyed the king of Keraḷa and his army."[1] With these exceptions, nothing is recorded during the two hundred and fifty years of the Ballāla rule over Kongu which had any tendency to diminish the tranquillity and prosperity of Salem.

The Hoysala kings were of the Yādava race, to which the whole of the widely spread castes of the shepherds of India claim to belong. They traced their descent down from a divine origin:—Viṣhṇu, Brahmā, the ṛiṣhi Atri, Chandra, Budha, Purūrava, Ayu, Nahusha, Yayāti, YADU. From Yadu, through the royal line of Dvāraka, came Sala, or Saḷa, of Simhāchala, who afterwards received the name of Hoysala, and became the founder of this dynasty.[2] They were called Ballāla Rāyas after the name of the third king, Ballāla or Vallāla Rāya, the son of Vinayāditya.

Eight kings of this line ruled over Karnāṭa. The duration of the dynasty, according to the dates given in the Kongu Chronicle, was from about A.D. 1060 to about A.D. 1313.[3] Extant inscriptions of these kings extend from A.D. 1117 to 1287.[4]

The following pedigree is constructed from the Kongu Chronicle. The figures preceding the names show the order of the reigns.

1. Sala, or Oyisala, or Hoysala, Vijaya.
2. Vinayāditya (grant in S.S. 991).
3. Vallāla Rāya I (grant in S.S. 1015). — Pedda Dēva. — Udayāditya Dēva.
   - Chikrāja Dēva.
   - 4. Peddata Rāya, or Pedda Rāya, *alias* Viṣhṇuvardhana Rāya (grants in S.S. 1021, 1033, 1039, 1044, 1050, 1053, 1054).
5. Narasingha Rāya I., or Narasingha Nāyaka, or Vīra Narasingha Rājādhirāya (grants in S.S. 1071, 1072, 1080, 1081, 1082, 1084, 1085, 1093, 1094).
6. Vallāla Rāya II. (grants in S.S. 1095, 1104, 1131, 1154).
7. Someshvara (reigning in S S. 1159).
8. Narasingha Rāya II., or Vīra Narasingha Rāya, or Oyisala N. R. (installed S.S. 1205; grants in S.S. 1206, 1207, 1210, 1235).

THE VIJAYANAGARA PERIOD.

The Harihara Dynasty.

All the best accounts agree in ascribing the establishment of the Vijayanagara empire to two brothers, who are variously named, Hukka and

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[1] *Ibid.*, 28.

[2] *Ibid.*, 18. The name of this dynasty is met with under the following forms:—Hayasala, Hayasala, Haysala, Haysala, Hohosala, Hoisela, Hoyasala, Hoyisala, Hoysaḷa, Hoysala, Hoysaṇa, Hoysana, Oisaḷa, Osala, Oyisala, Oysala, and probably more. The form which is found in most of the inscriptions of the kings of this line, is 'Hoysala.'

[3] Mad. Jour., xiv. (I) 18 to 31.

[4] Mys. Inscr., pp xi, xii.

Bukka, Bukka and Harihara, Aka Hurryhur, Harihara Bukka Rāya, &c. They were the sons of Sangama, "a powerful king," the son of Kampa, Kampana, or Kampila Rāya, of the race of Yadu, and of the Kurumba tribe. It is also to be gathered from these accounts—though the facts are stated in various forms—that these brothers received countenance, in laying the foundation of their power, from the Mahomedans, who had then recently established themselves in the Northern Dakhan; and apparently still greater material and moral help from the pontiff of Shringeri, the representative, then as now, of the spiritual power of Shankarāchārya throughout India. The erection of their capital Vijayanagara is placed between A.D. 1327 and A.D. 1336. The sack of Dvārasamudra, the capital of the Ballālas, by the Mahomedans, in which these two brothers were engaged on the side of the king of Delhi,[1] is placed by Ferishta in A.D. 1310;[2] and the last recorded grant of the Ballāla kings is dated S.S. 1235, A.D. 1313:[3] and thus the dates obtained from these opposite sources agree closely together.

One of these accounts ascribes the destruction of the Ballāla power to the unprecedented tyranny of the last king of the line; to punish whom the king of Delhi permitted the brothers Harihara and Bukka to make war upon him. After some early reverses, they succeeded eventually in subverting the Ballāla rule: and then they erected the kingdom of Vijayanagara on its ruins.[4]

In what position relative to the throne of Delhi the withdrawal of the army of Alla-ud-dīn from the Southern Dakhan left the rising house of Vijayanagara has not yet distinctly appeared. The earliest territory of this new power formed part of the dominions of the Ballālas down to the date of the sack of Dvārasamudra. It is not likely that Delhi would entirely relinquish its hold upon this new rich conquest: and, therefore, it seems all but certain that the first kings of Vijayanagara built up their power as feudatories of Delhi; and that they proceeded to make their succeeding conquests in Karnāṭa nominally in that capacity. Feudatories of Delhi they probably remained until the opportunity arrived for them, in common with the Mahomedan rulers of the Northern Dakhan, to assert their independence, when Delhi was unable to hold them in awe any longer.

Down to A.D. 1348 no extension appears to have been made of the Vijayanagara territory to the southwards. In that year, at the commencement of the reign of Vīra Pratāpa Deva Rāya, a grand series of conquests began to be made, which ultimately gave to Vijayanagara the empire of the whole of the Southern Dakhan. This king invaded Karnāṭa, Chera,[5] Choḷa, Pāṇḍya, and Keraḷa, and made the rulers of these countries, which included the whole of Southern India to the south of his own territory, tributaries of Vijayanagara.[6] At this time, therefore, Salem began to feel the influence of this new power: and there is nothing at present to show

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[1] Mad. Jour., x. 413.
[2] Briggs' Fer., i. 373.
[3] Mad. Jour., xiv. (I) 31.
[4] Mad. Jour., x. 413.
[5] This is the only occasion of the mention of "Chera" in the Kongu Chronicle. From the circumstance that Kongu is omitted from this list of conquests, and that Keraḷa appears with Chera, it seems that "Chera" is substituted for Kongu here, either intentionally or inadvertently.
[6] Mad. Jour., xiv. (I) 33.

that their relationship was disturbed during the whole period of the rule of the Harihara Rāyas.

Seven, or, according to other accounts, eleven, or thirteen kings of this first line—the Harihara dynasty—occupied the throne of Vijayanagara for about a hundred and fifty years after A.D. 1313.

The Narasimha Dynasty.

A new line of kings, still belonging to the same old Yādava stock, but of Telugu origin, then succeeded to the empire: and they continued to rule over it, sometimes with great magnificence, down to the time of its overthrow by the confederacy of the Mahomedan kings of the Northern Dakhan in A.D. 1565.[1] Seven, or, by other accounts, eight, or thirteen kings of this second line—the Narasimha dynasty[2]—reigned at Vijayanagara for about a hundred years down to the period of the above-mentioned catastrophe.

The southern provinces of the empire did not readily accept the rule of this new dynasty. Karnātaka, in particular, withheld its tribute: but the disaffection was quickly overcome. When, however, the second king of this line, Vīra Narasimha Rāya, came to the throne, the chieftains of the Karnāṭaka and Kongu countries refused to pay their tribute. The Rāja of Ummattūr, a descendant of the ancient Ganga kings,[3] placed himself at the head of the rebellion: and he succeeded in maintaining his independence during the whole of Vīra Narasimha's reign, from A.D. 1479 to 1503, although the whole power of the kingdom was set on foot to coerce him. Vīra Narasimha died before he was able to put forth the renewed effort to reduce this rebellion for which he was making preparations. His younger brother Kṛishṇa Rāya, the most illustrious of the kings of the south in all time, succeeded him in A.D. 1504;[4] and as soon as he had settled the province of Draviḍa, he set out to reconquer the revolted province of Karnāṭa. Some of the leading chieftains returned to their allegiance at this time, and joined the army of Kṛishṇa Rāya; especially the Chikka Rāya, one of the ancestors of the present dynasty of Mysore.[5] The Ganga Rāya was still powerful enough to bear the strain of the invasion for more than a year: but the capture of the strong fort of Shivasamudra, on the island at the falls of the Kāverī, within which he had retired, and the reduction of Seringapatam immediately afterwards, decided the event of the war. Kṛishṇa Rāya rewarded those chiefs of Karnāṭaka who had joined his standard with grants of additional territory; in which were included the present Kolār district of Mysore, and the neighbouring portion of the present collectorate of Salem.

The Kongu country followed the general fortune of Karnāṭa throughout this period: and Salem continued to form part of the empire of Vijayanagara at the time of its overthrow in A.D. 1565.

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[1] Briggs' Ferishta, iii. 126.

[2] It is variously called the Narasingha, Narsing, Nursing, Narasana, Narasayya, Narasa and Narasimha dynasty, and there are other forms.

[3] "Ganga Rāya" of Mad. Jour., xiv. (I) 40, "our own people," as distinguished from the still earlier "Konguna Varma kings" of p. 38.

[4] Mad Jour., xiv. (I) 39. The dates of the Kongu Chronicle are here given as a matter of consistency

[5] *Ibid.*, p. 40.

The Penukonda and Chandragiri Period.

When the adverse event of the battle of Talikota drove this dynasty from their ruined capital, and deprived them of the territory around it, the whole of their southern provinces were still left under their rule,—the Karnāṭaka, Draviḍa, Choḷa, and Pāṇḍya provinces, and probably Keraḷa also; forming still a very extensive empire, and capable of doing great things in judicious hands. These provinces were governed, as in the earlier days of the empire, by viceroys, who remitted a fixed annual tribute to the Rāya at Penukonda; the Telugu districts around Penukonda being retained under the home government of the Rāya. The amount of this tribute which the provinces of Madura, Tanjore and Gingee paid in A.D. 1611 is stated by the contemporary Jesuit Missionaries [1] to have been from six to ten million francs each. If a similar amount was paid by the remaining provinces of Āndhra, Karnāṭa, and Chandragiri, the whole amount of the revenue of the Rāya at this time may be computed at about forty-eight million francs, or about two crores of rupees, or two million pounds sterling per annum from tribute, besides his revenue from his home-dominion of Penukonda and other sources.

Rāma Rāya was succeeded by his son Shrī Ranga Rāya in A.D. 1574.[2] He appointed his younger brother Rāma Rāya to the government of the province of Karnāṭa; who continued in that office down to his death about A.D. 1583. During his viceroyalty the chiefs of Karnāṭa and Kongu duly paid their appointed tribute to the Rāya: but upon his death, Chikka Rāya, the tributary chief of Mysore, captured the fort of Seringapatam, and took possession of the district attached to it.[3] His rebellion was of short duration; and Tirumala Rāya, the son of the deceased viceroy, was appointed by the Rāya in his father's place in A.D. 1584.[4]

In A.D. 1577 the Mahomedans advanced to the south with the intention of capturing Penukonda and annexing its territory to the dominions of Vijayapūr (Beejapore).[5] The defence of Penukonda was entrusted to the Rāya's son-in-law, Jagadeva Rāya, who then held the Bārahmahal districts of Salem as a feudatory of his father-in-law. He conducted his operations with such skill and brilliant bravery, that the invaders were compelled to abandon the siege. For this important service, which prolonged the existence of the waning empire for half a century, Jagadeva Rāya was rewarded with a large addition to his territory, extending from his original patrimony in North Salem to the neighbourhood of the western hills of Mysore.[6]

Upon the death of Shrī Ranga Rāya in A.D. 1590, his son Venkatapati Rāya succeeded him on the throne of Penukonda.[7] Soon afterwards Penukonda passes away from the records: and the remnants of the power of the famous Rāya empire, precarious now, but still of great extent, came into the hands of the Chandragiri branch of the Narasimha family.[8]

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[1] La Mission du Maduré, ii. 124.
[2] Mad. Jour., xiv. (I) 43.
[3] Mad. Jour., xiv. (I) 43.
[4] *Ibid.*, 44.
[5] Briggs' Ferishta, iii. 170.
[6] Buch. Mys., ii. 66; iii. 459; Wilks' Mys., i. 61.
[7] Mad. Jour., xiv. (I) 44; Campbell's Tel. Gram. (3rd Edit.), introd. p. xii.
[8] The Jesuit Missionaries use the name "Bisnagar," a corruption of Vijayanagara, for the ruler of Chandragiri from A.D. 1608 downwards in "La Mission du Maduré," ii. 19, 73, 90, 120. But one of the Mackenzie MSS. quoted in Camp. Tel. Gram. (3rd Edit.),

About this time the viceroy of Madura, Vīrappa Nāyakkan,[1] invaded the province of Karnāṭa: and, though his army was beaten back, this invasion led in the sequel to an exchange of rulers for Salem. The victorious army of the viceroy of Karnāta advanced and threatened the capital of the invader. Owing to the treachery of the Karnāṭaka general, who sold his master to Vīrappa Nāyakkan, the Mysore army abandoned its advantages and returned home: and, on arriving at Seringapatam, the general completed his treason by setting up his own power there.[2] Salem, with the rest of Kongu, was now abandoned to the viceroy of Madura; probably as a part of the treacherous understanding between Vīrappa Nāyakkan and the usurper. As an outcome of the struggle between this usurper and his master, which followed upon these events, Rāja Uḍaiyār of Mysore took the fort of Seringapatam in A.D. 1609, when its garrison had been temporarily withdrawn for the war, and so laid the foundation of the present kingdom of Mysore.[3] Salem thus became a dependency of the province of Madura about the same time as the new kingdom of Mysore sprang into existence: and, with the adjoining districts of Coimbatore, it brought an important accession of new strength to Vīrappa Nāyak for the struggle which he, like his father before him, was then waiting for a fitting opportunity to precipitate, in which he hoped to be able to throw off the yoke of Chandragiri, and to establish an independent kingdom of the South.

Soon after these events the southern districts of Salem are found under the government of tributary chiefs subordinate to the viceroy of Madura. Thus in the reign of the great Tirumalai Nāyakkan, the younger brother and successor of Muttu Vīrappa, the celebrated Jesuit Missionary Robert de Nobilibus retired from Trichinopoly in A.D. 1623 on account of the preparations for war then going on there, and took temporary refuge in Shendamangalam, in the extreme south-east of Salem, "the capital of Rāmachandra Nāyakkan, one of the tributaries of the Nāyak of Madura."[4] In the following year he proceeded from thence to Salem, "the capital of Salapatti[5] Nāyaker, another of the tributaries of the king of Madura, but more powerful than Rāmachandra;"[6] and when he had remained there a short time, he went northwards to visit "the king of Moramangalam, about eight leagues from Salem."[7] In the reign of the same Tirumalai Nāyakkan, A.D. 1622 to 1662, two of these chieftains of the districts of Salem are named amongst the seventy-two trusty supporters of this prince, to whom he committed the charge of the seventy-two bastions of the fortifications of Madura; namely, Rāmachandra Nāyakkan[8] of Talaimalai and Keṭṭi or Geṭṭi Mutaliyār of Tāramangalam.[9]

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introd. p. xii., brings the reign of Venkatapati Rāya of Penukonda down to A.D. 1614. The king of Chandragiri was visited by two Jesuit Missionaries in A.D. 1599, as stated in Orme's Hist. Frag., 61, 224, 228. Compare also Wilks' Mys., i. 42, 43.

[1] Muttu Vīrappa Nāyakkan reigned from A.D. 1590 to 1622. (Tay. Or. Hist. MSS., ii. 31).

[2] Mad. Jour., xiv. (I) 44.

[3] Mad. Jour., xiv. (I) 45; Wilks' Mys., i. 40.

[4] La Mission du Maduré, ii. 226.

[5] Shālyapati, 'lord of Salem.'

[6] *Ibid.*, ii. 228.

[7] *Ibid.*, ii. 242.

[8] A horoscope of one of the Rāmachandra Nāyakkas came into the hands of Colonel Mackenzie, from which it appears that he was born in October A.D. 1652 and died in 1718. (See Tay Cat Mad. MSS., i. 79.)

[9] Tay. Hist. Or. MSS., ii. 163, 167.

To strengthen this new and advanced portion of their extensive province, the Nāyaks of Madura about this time built numerous forts in their territories beneath the ghats: and amongst these, they built in the districts of Salem the forts of Nāmakkal, Shentaimangalam, Periya Salem, Shemalūr, Shankaigiri, Āttūr, Anantagiri, and Paramatti.[1]

The territory of Keṭṭi Mutaliyār,[2] mentioned above, covered a large portion of the south-west of Salem and of the districts of Coimbatore on the opposite bank of the Kāverī, from Omalūr, about eleven miles from the town of Salem, to the boundary of the Mysore territory up the pass at Naṭukāval, where he erected a small fort as his frontier post.[3] The town and fort of Kāverīpuram, on the bank of the river to the eastwards of that pass, also belonged to him, together with the intermediate country.[4] To the southwards of this town, on the right bank of the Kāverī at the junction of the Kolattūr river, he held the fort of Shamly;[5] and still farther south, the fort of Bhavānīkūṭal, at the confluence of the Bhavānī and the Kāverī.[6] On the left side of the Kāverī, in the Salem districts, he held the town of Tāramangalam,[7] about twenty-five miles west of Salem, and Omalūr, about eleven miles north-west of Salem, where he resided.[8] He is called "the Polligar of Uttara [the northern] Pallapat in the Koimbatur country" in one of the Mackenzie Manuscripts,[9] with probable reference to his territory on the right bank of the Kāverī. His ancestors for ten generations are said to have held this estate before him:[10] and he himself continued to hold it, as a feudatory of Madura, down to the time of its absorption into the rising kingdom of modern Mysore. In A.D. 1641 Kantirēva Narasa Rāja of Mysore,[11] descended the Kāverīpuram pass, and took from him the country as far as Jambally:[12] and in A.D. 1667 Dodda Dēva Rāja captured Omalūr, and annexed the remaining portion of Keṭṭi Mutaliyār's estate to the dominions of Mysore.[13]

At this point of the history this sketch may fitly end; for here we are already in contact with the period, which the following chapter begins to describe, when the history of Salem enters into that course which, in due time, runs into the modern history of India.

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[1] *Ibid.*, p. 163, 167.

[2] Wilks calls him Goottee Moodelaree in Mys. i. 53, and Gaute Moodelair in i. 59; Buchanan (loc. cit. infr.) calls him Guttimodaly; and Wilson Cat. Mack. MSS., ii. p. xl, has Ghutti Mudalari. The Tamil initial letter of his name represents K, Kh, G, Gh, and H of the other vernaculars and the Sanskrit.

[3] Buch. Mys., ii. 185.

[4] *Ibid.*, ii. 183, 185, 186, 190.

[5] *Ibid.*, ii. 193.

[6] *Ibid.*, ii. 200.

[7] Tayl. Or. Hist. MSS., ii. 163, 167.

[8] Buch. Mys., ii. 193.

[9] Wils. Cat. Mack. MSS., ii. p. xl.

[10] Buch. Mys., ii. 236.

[11] Wilks' Mys., i. 53.

[12] The Shamly of Buchanan above, and the Shāmapalli of the above list of Madura, frontier forts.

[13] Wilks' Mys., i. 59.

CHAPTER II.

HISTORY—PART II.

THE present district of Salem has never, either wholly or in part, formed a political entity, and therefore claims no separate history of its own, depending for whatever of historical interest it possesses on the vicissitudes of the larger territorial divisions of which it has from time to time been a constituent part. It is not proposed, therefore, in the following sketch of the political history of the district in later years, to notice, further than can be avoided, transactions which did not directly concern the tract under consideration, saving when reference to the same may be necessary to the understanding of other incidents which may be material.

The confusion which Indian history presents during the five hundred years which preceded the present century is almost indescribable.

"The rude valour which had achieved a conquest was seldom combined with the sagacity requisite for interior rule, and the fabric of the conquered state, shaken by the rupture of its ancient bonds and the substitution of instruments clumsy, unapt, and misapplied, either fell to sudden ruin, or gradually dissolved. If the energies of a new dynasty sometimes preserved for a few generations the semblance of wisdom and vigour, still the imperceptible consequences of wealth, by relaxing its force, subverting the allegiance of its subjects and dependant chiefs, or inciting the cupidity of its neighbours, had already undermined the tottering state when it appeared to have attained its highest prosperity. Whether these revolutions were produced by a sudden or a gradual dissolution of the former government, the consequences were nearly the same. Almost every village became a separate state, in constant warfare with its neighbours; the braver and more fortunate chiefs enlarging their boundaries and augmenting their force, and thus proceeding by rapid strides to the erection of new dynasties.

"From causes resembling those which have been thus slightly sketched, there is perhaps not one ruling family in the south of India that has the least pretension to any considerable antiquity; but the difficulty of tracing their origin is not diminished in proportion to its distance from those remote periods which bury all the tribes of the earth in a common darkness. The insignificance of the rulers contributes in this case, equally with the lapse of time, to that obscurity which hangs over the early history of every people." [1].

1323. Wilks, i. 13. — After the capture in 1323 of Warangal, the capital of Telingana, a new seat of Hindu Government was established further south at Vijayanagar, founded 1336–1343.

1336–1343. W. i. 14.

[1] Wilks' "Historical Sketches of the South of India, in an attempt to trace the History of Mysoor" London: 1810, vol. i. pp. 2, 3.

The Vijayanagar kingdom gradually extended its conquests south and west while the power of the Bellāl dynasty waned, and in 1387 grants by Vijayanagar are found south of the Kāvēri. Subsequent to 1490 Narasinga Raja extended his conquests into Dravida, and in 1509–1515 Krishna Rāya reduced the whole of Dravida to real or nominal subjection.

1387
W. i. 15.
1490.
1509–1515.
W. i. 15.

The extension of the power of Vijayanagar was favoured by the dissensions amongst the Mahometans of the Deccan, the incursions of the Moguls occupying the attention of the Delhi Pathans, who were unable to watch over their rebellious subjects further south; when however the sovereigns of Vijayanagar attempted to extend their power over the territory lying north, the Masalman kings of that tract confederated and defeated the army of Vijayanagar at Tellikota in 1564.

W. i. 16.
1564.
W. i. 18.

Previous to the battle of Tellikota the whole south of India was subject nominally to Vijayanagar; but after that event the viceroy of that state at Seringapatam had but little control over the Wadaiyars and Paligars, who set up isolated *quasi*-independencies, occasionally venturing to assume the title of Raja. In fact the Empire of Vijayanagar was gradually tottering and, taking advantage of its weakness, the provinces and petty chiefs meditated independence.

W. i. 20.

At some time, most probably in the fifteenth century, two adventuring Yadavas, named Vijaya and Krishna, who were about the court of the Vijayanagar Government, started for the south. The Hindu Turanian population appears to have been at this time split up into innumerable petty communities, each under a chief, or baron, called in some places Paligars and in others Wadaiyars. The town of Maisūr was not then built; but there was in the same spot the village of Poorughurry, and near it the fort and residence of the Wadaiyar of Hadana. Here the Yadavas stayed; and Vijaya, having wedded the Wadaiyar's daughter, from a Vaishnava became of the Lingayat sect and eventually himself Wadaiyar of the place, and ancestor of the Rajas of Maisūr.

W. i. 32.
W. i. 34.

Even before the battle of Tellikota the Hindu house of Maisūr had been rising into some amount of local prominence. With its early history this narrative is not concerned, as nothing of note for the present purpose occurred until 1571, when Heere Cham Raj succeeded to the Government of Maisūr, and, as the power of Vijayanagar had no steady vigour in this part of its dominions since the battle of Tellikota, ventured to throw off the yoke of the Seringapatam viceroy.

W. i. 35.
1571.
W. i. 35.

In 1576 Heere Cham Raj died and was succeeded by his cousin Betad Wadaiyar, shortly after supplanted by his younger brother Raj Wadaiyar, who made some petty conquests, being alternately at peace and war with the Vijayanagar Viceroy at Seringapatam. In 1610 this same Raj Wadaiyar obtained possession of Seringapatam from the last viceroy, Tirumal Raj, who retired to Talkād, and thenceforth Seringapatam became the seat of the Government of Maisūr.

1576.
W. i. 36.
W. i. 37.
Ib 38
1610.
Ib 40
Ib. 42.

It was at some date[1] between 1564 and the reign of Raj Wadaiyar that the seat of the Vijayanagar Raj, then removed from Pennakonda to Chandragiri, was assailed by the Masalman king of Vijayapūr, on which occasion, for his brilliant defence of Pennakonda, a former seat of the Vijayanagar dynasty, Jagadēva (Jug Deo) Rāyar was rewarded at the hands of the sovereign Timma Raj—to whom he was related—by the gift of an extensive territory of which the Bārahmahal formed part, and it was during this period that the Durgams of the Bārahmahal were fortified.[2] This domain, with some fluctuations, remained in the family of Jagadēva Rāyar until finally absorbed in the growing fortunes of the Wadaiyars of Maisūr.

Ib. i. 42.
Ib. i. 62.
Ib. 64.
Ib. 62.

Raj Wadaiyar, dying in 1617, was succeeded by Cham Raj his grandson, who, like Raj Wadaiyar, made several conquests from the territories of the Jagadēva Rāyar family, and died in 1637; being followed by his uncle Immadee Raj, a posthumous son of Raj Wadaiyar, who, after reigning—probably as a puppet king—for a year and a half, was poisoned by his Dalavoy Vikrama Raj.

1617.
Ib 45.
Ib. 46.
1637.
Ib. 47.
Ib. 47.

To him succeeded in 1638 Kanti Rēva Narasa Raj, a son of Betad Cham Raj the ex-Raja, one of whose first acts was putting to death the usurping Dalavoy. It was fortunate for the house of Maisūr that this prince was a man of courage and ability; as his, and the subsequent reign, marked an important crisis in the life of the Maisūr kingdom. The year 1626 had witnessed the birth of Sevāji, the great Mahratta Chief, who, at the age of 17, entered on his career of robbery and conquest, foiling the arms of Vijayapūr and even defying the Mogul. Shahji, his father, was a general under the Masalman Government of Vijayapūr and second in command under the famous Rend Dhoola Khan during his invasion of the Karnatic in 1636. The ascendancy of the Vijayanagar Raj over the south was confined to the eastern part of the peninsula when Rend Dhoola Khan made an incursion into the Karnatic and Dravida. In an attempt against Seringapatam in 1638 he was foiled by the valour of Kanti Rēva Narasa Raj; but about 1640 he must have established the authority of Vijayapūr over the greater part of the Salem District, as is evidenced by the re-conquest of the same by Maisūr twelve years after in 1652. The services of Rend Dhoola Khan being required elsewhere, Shahji made Bangalore his head-quarters as provincial governor of all the conquests of Vijayapūr in the Karnatic and Dravida: his tenure however could not have been very secure, as Kanti Rēva Narasa Raj, who had already, in 1641, made some conquests from Getti[3] Mudaliar of

1638.
Ib. 48.
Ib. 49.
Ib. 71.
Ib. 74
Ib. 72.
Ib. 66–72.
Ib. 50–66.
Ib. 66.
Ib. 54.
Ib. 72.
1641.
Ib. 53.

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[1] In 1575. Cf. Wilks, i. 61, margin.

[2] So Wilks puts it. Some at least date from this period, but to the greater number a later date must be assigned. Cf. note on the Bārahmahal, Chap. III.

[3] Wilks writes "Gootee." The natives now call it Getti. If Gootee is correct, can this person have been the Paligar from whom the Gutrayan (Guti + rāyan) hill is named?

1652 Kāvēripuram, extended his aims to the Bālāghāt[1] where,
Ib 54. in 1647 and 1652, he added Ratnagiri and Denkanikōta, both captured from Itibal Rao, to Maisūr territory. Encouraged by his success in this quarter the Bārahmahal next became the scene of his
Ib. 54. enterprise, and, becoming in his turn the attacker, he
1654. annexed Vīrabadradurgam, Pennāgaram and Dharma-
Ib. 55. puri, dependencies of Vijayapūr, to Maisūr. In 1654 he took Hosūr (Oosoor) from Chandra Sankar.

Dud Deo Raj, his successor in 1659 on the throne of Maisūr, ruled for 13
1659. years. It was during his reign that the house of Vijaya-
Ib. 56–58 nagar became extinct in the person of the last sovereign Stri Ranga Rāyal. The latter, in 1646, had fled from the last seat of the dynasty at Chandragiri on the East Coast to take refuge
Ib. 57. with the Raja of Bednore, who, in the first year of Dud Deo Raj's reign, under pretence of asserting the right of this last representative of the Vijayanagar sovereigns, but in reality for purposes of self-aggrandisement, sent an army against Maisūr which was repulsed. The only portion of Salem which can certainly be named as
1667. having been annexed during the reign of Dud Deo Raj
Ib. 59. was Omalūr, captured in 1667 from Getti[2] Mudaliar of Kāvēripuram mentioned above.

He was succeeded in 1672 by Chick Deo Raj who, taking advantage of
1672. the complicated strife in which the Mogul, Sevāji and the
Ib. 87. states of Vijayapūr and Golconda were involved, gradually
Ib. 93–211. extended the conquests of Maisūr.

Shahji, though nominally the humble servant of Vijayapūr, had meanwhile not been idle, the object steadily kept before him being that of supplanting the Masalman Government of Vijayapūr by an independent
Ib 75. Mahratta Dynasty of which his Jaghīr at Poona should form the nucleus. His designs did not escape notice, especially when coupled with the rebellious conduct of Sevāji. As responsible for the latter, but more probably in consequence of the suspicions
Ib 74. entertained regarding his own loyalty, Shahji was recalled
Ib 76. and his execution actually ordered, a fate from which he was only saved by the intercession of his old friend Rend Dhoola Khan, to whose influence probably he was indebted for his subsequent reinstatement in his former Government at Bangalore. The latter,
Ib. 78. during his absence, had been administered by his sons
1674. *Ib.* 93. Sambaji and Eccoji, assisted by the minister Ishwant Rao This was about the year 1674, and, in the preceding year, the lieutenants of Vijayapūr cannot have been idle, for, on the
1675. *Ib.* 78. death of Shahji, late in 1674, Eccoji is found established
Ib 78. at Tanjore and much of the Bālāghāt and Bārahmahal must have been re-conquered by them, seeing that, in

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[1] This word is never now-a-days correctly written or pronounced The vowels are all long. The derivation is from the Persian preposition بالا (bāla), above, and *ghāt*, a line of hills or pass between them Hosūr being above the second line of ghats, is therefore named the Bālāghāt taluk.

[2] Gaute in Wilks, i. 59, and Gootee, *ib* p 53 Vide supra sub voc and also in writing of Āttūr fort, q.v.

Ib 54, 59, 93, 211. 1688 and 1689, Maisūr had to recover the conquests which she had made in Salem and the Bārahmahal in 1652 and 1667. The death of Shahji was the signal to Sevāji for still greater efforts. *Ib.* 79. to which he was stimulated by Raganath Narrain, a deserter from Eccoji. Himself nominally a subject of Vijayapūr, Sevāji, who contemplated the ultimate reduction of Dravida, 1677. *Ib* 80 *Ib.* 81. *Ib.* 82, 83. *Ib.* 83. 1678. 1687. *Ib.* 86. *Ib.* 91. plotted in 1677 with the king of Golconda for the subversion of the dynasty of Vijayapūr, and, aided by his troops, levied a contribution from Karnūl, took Gingee and Vellore and attacked Eccoji, with whom the Raja of Maisūr and the Naik of Madura were now allied; but was called off by other events, and, in 1678, peace ensued between the brothers. In 1687 Eccoji, who found Tanjore more convenient as a seat of Government than Bangalore, agreed to sell the latter place to Chick Deo Raj for three lakhs of rupees: the purchase however was approved neither by the Mogul, who in 1686–88 finally reduced the Masalman states of Vijayapūr and Golconda, nor by Sevāji's Mahratta *Ib.* 92. representative at Gingee; consequently detachments in the interests of both powers were sent to Bangalore to anticipate the occupation of the same by the troops of Maisūr. Kasim Khan, the general of Aurangzebe, was the first; but his tenure lasted four days only, as, for political reasons, it appeared to him more desirable to accept the price which Chick Deo Raj was still ready to pay. He accordingly represented the transaction to Aurangzebe in a light which showed the *Ib.* 93 Maisūr state as a valuable counterpoise to the other principalities with which the Mogul was then at war. This was no doubt a mere temporary union of interests on both sides, for *Ib.* 93. the Emperor still meditated the conquest of Maisūr, while Chick Deo Raj, though careful to propitiate Aurangzebe, with whom he figures later on as an ally, allowed no opportunity to pass by which he could increase his territorial possessions, taking care at the same *Ib.* 92. time not to attract the attention of the greater powers. 1688-89. So we find that in 1688-89 he conquered the greater part of the Bārahmahal, including Dharmapuri and Kāvēripatnam, pushing his conquests also into the Talaghāt, as, at the same time, he annexed Omalūr, Paramathi, and Āttūr-Anantagiri. The *Ib* 93, 212. uncertainty and chaos of the time is well instanced here, as Omalūr and Dharmapuri had already been annexed by Dud Deo Raj and Kanti Rēva Narasa Raj respectively, in 1652 and 1667. These districts must have been overrun in the interim either by the lieutenants of Vijayapūr or by the Naik of Madura in that conflict with the Naik of Tanjore which led to the invasion and annexation of the latter state by Eccoji. Possibly local Pāligars and Wadaiyars had taken advantage of the prevailing confusion—Dharmapuri, Omalūr, Paramathi, and Āttūr-Anantagiri being entered as captured from the "people of Aura,' whoever they may be—and it is probable that the Getti Mudaliar of Kāvēripuram, from whom Omalūr was taken by Dud Deo Raj, was identical with the Getti Mudali mentioned elsewhere as[1] having built the fort of

[1] Vide sub Āttūr.

1704. *Ib.* 211. Āttūr. The reign of Chick Deo Raj lasted to up 1704, when, with the exception of a small mountainous strip to the east, the whole of what is now known as Salem belonged to Maisūr.

To him succeeded, in 1704, his son Kanti Rēva Raj, whose reign contains nothing of importance, and who, in 1714, was succeeded by Dud Kishen Raj. The conquests of Chick Deo Raj had not been very stable, as, at the succession of Dud Kishen Raj, all Karnatic Haidarābad Bālāghāt, enlarged by other conquests to the south, was directly or indirectly in the power of the Pathan Chief of Kurpa and of Siddoji Gorepora, the Mahratta Chief of Gooty.[1]

Ib. 224. 1714. *Ib.* 226. *Ib.* 226. 1731.

The next Raja, Cham Raj, in whose reign there is nothing particular to note, gave way in 1734 to Chick Kishen Raj. It was not long before this that the Dalavoy had succeeded in reducing the Raja to the rank of a mere pageant. Similarly, in the second line of descent from Sevāji, the Mahratta Government had been usurped by the Peshwa, a step followed not long afterwards by the substitution of a cabal for the Peshwa, to which, though not quite in chronological order, may be added the usurpation in the next generation by Scindia of the power of the Mogul, who was made, by a singular contrivance of circuitous mockery, to appoint the Mahratta Peshwa his absolute vicegerent, the Peshwa in his turn appointing Scindia his deputy. The usurping minister of an imprisoned sovereign appointed as absolute vicegerent by an imprisoned emperor, while the conqueror of the latter is named the deputy of the former, whose authority he was at the moment scheming to absorb!

Ib. 230. 1734. *Ib.* 234. *Ib.* 231.

To resume, the soubedāri of the Deccan, on the death of Nizam-ul-Mulk in 1748, became in turn a bone of contention between his six[2] sons and one of his grandsons; while the nawābship of the Karnatic was held in rapid succession by numerous pretenders supported by the French and English, or by the Soubedar *pro tem.*, M. Dupleix himself holding the post at one time. The Pathan Nawābs of Karnūl and Kurpa

Orme (4th Edit.), i. 122. 1748. Orme, i. 123.

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[1] In Colonel Miles' History of Hyder Naik it is stated (p. 271) that "in the reigns of the Kotah Shahi dynasty, the Barh Mahl district was included in the Souba of Arkat, which Souba was depending on Hydarabad; but when Bahadūr Shah, the son of Alumgeer, gave Kirpa [Cuddapah] in Jageer to Abdunnubbee Khan, the nephew of Azum Khan, the Barh Mahl was added to that district." Bahadur Shah reigned from A.D. 1707 to 1713 (Prinsep's Tables, 316); but at what date the Bārahmahal was taken by Cuddapah from Maisūr does not appear: it was probably in 1724. (See Wilks, i. 228.) It was held by the Nawāb of Cuddapah down to 1758, when he was obliged to cede it, with other parts of his Territory, to the Mahrattas (cf. Wilks, i. 412), from whom it was taken by Haidar and reannexed to Maisūr in the following year.

[2] Orme, i. 122, says he "left five sons," and p. 123, "the 2nd son Nāzir-jing," and "the three other sons" (*ib.*), but does not name them; p. 165 he says "there were in the camp three brothers of Nāzir-jing," "the eldest of the brothers, by name Salabat-jing," and again, vol. ii. 263, "Nizamally and Bassalut Jung were the two brothers of Salabat-jing who, as well as himself, were prisoners." Orme does not appear to have known of a sixth. Wilks names six legitimate sons (i. 258), whose names were Ghazi-u-din, Nazir Jung, Salabat Jung, Nizam Ali Khan, Basalat Jung and Mogul Ali Khan; the grandson, by a daughter, was Mohy-u-din Khan, afterwards Mozuffer Jung.

Orme, i. 160.
Orme, i. 129.

aimed at independence; Morari Rao from Gooty was ubiquitous with his Mahratta marauders in his train; the Raja of Tanjore had but a precarious tenure of his kingdom; the Naiks and Paligars in Madura and elsewhere to the south were in revolt; the power of the Mogul was indefinitely frittered away in half a dozen independent soubas; Adoni, Nundial or Ghāzipur, Savanūr, Bankipūr and other places were centres of rebellion. In such a scene of confusion and bloodshed—when even the Company's servants were hampered and degraded by the treacherous policy of their *protégé*, Mahomad Ali, a deputy's deputy, whose father had gained the masnud by a murder—it was not strange that the Dalavoy himself should succumb; that a mind bold, brave, far-seeing, ambitious and unscrupulous, should conceive the idea of converting this chaos into order and becoming the ruling spirit of the south. Such a man was found in Haidar, who in 1749

1749. Miles'[1] Histy. of Hyder Naik, pp. 24, 25.
Wilks, i. 239.
Wilks, i. 277, 355, 366, 377.

distinguished himself for the first time at the siege of Deonhalli. Gradually rising in influence and wealth, he became, from servant, the superseder in authority of the usurping Dalavoy and Serv. Adikar, Deo Raj and Nanjiraj. It would be foreign to the present purpose to consider the general operations of this reign as connected with the rivalry of the French and English and their respective Nawābs. The forces of Maisūr found ample employment in Coimbatūr, Madura, Trichinopoly, Arcot, and Maisūr proper; but those transactions only which concerned Salem will be referred to.

In May 1760 we find M. Lally forming an alliance with Haidar. It has

Wilks, i. 411.
Orme, ii. 637, 685.
Mill's Hist. of Brit. India, 4th Ed., vol. iii., pp. 257-464.
Miles, pp. 67, 69.
Wilks, i. 412.
Miles, p. 70.
Wilks, i. 413.
Orme, ii. 637.
Mill, iii. 258, 404.
Wilks, i. 414.
Mill, iii. 258, 464.
Wilks, i. 415.
Orme, ii. 686.
Miles, 81 sq.

already been recorded how the Bārahmahal had been wrested from Maisūr by the Pathan Nawāb of Kurpa. The latter chief had been much despoiled by the Mahrattas, and Haidar now profited by the opportunity afforded by Kurpa's weakness to reannex the Bārahmahal by means of a force under his brother Mukdum Ali, after which a formal offensive treaty was made with the French, the fort of Tiāgardurgam being ceded to Maisūr as an intermediate base of operations. The Bārahmahal then formed the rallying point for the detachments from Maisūr *en route* for the war in Arcot. About this time occurred the episode[2] of Kande Rao's treachery and punishment, a most important crisis in the career of Haidar. Mukdum Ali, marching hastily through the Bārahmahal to the assistance of the latter, was opposed by the Mahratta auxiliaries of the Maisūr Raja and Kande Rao, who beset him in his advance both in front from the Maisūr

Wilks, i. 424.
Wilks, i. 424.
Miles, 83, 84.

side, and also in flank by the Kadapanattam pass, which leads between the hill fort of Mallikarjunadurgam and Vāniambādi to Vellore. Mukdum Ali took post at Anchittydurgam not far from Kelamangalam in the

[1] Miles' Histories of Hyder and Tipu were published in 1842 and 1864 respectively, and belong to the "Oriental Translation Fund" series.

[2] Colonel Miles, p. 71, places this event in Hij. 1170 or A.D. 1756.

Bālāghāt, where the brave Fazl-ulla Khan attempted in vain to relieve him.

Miles, 87.

Negotiations between Haidar and Visaji Pandit ensued, involving another vicissitude in the varying fortunes of the Bārahmahal, which Haidar agreed to cede to the Mahrattas, together with a money payment, as the price of their defection from the cause of the Maisūr Raja, which they had so recently espoused. To promise with Haidar was one thing, but to fulfil was quite another; so it is no subject for wonder that this compact, as regards the cession of territory, became a nullity.

Miles, 88.
Mill, iii. 465.
Wilks, i. 425.

Miles, 88, 89.
Wilks, i. 426.

No sooner was Visaji Pandit's back turned than Haidar began to procrastinate, and, on hearing of the battle of Panipat, flatly refused to carry out this part of the agreement. Haidar on the one hand thus got rid of one enemy, while Kande Rao temporarily neutralized the English, holding for the Raja the whole of the country from the Bārahmahal to Dindigul, the latter fortress alone excepted. When however Haidar effected a junction with Mukdum Ali, his forces were so superior that he ventured to make a considerable detachment into Salem and Coimbatūr; and, being reinforced by a strong party of European French troops,[1] gave battle in Maisūr territory to Kande Rao, but was defeated.[2] What he failed to accomplish by force of arms in the field he determined to effect by intrigue, and, calling to his aid the retired Serv. Adikar Nanjiraj,[3] Haidar got the better of Kande Rao and the Raja, who surrendered every thing into his hands, when Nanjiraj, being no longer useful, was relegated to obscurity.[4] The events of the years 1761–66 are irrelevant to the present purpose, such incidents of importance to the Maisūr state as occurred during that period concerning chiefly its western and northern portions. A temporary lull in the strife between the two great European nations had been brought about by the treaty of Paris in 1763. Nizam Ali had usurped the soubedāri of the Deccan, and the recognition of his claims by the French had rendered Mahomad Ali's nawābship more secure. 1766 saw the death of the Raja Chick Kishen Raj, to whose nominal honours his son Nanjiraj Wadaiyar succeeded; and Haidar, having reduced Malabar to subjection,[5] was free to grapple with the triple alliance between the English, Nizam Ali, and the Mahrattas, which led to the war

Ib. 426, 427.
Miles, 88.

Wilks, i. 427.
Ib. 428.
Ib. 428.

Ib. 429.
Mill, iii. 465.
Mill, i. 433.
1761–66.
Ib. 435 to 482.

1763.

Ib. 479.
Ib. 478.
Ib. ii. 2.

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[1] According to Miles (p. 85), these French troops were already with Mukhdum Sahib before he was attacked at Anchiti Durga.

[2] Miles, pp. 92, 93, gives the victory to Haidar.

[3] According to Miles, p. 83, Haidar's reconciliation with Nandirāj took place before the arrival of Mukhdum Sahib at Anchiti-durga. This fort belonged to Nandirāj, and Mukhdum Sahib was permitted to take shelter under the protection of its guns by the Kiladār, who held it for Nandirāj in consequence of written instructions to that effect sent to him by the latter.

[4] According to Miles, pp. 97, 102, the friendship between Haidar and Nandirāj continued unbroken.

[5] Miles, p. 145, places this event in H. 1175 or A.D. 1761.

1767-69. of 1767–69, a war on which the English entered, as against Haidar, not only without any colour of provocation, but in blindness as to their own interests, which at the time were directly involved in the maintenance of Haidar's independence; a war in which they bore all the blows and derived little or no advantage, while their dignity was lowered by being in turn the tool of Mahomad Ali and Nizam Ali, the latter of whom shamelessly deserted them. This war was no part of the policy of Lord Clive, to which in fact it was directly opposed, and arose out of the treaty negotiated in November 1766 at Haidarābad by General Calliaud with Nizam Ali. The coalition was too powerful for Haidar to cope with it in the field, had he even been able to attack his assailants in detail, and his address in intrigue alone saved him. The Mahrattas under Madoo Rao, taking the initiative,[1] were bought off in the midst of their usual career of plunder;[2] nor was Nizam Ali proof against the arguments of Haidar, with whom, at the very time when the English were in his camp as allies, he formed a treaty against the English, which resulted in both armies being employed in a campaign against the latter. During the coquetry between Haidar and Nizam Ali which formed the prelude to open hostilities, the troops of Colonel Smith, which were with Nizam Ali, were kept idle; but meanwhile another English corps was operating from Madras in reducing the Bārahmahal, with intent to extend their frontier to the second range of hills. Vāniambādi, Tirupatūr, Kāvēripatnam, and other mere village bulwarks surrendered without opposition; but the places of real strength, erected on the summits of naked, lofty and insulated mountains, were protected by garrisons. An attempt was made to carry Krishnagiri, one of these, the reputed capital of the district, by surprise on the night of the 3rd of June. The walled town at the foot of the rock having for some time been occupied without any serious opposition, a petard was prepared for forcing the gate of the upper fort; but the men who carried it, as well as the forlorn hope which preceded them, being all killed by showers of detached rocks precipitated from the summit, the party retired with the loss of nearly the whole grenadier company which led the enterprise; and on its failure, the siege was converted into a blockade, which neutralized what little of plan had been preconcerted, by locking up the great body of the troops in this ineffectual operation. On the return of Colonel Smith from Bangalore, he was directed to assume the general command of the British troops on the frontier. Nizam Ali was already on the crest of the hills which overlook the Bārahmahal, and Haidar in full equipment followed at the interval of two days march. "Although," says Colonel Smith, "it was as plain as noon-day to every person (except the Council) that they were preparing to enter the Karnatic jointly, no measures

Mill, iii. 472.
Wilks, ii. 5.
Ib. ii. 4.

Ib. ii. 8.
Miles, 159, 160.
Wilks, ii. 13, 15.

Ib. ii. 15, 17, 19.

Ib. ii. 21.

Mill, iii. 472.
Wilks, ii. 22.

Ib. ii. 22.

[1] Miles places this invasion in H. 1176 or A.D. 1762, p. 148.

[2] During this invasion a detachment of the Mahratta cavalry ravaged the Barahmahal, where they were met and defeated by Haidar's troops. (Miles, 158.) A second invasion occurred two years later, which Haidar again terminated by a money payment. (Miles, 167, 176.)

were taken to establish magazines of provisions in proper places, nor any steps to supply our army in time of need," and even three days before the invasion this officer was positively directed to pass to the enemy a supply of provisions, of which his own troops were in the greatest want.

Ib. ii. 23.

There being no longer any doubt as to the intentions of Haidar and Nizam Ali, Colonel Smith, who, unlike his Government, had not been a dupe to the wiles of the latter, awaited their united forces, expecting an attack on his front, where he was prepared to defend the pass, which he believed to be the only mode of access from the Bālāghāt; but found that while the enemy amused him by demonstrations in the quarter expected, they had outflanked him by another route, and the war was now fairly commenced in the Bārahmahal.[1] "The first act of hostility, on the 25th August 1767, was an actual surprise. The cattle of the army, grazing with their accustomed confidence of security, were driven off; the cavalry hastily moved out for their recovery, and found themselves unexpectedly assailed by very superior numbers under Mukdum Ali, the brother-in-law of Haidar, who charged them into the very lines of the encampment after destroying about one-third of their number, and carried off the greater part of the cattle, a misfortune which still further crippled the already inefficient equipments of the English army and

Ib. ii. 24.

1767.

[1] The native account of this campaign differs in many respects from Wilks' narrative. According to Miles, p. 249, the united army passed through the Bārahmahal district and encamped on the western side of the pass of Changama. On the eastern side of the pass a detachment of British troop was posted to defend the pass. The allies sent a force through the pass to attack this British force, which retired before their superior numbers towards Trinomali. When they had proceeded seven miles on their route they were attacked by the Maisūr troops, whom they succeeded in beating off, and they arrived in safety at Trinomali. This authority places these events three years later than Wilks.

Upon this event followed the British victory at Changama (Wilks, ii. 25 sq.; Miles, 253); after which Haidar retreated to Singārapetta (p. 254) and the Nizam to Kāvēripatnam (p. 255), where Haidar shortly afterwards joined him (p. 256), having in the meanwhile been joined by Tipu with the Maisūr cavalry on their return from their raid through Arcot and the neighbourhood of Madras (p. 254; Wilks, ii. 41).

The Nizam now marched with a portion of his army to Hoskota (p. 256), and Haidar, with the Maisūr army and the cavalry of the Nizam's force, crossed the pass of "Tābul Pulli" and besieged Ambur (p. 257; Wilks, ii. 43), and, when a British force approached to relieve this fort, Haidar retreated to "Vudcheri and Bapun Pilli" (p. 257). Here the allies made a stand to await the attack of the British troops pursuing them from Ambūr (p. 257). The Nizam's force was easily defeated, and retired in haste to Vāniambādi (p. 259); but Tipu, who commanded the right wing of the Maisūr army, repelled the British left, and captured their baggage (p. 260); while Haidar, who commanded the centre, pursued the British right, which had followed the retreating troops of the Nizam, and defeated it (p. 260). The whole of the Maisūr army then fell back on Vāniambādi, leaving the field of battle in possession of the English (p. 260).

After resting four days the British force advanced to Vāniambādi (p. 261), and Haidar retreated to Tirupatūr, and the next day to Kāvēripatnam, where he fortified his camp (p. 261). The Nizam's force encamped in his rear, and, on the approach of the English, the general commanding for the Nizam entered into separate negotiations with them, and, after allowing the English to pass by his positions to make a right attack upon the Maisūr encampment (p. 263), he proceeded to Hoskota and persuaded the Nizam to make peace with the English (p. 264).

The British force now returned by the Ambūr route, to Haidar's great astonishment (p. 264), and he soon afterwards learnt that the Nizam had made a separate peace with the English (p. 265) and had returned to Haidarābad (p 266).

prevented it from moving until the 28th, during which interval Haidar had besieged Kāvēripatnam; and the imprudence of occupying such places was evinced by its falling on the second day.

Ib. ii. 24, 25.

A corps of British troops from Trichinopoly under Colonel Wood had been ordered to join Colonel Smith; and the fortified pagoda of Trinomalai, to the eastward of the first range of hills, had been indicated as the point at which he would receive his further orders. Although Haidar was aware of the approach of this corps, and that it was still at the distance of ten days march at the least, he committed the apparent error of not placing himself between Colonel Smith and the pass of Singārapetta, by which the junction must necessarily be formed. From assuming a strong position near Kāvēripatnam, he seems to have expected that his adversary would be guilty of the rashness of attacking him before he had received his reinforcements; and the necessity of Colonel Smith's situation, from the causes which have been stated, prevented him from reaching Singārapetta before the 30th. In the preliminary communications of the allies, Haidar had been lavish of his eastern assurances of cutting the English army to pieces wherever he should come up with it: a shyness so little corresponding to these boasts, might in part be ascribed to the distinction between promise and performance so well understood among uncivilized nations, and also in some degree to the actual contact which had just been experienced at Kāvēripatnam, where, previously to capitulation, three companies of English sepoys, under Captain McKain, had twice repelled the assault of the flower of his army, and a position which should place his rear on an impenetrable wood, with only one narrow road through it, was suited to troops not only confident but determined not to be forced. Nizam Ali, indignant at the timid policy which seemed to have purposely allowed the enemy to secure his retreat, indirectly upbraided Haidar with the too delicate use of his powers of command, and intimated that if he chose to persevere in the plan, which in explanation he proposed to recommend, of acting on the enemy's supplies, he (Nizam Ali) had in his own power a more summary mode of adjusting his differences with the English. Whether the omission of Haidar in suffering the unmolested movement of Colonel Smith had been of error or design, he now found himself under the necessity of yielding to the impatience of his ally or risking the benefit of his co-operation. From that moment, therefore, he began to press upon the rear of the English army in its movement to form a junction with Colonel Wood. The first march from Singārapetta was through a road of ordinary breadth, formed by felling the trees of a forest considered as impenetrable in most places to ordinary travellers, and consequently favourable to a small body retiring in a single column. The surprise of the English troops was, however, excited by the sudden appearance of bodies of predatory horse on the flanks, scrambling for booty among rocks and thickets accessible with difficulty by regular infantry. On the two following tardy marches, nearly due east to Changama, as the country became more open and practicable, the English column of march was everywhere surrounded and impeded by horse, and during the whole night the encampment was harassed by flights of rockets."[1]

Ib. ii. 25, 26, 27.

[1] Colonel Smith arrived at Trinomalai on the 4th September 1767, 27 hours after the action at Changama. (Mill, iii. 473.)

The upshot of the campaign in South Arcot and elsewhere in the so-called Karnatic, with which this narrative is not concerned, was the flight of Nizam Ali after the battle of Trinomalai[1] through the Singārapetta pass on the 26th September 1767. He left his commander-in-chief, Ruccan-ud-Doula, to direct the immediate retreat of the remainder of his forces, and Haidar shifted for himself by following the example of his ally, after sustaining a crushing defeat from Colonel Smith. Tīpu Sultan, hearing of this adverse crisis, withdrew his forces from the vicinity of Madras to come to the assistance of his father, and Colonel Smith went into winter quarters. The confederates meanwhile halted for a month in mutual dudgeon at Kalaimattūr[2] in the Bārahmahal, and at length Haidar, taking courage at the departure of Colonel Smith, mustered his forces to the attack of the remaining posts occupied by the English in his vicinity. Tirupatūr was recaptured on the 5th and Vāniambādi on the 7th November 1767, Captain Robinson capitulating at the latter place under parole not to serve again during the war, a promise which (apparently by the orders of Government) was subsequently broken and entailed a not unmerited punishment. Haidar next marched on Ambūr, the key of the Vellore Valley, the brilliant defence of which place by Captain Calvert is outside the present narrative. The activity of Haidar at a season when it was usual for armies to go into cantonment for the monsoon, rendered it necessary for the English to take steps to counteract him, and accordingly "the division of Colonel Wood, which had been cantoned at Trichinopoly, was ordered to move to Trinomalai, and from thence, as might be concerted, to enter the Bārahmahal by the pass of Singārapetta. The remainder of the army, under Colonel Smith, assembled at Vellore, and being under some uneasiness for the fate of Ambūr, he hastened to its relief, and had the satisfaction of perceiving the British colours still flying on the morning of the 7th of December. After making the requisite arrangements in the course of that day, Colonel Smith moved in pursuit of Haidar, whom he found on the morning of the 8th, after a short march, at Vāniambādi, with his right covered by the fort, and his front and left by some bad redoubts lately constructed, and by a fordable river. Nizam Ali had moved farther south into the Bārahmahal, and Haidar's position, although by no means judiciously chosen, seemed to Colonel Smith to indicate a determination to risk a battle; but his real intention was no other than to gain time by this demonstration for the retreat of Nizam Ali, and for the uninterrupted move-

Ib. ii. 34, 39.
Mill, iii. 474.
Wilks, ii. 39.

Ib. ii. 39, 40.

Ib. 41.
Ib. 42.

Ib. 43.

Ib. 111.
Ib. 43.

Ib. ii. 48.

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[1] This name is neither fish, flesh, nor good red herring; it is however better than *Trinomalee*, which extinguishes the last item of etymology. The natives commonly say Tirunāmalai, but purists say Tiruvanāmalai. As however the place is not in Salem, the spelling in the text is a reasonable compromise.

[2] This place has not been identified. There is a Mattūr in the Bārahmahal 14 miles south-west of Tirupatūr on the trunk road, and another known as Irumattūr one march farther south: possibly the latter is the place intended. It is known that Haidar in one of his marches crossed the river at Kammenellūr, which is only 4 miles from Irumattūr; but Mattūr would be more easily reached from Singārapetta, and as a position to block an advance to Krishnagiri or Kāvēripatnam would be preferable to Irumattur.

ment of his own heavy artillery, which had been sent off on the first appearance of the English army. The degree of resistance was proportioned to this intention; Vāniambādi was abandoned; but he had the mortification, during this affair, to see his European troop of horse under M. Aumont move off in a body and join the English army, in consequence of a concerted arrangement of which he had no previous suspicion; in other respects the loss on either side was unimportant.[1] To overtake the superior equipments of Haidar, although attempted, was a visionary pursuit; and on the succeeding day the miserable commissariat of the British army compelled it to halt to receive provisions from Ambūr. Colonel Tod with the advance followed the enemy as far as Tirupatūr, which he also found abandoned; but contrary to Haidar's usual precaution, containing a supply of grain and some cattle. The confederated armies retired towards Kāvēripatnam, and Colonel Smith was again reinforced by Colonel Wood without an attempt on the part of the enemy to interrupt the junction. On Haidar's capture of Kāvēripatnam in 1767, he had thrown up some field works to strengthen the position under its cover, which Colonel Smith had then declined to attack; and on finding that he should be obliged to raise the siege of Ambūr, he had sent one of his French officers to extend and improve the same camp, as a safe position for the confederate armies. Immediately after the junction of Colonel Wood, Colonel Smith approached to examine it. A river," the Ponār, "passed the northern face of the town and petta of Kāvēripatnam; this face had been strengthened by a good covered way and by two large detached redoubts, which enfiladed the north, the east, and the west faces; five similar redoubts, completing the circuit to the south, covered the whole position; and two more distant rocky mounds to the south and south-east were crowned with redoubts, which commanded the most accessible approach: good lines of retreat in the event of discomfiture were provided by crossing the river towards Krishnagiri, or moving along its right bank to Rāyakōta. On the first glance of this much-improved position, Colonel Smith determined to decline the risk of an attack; and the measures of the enemy relieved him soon afterwards from the necessity

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[1] The native account of these events differs from Wilks' narrative. (See Miles, 266 sq.) About two months after the defection of the Nizam, General Smith advanced with a larger force from Ambur (p. 266) to Vāniambādi and took it. He also took the forts of Tripatūr, Gangangarh (Gaganagarh), Natkul (Thatakal?), Jagdeo (Jagadēvagarh), Dharmapuri and Krishnagiri (p. 270). Haidar meanwhile had sent off his baggage and heavy artillery towards Ānaikal and Makridrug; but he retained with him his light troops in order to harass the English army, which he did not dare to meet in the field (p. 266). At this time he intercepted a convoy of stores which had been sent to the English army through the Chengamma pass, captured the stores, and destroyed the escort. (*Ib.*) The English were at this time encamped at Tirupatūr (p. 267), where they had, in consequence of this loss, to await the arrival of another supply of stores from Madras. (*Ib.*) These events occupied about six weeks (p. 270), during which period Tipu was sent to retake Mangalore, which had been captured by the Bombay British Army (p. 267; see Wilks, ii. 57). By this time the whole of the Bārahmahal was in the hands of the English; and a Dewan was appointed to manage it for the Nawab Mahomad Ali Khan (p. 270), but he was recalled soon afterwards (p. 272). After this settlement of the Bārahmahal, which this authority places in A.D. 1771, "General Smith marched through the 'Kunuk Goondah' pass, and took the forts of Hussūr (Oosoor), Mashti (Masti), Muwakal (Mulubagal), Kolar and Huskota."

Wilks, ii. 48,49,50. of so desperate an attempt. Sources of separate but serious alarm," viz., disturbances on the West Coast, and demonstrations by the Bombay Government of an attack on Maisūr from that quarter and by Bengal troops from the Northern Circars against Haidarābad, "distracted the attention of both the confederates. Haidar sent off his heavy guns and baggage to the westward on the 14th, accompanied by his son Tīpu and Ghazi Khan with a light corps; and on the 18th, Nizam Ali, with the main body of his army, reascended the ghāts and moved to the northward: a light field train, with nearly the whole efficient force of his army, remained with Haidar; and political considerations still detained with him a corps of some thousand horse, in the service of Nizam Ali, as an escort to the brother of his prime minister."

Ib. ii. 50.

Ib.

"While the heavy equipments of Haidar were moving to a far distant object, it was necessary that his intentions should be veiled to the last moment by the appearance of increased activity. From the strong position near Kāvēripatnam, detachments of his light troops were actively employed on the line of Colonel Smith's supplies, and imposed on that officer the necessity of moving strong detachments of his army for the protection of the most unimportant convoys. Against one of these, expected by the pass of Singārapetta under Captain[1] Fitzgerald, Haidar thought proper to move in person with a force of 4,000 select horse, 2,000 infantry, and five guns, in the confidence of an easy conquest over a single battalion, without guns, embarrassed by a cumbrous convoy; but Colonel Smith, who had penetrated his intentions, detached a reinforcement of two companies of grenadiers, a battalion of sepoys, and two field pieces. Haidar not being aware of this junction, attacked the convoy with great vivacity and imprudence; charging in person at the head of his cavalry, he had his horse shot under him and received a bullet through his turban; the loss of several of his best officers evinced an effort of more than usual determination, and their repulse reflected corresponding credit on Major Fitzgerald, who commanded the united detachments. The hope which Haidar had cherished of terminating the campaign with a creditable exploit was thus converted into the mortification of returning in disappointment to his head-quarters. The heavy equipments which had preceded him having now made sufficient progress, he left a strong and efficient division, chiefly cavalry, under Mukdum Sahib, to watch the operations of the English army and disturb its supplies; and ascended the ghāts with his remaining force, about the close of the year, at the exact time that the English army, after having been two days without rations, was obliged once more to move in an opposite direction in quest of food." Nizam Ali now made overtures for peace with the British, whom he had so wantonly attacked, and a treaty was made in February 1768, by which he abandoned Haidar and his territories to the English and Mahomad Ali, if they could get them, the Mahrattas being propitiated in anticipation by the stipulation that *chaut* should be paid them from the contemplated conquest.

Ib. 51, 52.
Mill, iii. 474.
Wilks, ii. 53.
Mill, iii. 475.
1768.

Ib. and Wilks, ii. 54, 55, 56.

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[1] Sic in original. Wilks in the same paragraph gives this officer the rank of Major.

On the 20th January 1768[1] Haidar marched to the West Coast, where he reduced Mangalore in May, and, returning to Maisūr, despatched his army to Bangalore, while he departed in person to Bednore, and, after regulating his affairs both there and elsewhere, was at leisure to operate again in August, from Bangalore, against the English, who had omitted to take advantage of the open field for their arms afforded by the absence of Haidar during the preceding seven months. The cause of this culpable mistake was the divided councils of the Commander-in-Chief and of the Government of Madras. Colonel Smith was unwilling to advance into the Maisūr plateau owing to the difficulty of obtaining supplies, his proposed line of action being to occupy the whole of the country contiguous to the frontier, from Vāniambādi through the Bārahmahal and Talaghāt down to Dindigul and Pālghāt, in view to establishing depôts as a base for subsequent operations. The Government at Madras, on the other hand, not realizing the obstacles entailed by an advance in the enemy's country, were for marching directly on Bangalore and Seringapatam. The upshot was a plan of operations devised to carry out both projects with a force inadequate to the full execution of either.

Ib. ii 58.
Ib. 59.
Ib. 60.
Ib. 61.
Ib. 63.
Ib. 64.
Ib.
Ib. 65.

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[1] The conquest of Koorg, or Coorg, is placed by Miles (178) in H. 1181 (A.D. 1767), and it was immediately followed by the invasion of the Western Coast.

During the next year, A.D. 1768, this authority places Trimuk Rao's (Trimbuc Row of Wilks) invasion of Maisur, culminating in the battle of Charkuli (Charkooli or Chercoolee), which event Wilks (ii. 144 sq.) places in A.D. 1771.

The Mahrattas returned home after their victory on that battle-field through the south-eastern passes of Maisūr, and, after ravaging the country around Coimbatūr, Palghāt and Dindigul, they marched homewards with their plunder through the pass of Thopūr and by the towns of Vāniambādi and Tirupatūr. Haidar had despatched Tipu with a small force of cavalry and Mahomed Ali with a detachment of infantry into the Bārahmahal in anticipation of this movement; and he had advanced through the pass of Rāyakōta and was encamped with his cavalry in the plain of Kāvēripatnam and his infantry at Krishnagiri when he heard of the advance of the Mahrattas. Mahomed Ali followed them by the "Gungindi Pala" (Kangundi ?) round through the pass of "Tubul Pulli"; and, having outmarched them, encamped near the foot of the pass to await their arrival. The next day the advance of the Mahrattas arrived at the pass, and were attacked in front and rear by the Maisur ambush parties, and a panic having seized them, they fled into the hills to hide themselves, leaving the rich baggage which they were escorting and large droves of cattle and horses in the hands of Haidar's people, which Mahomed Ali at once despatched to Krishnagiri, he himself following after beating off the Mahratta cavalry in a subsequent skirmish. "When Trimuk (Miles, 214) heard of the plunder and dispersion of his detachment, he discovered that the ghaut of Kurunpaut was a dependency of the Nazim of Arkat, and was therefore surprised how it was possible the troops of the enemy should penetrate there, he consequently inferred that some collusion had subsisted between the two chiefs, that is, Muhammad Ali Khan and the Nawaub, and further inferred that in the event (which he hoped God would forbid) those chiefs should unite together to attack the Mahrattas, and shut the passes of the mountains on their route, the honour of the Paishwa might be thereby endangered, and many lives uselessly lost. Trimuk, therefore, made forced marches from that quarter, and having crossed the ghaut of Tuppoor (Thopūr), encamped near the town of Ootangiri (Ūttankarai). The commandant, Muhammad Ali, immediately apprised Tipu of the arrival of the Mahrattas, and advised him to march to Puttun (Kāvēripatnam ?). As soon, however, as that fortunate

The English, however, were not wholly idle from January to August 1768. "The army was formed into two divisions, one of which, under Colonel Smith, after appearing once more before Kāvēripatnam, which was evacuated in the night, moved northward as far as Palikonda in the vale of Vellore for the purpose of approaching the army of Nizam Ali, then at Punganūr, and quickening the negotiation of his minister at Madras. This object being effected, he returned to waste, in the blockade of Krishnagiri, which surrendered on the 2nd of May, the precious time which ought to have been employed in higher achievements. A second division of the army was in the meanwhile employed under Colonel Wood, who, after the capture of the remaining fortified places in the southern extremity of the Bārahmahal, proceeded with rapid success to reduce those which are situated in the districts of Salem, Erode, Coimbatūr, and Dindigul. Haidar had the mortification to hear of the successive fall of every fortified place in those provinces, Sankagiridurgam alone excepted, the only place of strength which, by a strange omission, is never once mentioned in Colonel Wood's correspondence. Tenkaraikōttai, the first place attacked, made a respectable defence, being garrisoned by regular sepoys, but capitulated when it was perceived that an assault was prepared. Dharmapuri, a place of no strength, was commanded by a brave officer with troops unworthy to serve under him; the place was carried by assault, and the necessary consequences of such an operation bore a terror before the arms of Colonel Wood, which was more effectual than his cannon. Erode alone, a place of fiscal importance but no military strength, afterwards stood the assault, being encouraged by the presence of a body of horse, who promised to charge the flank and rear of the assailants in the act of storming, and did make a feeble effort for that purpose. All the other places, and among them Nāmakal and Dindigul, erected on hills of granite, surrendered without the semblance of a defence which could be reported to their master with even negative approbation."

Ib. 65, 66.

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and brave young man knew of the rapid march of the Mahrattas, he sent the whole of his baggage and followers, that is, his tents, stores, colours, &c., to Puttun; and he himself, with a body of three or four thousand horse, marched towards Trimuk's force. It happened on that day that the Mahratta light troops had foraged towards Dhurrumpoori (Dharmapuri), and thrown that neighbourhood into great disorder, and had plundered several towns, and were then busy in collecting wood and forage. Tīpu soon joined these men, and affected to collect wood and grass as they did; but he was looking out for an opportunity, which at last he found. Having made up their loads, the Mahrattas put them on their horses, camels and elephants, and, without any precaution as to friend or foe, marched towards their own encampment. Tīpu, the moment he was able, threw upon the ground the loads from his horses, and, without delay, stretching forth the hands of manhood, with little trouble put the Mahrattas into such confusion, that from the shouts of "kill and take!" fear fell on their hearts, and they saw no remedy but to fly and save their lives. Tīpu, in consequence, with three or four thousand horses and bullocks, fifty or sixty camels belonging to Trimuk's Tosha Khana, or wardrobe, and fifteen or twenty elephants, with other equipments of the Mahratta army, returned victorious to Puttun. Trimuk, struck with alarm at this attack, marched with his army to Kauveri Puttun and encamped there. The commandant, however, having on the same night obtained information of the encampment of the Mahrattas, and having force in readiness, determined to surprise them by an attack under cover of the darkness, and he marched for that purpose. It happened that by the time he had arrived

Owing to the scanty forces at his command, Colonel Wood [1] was reduced to the necessity of frittering away his troops in detachments to hold these conquests, and was finally called off to the northward to reinforce Colonel Smith, to join whom he marched *viâ* Thopūr pass and the Bārahmahal. With the ultimate object of taking Bangalore Colonel Smith had meanwhile been marching towards that place *viâ* Kolar, which surrendered on the 28th June to Colonel Campbell, the Durgam of Malwagal having been taken by stratagem on the 23rd. When at Arlier, on the road to Kolār, the Commander-in-Chief recalled Colonel Campbell, and, hearing that Mukdum Sahib had "taken post under the walls of Bāgalūr about 18 miles south-west of his present encampment, Captain Cosby, with a light and well-equipped detachment, was sent in the evening of the 28th to beat up his quarters during the night. Owing, however, to the unexpected length and impediments of the route, the day had dawned before he came in presence of the enemy, and, after a vigorous effort in which Mukdum Sahib sustained a trifling loss, Captain Cosby, perceiving the attempt to be fruitless, desisted from the pursuit. Bāgalūr was the seat of a Paligar to whom Haidar had continued a restricted permission to govern the district and occupy the fort as his dependant, and this person very prudently abstained from hostility to the English detachment, professing to Captain Cosby, whom he accompanied to head-quarters, his best wishes for their success; but at the same time representing to Haidar his inability to resist, and the necessity of temporizing until he had a better opportunity of evincing his allegiance. On the 3rd of July the army joined by Colonel Campbell moved by Bāgalūr for the siege of Hosūr, which fell on the 11th, and a detachment, skilfully conducted

Ib. 67.

Ib. 70, 71.

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near their encampment, the night was spent, and the cock sounded his loud call to attention, and to arouse the lovers of sloth; he, the commandant, therefore quickly countermarched, and sought refuge in the low ground near the foot of the mountain of Gugungurh. Trimuk also halted during the day where he was, but was still ignorant of the arrival of that lion of the field of valour, who, from the morning to the evening of the same day, passed his time under the cover of the jungul. But at night, when the veil of sleep and forgetfulness was thrown over the world, he, having all in readiness, attacked the left wing of the Mahrattas, and most gallantly captured the whole of their stores and artillery, and released several prisoners, who had been taken in the confusion of the defeat of Churkoli, and were still confined in the Mahratta camp. Having completely dispersed the followers and baggage of the enemy, and set fire to their tents and standards, the commandant, before the rising of the sun, returned with five hundred horses, six elephants, and eleven camels; and skirting or keeping close to the hills, entered Rai Kote (Rāyakōta). He, however, still marched on, and, at night, proceeded to Anikul (Ānaikal), where he had scarcely arrived when Trimuk, having been informed of the presumption of the Nawaub's troops, despatched his light horse in pursuit of them, he himself following."

[1] During this time, according to Miles' Hist. of Haidar, while Colonel Wood was contemplating an incursion into the neighbourhood of Maisūr and Seringapatam, Haidar made a rapid advance by forced marches to Dharmapuri, and, when he had taken it, he proceeded by night marches through the Tipūr (Thopur) pass by Nāmakal to lay siege to Karūr (p. 273), which had recently been occupied by an army in the pay of the Raja of Travancore (p. 267). Haidar returned from this expedition by the Gajulhatti pass, and, when he had reached Ānaikal, he sent a detachment to attack the fort of Hussur (Oosoor), while he himself went in pursuit of a convoy which had marched during the previous night from that fort towards Hoskōta (p. 278). Haidar was himself but partially successful; but the detachment succeeded in taking Hussūr, and left a garrison in charge of it (p. 279).

by Captain Cosby, afterwards succeeded in obtaining possession of Ānaikal and Denkanikōta to the west and south of Hosūr. The Paligar of the former place accompanied him to head-quarters, and reported to Mahomad Ali the existence of a series of other positions, commanding some revenue, to the southward as far as the Kāvēri, in the continuation of a narrow strip from Hosūr, which was actually encompassed to the east, west, and south by impenetrable woods and mountains, but which positions, according to Mahomad Ali's ideas of military and fiscal policy, were to form a chain of defence for the lower countries in connection with the conquests of Colonel Wood to the southward of the Kāvēri; and a division of the troops under Colonel Lang was sent to realize this strange project, which detained the body of the army for some days longer at Hosūr."[1]

Ib. ii. 71, 72, 73.

It was at this place that Colonel Smith, whose cavalry arm was weak, was reinforced by Yoonas Khan with the advanced guard of Morari Rao, whose co-operation had been purchased, and who joined in person at Hoscōta, where, owing to various causes, the army was detained for a month. Haidar, resuming operations on the 9th, was foiled in a night attack which he made on the 22nd on Morari Rao's camp. Having then arranged for his affairs in that quarter, he made a circuitous march in a southern direction on the 3rd September in the hope of cutting off the division of Colonel Wood now ascending from the Bārahmahal. At the same time Colonel Smith marched by Mālūr to meet Colonel Wood, who was expected to move towards Mālūr on the 6th, and with whom he effected a junction on that day. Haidar, so far from surprising Colonel Wood, narrowly escaping from being crushed between the two forces, a fate from which the folly of Colonel Wood alone availed to save him.

Ib. 73.

Ib. ii. 75, 76, 77.

Ib. 78.

Ib. 78, 79.

Not long after this Haidar again made overtures for peace, (he had previously done so to Colonel Smith at Krishnagiri), for the attainment of which he was willing to make moderate sacrifice. "In an early part of the negotiation he professed his readiness to cede the province of Bārahmahal and pay ten lakhs of rupees to the English (not to Mahomad Ali, whom he refused to admit as a party to the treaty); and to this proposal he continued steadily to adhere to the last moment of the discussions. But his adversaries, who were the substantial aggressors, demanded reimbursement of the expenses of the war to an enormous

Ib. 82.

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[1] The native history of Haidar has the following sequence of events after the retirement of Colonel Smith from Hoskōta to Kolār (Miles, p. 282) :—Haidar took possession of the abandoned baggage and marched towards the Tubal Pally pass to intercept a convoy (p. 282); and when he had effected this, he descended into the Bārahmahal by the Rāyakōta pass and took the fort of Krishnagiri. He also garrisoned the forts of Tirupatūr and Vaniambadi. and then marched through Ambūr, Vellore, and Ārni to Trinomalai (p. 283). Colonel Smith at the same time returned to the low country and halted at Vellore (p. 284). Mahomed Ali Khan now made overtures for peace to Haidar, after a consultation with Colonel Smith (pp 284, 285), which were gladly accepted (*ib.*); and Haidar returned to the Bālāghāt, having received a payment of four lakhs of rupees and the cession of the taluks dependent in Karur (pp. 286, 287). This authority places all these events in H. 1185 or A.D. 1771, while the actual date of this treaty was the 3rd of April 1769 (Wilks, i. 124.)

amount, and a line of territory which should at least include Krishnagiri, Sankagiridurgam, and Dindigul, numerous concessions on the coast of Malabar, the payment by Haidar of that tribute to Nizam Ali which the English had engaged to pay in the event of their conquest of Maisūr, together with some important cessions to Morari Rao. The negotiation consequently failed."

Ib. 82.
Mill, iii. 477.

The Government of Madras had before long reason to regret that they had not closed with his offer. The month of October was marked chiefly by the defeat of Colonel Wood at Malwagal[1] and November by a raid on Kolār, in which Haidar inflicted much damage, though beaten off by Colonel Campbell. On the 14th November Colonel Smith went to Madras with the Nawāb Mahomad Ali and the deputies who had accompanied the force, ostensibly for consultation with his Government, but really in order that he might be disembarrassed of the Nawāb, whose presence was a drag on all his movements. Colonel Wood was left in a command for which his unfitness had already been fully demonstrated, and disaster naturally followed. "The departure of Mahomad Ali and the deputies had caused the movement of Colonel Smith's division to the eastward of Kolār. In the first march intelligence had been received that Haidar was besieging Hosūr, and Colonel Wood's division was in consequence reinforced by the 2nd Regiment of Europeans and Captain Cosby's battalion of sepoys, in order that he might move for its relief. The remainder of Colonel Smith's division, under Major Fitzgerald, the senior officer, continued at Venkatagiri to cover the retreat of the Nawāb and the deputies, and furnish escorts to place them in a situation of security.

Wilks, ii. 82.
Ib. 83 to 87.
Mill, iii. 477.
Wilks, ii. 89.
Mill, iii. 477.

Wilks, ii. 91.

Ib. 93.

Colonel Wood marched for the relief of Hosūr on the 16th November with two regiments of Europeans, five battalions of sepoys, and their usual field-pieces, to which were added two brass 18-pounders. He reached Bāgalūr on the 17th, and, in order that he might be divested of all incumbrances in the night attack which he meditated on Haidar's camp, he ordered the whole of his baggage, camp equipage, and surplus stores, into the walled town or petta of Bāgalūr, the two 18-pounders being now classed and deposited among the incumbrances. Having given these orders, he proceeded at ten on the same night towards Hosūr, which he did not reach till seven[2] in the morning of the 18th, and was of course foiled in the design which he had planned of a night attack on an army embarrassed in the operations of a siege. Haidar had on the preceding evening withdrawn his preparations for the siege, and remained on his ground of encampment, north-west of the fort, until Colonel Wood's advance was entering Hosūr. The march had been so hurried that a small portion only of the provisions and stores intended for the relief of the garrison

[1] So Wilks. Buchanan spells it Malavagul, probably under the impression that the last syllable means a rock, cf. Dindigul. A more heinous transliteration is Mulwaggle. The correct spelling is "Mullu Bāgalu" or the "eastern door" of Kolār on the frontier of Arcot. So Bāgalūr is the village forming the door to the Bālāghāt on the north. Cf. Hosūr Taluk notice sub. voc.

[2] A march of seven and a half miles in nine hours on a fair road!

was brought up; and, while these were entering the place and the requisite arrangements were in preparation for giving repose and refreshment to the troops, the whole of Haidar's cavalry were making demonstrations in various directions, while his infantry, by a circuitous movement, turned the flank of the English, and got between them and Bāgalūr. Clouds of dust indicating the movement of troops in that direction had been observed and reported by the outposts, but disregarded by Colonel Wood. About two o'clock, however, repeated and heavy discharges of cannon and musketry explained the circumvention, and obliged him to retrace his steps with fresh precipitation.

Ib. 93, 94.

Bāgalūr, like most of the fortresses in that country above the rank of a walled village, had a little fort or citadel, the habitation of the chief, his officers, and garrison, and a walled town connected with it on one side, the residence of the agricultural, commercial, and mixed classes of the community; and the place was garrisoned by one of the best corps in the service of Mahomad Ali, under the command of Captain Alexander. It had been found on trial that the gate of the petta was too narrow to admit the 18-pounders, and they were accordingly left with a guard at the outside. Some of the most portable of the stores were removed within the fort: the mass of stores and baggage was deposited without much order in the streets, and the draught and carriage cattle had chiefly taken shelter under the walls; but when the enemy's columns appeared, returning from Hosūr, the cattle were driven with precipitation within the town. These apparent ramparts are generally no more than mere single walls of mud from fifteen to twenty feet high, and not exceeding a cubit in breadth at the summit. The gateway is converted above into a turret for musketry; and if, at the exterior angles, there be other similar turrets, these, with the distant fire of the fort, hardly ever furnishing a true flanking defence, are considered a respectable protection against cavalry, which they are chiefly intended to resist. But it is evident, unless time be given for erecting platforms for musketry along the interior of the curtains, that the infantry without and within such a line of defence are not far removed from a state of equality. Haidar approached in several distinct columns, preceded by cannon and attended by pioneers and ladders to clear the breaches or surmount the walls. Captain Alexander personally directed his chief attention to the preservation of the 18-pounders, but on finding that the enemy had penetrated in the rear of both his flanks, he retreated with haste towards the fort. The officer left in charge had fortunately ordered the gate to be shut on the first moment of his perceiving an enemy within the petta wall; without this precaution everything must have been lost. The few sepoys that had been left within the fort now manned the ramparts with confidence, and kept up a brisk fire, which assisted in preventing the enemy from cutting off Captain Alexander's retreat. The camp-followers and many of the inhabitants, on perceiving the entrance of the enemy, pressed into the petta towards the gateway of the fort—men, women, and children, driving camels, horses, and oxen, with the hope of obtaining admission. This was prevented by the precaution which has been stated, and a scene ensued too horrible for description: the heavier and more active animals pressed forward on the

weaker until they were piled on each other in a mass of dead and dying, of which the human beings formed too large a proportion; and the perils which the retreating garrison encountered in clearing this dreadful scene, to be drawn up by ropes into the fort, were not inferior to those which they sustained from the pursuing enemy. Haidar made no attempt on the fort, but the 18-pounders were quickly put in motion, the mass of baggage in the petta was placed upon his spare carts and tumbrils, but chiefly on the gun carriages, which were loaded to the utmost that each could carry, and successively despatched on the road to Bangalore. The arrangements were completed, and the whole of his army nearly out of sight, before Colonel Wood's return to lament the loss of above two thousand human beings, an equal number of draught and carriage bullocks, two 18-pounders, and nearly the whole of the stores, baggage, and camp equipage of his army. On the 20th he returned to repair one of the errors of his precipitation by throwing some ammunition and stores into Hosūr. On the 21st he measured back his steps to Bāgalūr, now destitute of provisions for the use of his troops, and on the same evening prosecuted his march to Arlier,[1] an intermediate post on the road to Kolār, where there was a small supply."

Mill, iii. 477.

Wilks, ii. 94 to 97.

Here on the 22nd and 23rd November he sustained a series of crushing reverses, which must have ended in complete annihilation had not Major Fitzgerald, by a forced march, come to his relief from Venkatagiri. Colonel Wood was in consequence sent under arrest to Madras, Colonel Lang assuming the command. Haidar being now temporarily disembarrassed of Colonel Smith, the only opponent whom he really feared, prepared to carry the war into the enemy's country. Early in November Fazl-ulla Khan moved by Gajalhatti and the Kāvēripuram pass on Coimbatūr, where almost every post fell into his hands Having learnt by a despatch from Fazl-ulla Khan that his descent into Coimbatūr would be completed by the 4th December, Haidar descended on the 6th December eastwards into the Bārahmahal "by the excellent pass of Pālakōd, and thence southwards through that of Thopūr through a chain of hills running east and west, which at this place connects the first and second ranges of great mountains whose direction is north and south; and Colonel Lang, who now commanded in Maisūr, on receiving intelligence of this event, which had long been foreseen, detached in the same direction a light but efficient division, composed of 5,000 men of the best troops of the army, under Major Fitzgerald, which marched on the 10th.

Ib 97 to 99.

Ib. 100.

Ib. 101.

Ib. 103 to 105.

Ib. 106.

Haidar in descending through the pass of Pālakōd was preceded by emissaries in every direction, who announced the intelligence of his having defeated and destroyed the English army, and of his approaching to re-occupy his own posts in the lower country preparatory to the conquest of Madras. The garrisons, with the exception of Erode and Kāvēripuram, were composed,

[1] So Wilks spells it. The name is probably identical with Aralēri, an outlying village of the Bāgalūr Palaiam.

in various gradations of inefficiency, of the same materials as those which have been already described, excepting that in those of the provinces of Bārahmahal and Salem the garrisons were of Nawāb's troops without any intermixture of regular English sepoys. They followed the same disgraceful fate as those in the province of Coimbatūr, and fell as if a magic wand had accompanied the summons. Major Fitzgerald, who followed with rapid strides, had the mortification to hear, at each successive march, of the surrender of the place which he next hoped to relieve. Their surrender is reported by him on the following dates. On the 6th Dharmapuri, 7th Tenkaraikōttai, 12th Omalūr, 15th Salem, 17th Nāmakal, 19th Karūr, 25th Erode, 31st Dindigul. Kāvēripuram and Palghāt are not mentioned in his dispatches. As he approached the Kāvēri, he had intelligence that Haidar had crossed or was about to cross the river a little to the eastward of Karūr, and had determined to leave Fazl-ulla to invest that place and Erode, and to proceed himself with the main army to attempt Trichinopoly, or levy contributions on Tanjore and the southern provinces. Deeming Erode to be safe for the present, from his knowledge that at least 200 Europeans, 1,200 regular sepoys, eight pieces of good battering cannon, and two mortars had been allotted for its defence, and knowing Trichinopoly to be in a defenceless state, from having been drained of its troops for the service of Coimbatūr, he inclined to the eastward for the protection of that more important object. This movement determined Haidar to the opposite direction. Karūr fell without much resistance, and he moved up the right bank of the Kāvēri for the siege of Erode."

Ib. 108.

Ib. 108, 109.

The year 1768 closed with the capture of Erode and Kāvēripuram, the former place being disgracefully surrendered by the same Captain Robinson whose breach of parole has been referred to above. In six weeks from the commencement of Fazl-ulla Khan's operations, Haidar had regained all the territories which had been wrested from him in two campaigns, with the exception of Kolār and Venkatagiri, two untenable posts, and Krishnagiri where the garrison might remain safely perched on the summit of the rock without any probable influence on the future character of the war. While Fazl-ulla Khan operated from Dindigul on Madura and Tinnevelly, Haidar bent his course along the northern bank of the Kāvēri eastward ravaging Trichinopoly, exacted a contribution from the Raja of Tanjore as a ransom for his territory, and then marched northwards towards Cuddalore, the English retreating before him along the coast, while Colonel Lang fell back from Kolār and the Bārahmahal on Vellore for the greater security of the metropolis. Abortive negotiations for peace were then opened by the Government of Madras, in which, judging by the light of after events, it is pitiable to contrast the manly and statesmanlike demeanour of Haidar with the blindness of the dupes of the Nawāb. Hostilities were resumed on the 6th March, and, after a series of rapid movements, in which the masterly dispositions of Colonel Smith often embarrassed him, Haidar, when 140 miles south of Madras despatched his whole army, guns, and baggage, 6,000 cavalry and

Ib. 111 to 113.

Mill, iii. 477.
January 1769.
Mill, iii. 477.
Wilks, ii. 114.
Ib. 107.
Ib. 119.

Ib. 119, 120.

200 chosen infantry alone excepted, through the Bārahmahal; then eluding Colonel Smith, he marched 130 miles in three days and a half, appearing on the 29th March before Madras, when he again made overtures for peace, which, after some manœuvring, was concluded on the 3rd of April.[1]

Wilks, ii. 121 to 123.

The treaty[2] stipulated for the mutual restitution of prisoners and places, and that "in case either of the contracting parties shall be attacked, they shall, from their respective countries, mutually assist each other to drive the enemy out." This clause is important, as the British in after years undeniably broke faith, and the next war with Haidar was the fruit of their refusal to fulfil their obligations. It is, however, but just to add that though Mr. Du Pre acquiesced in the spirit of this article, he had objected to the letter of it as fundamentally inadmissible. It was well known that the Mahrattas had for some time been meditating one of their periodical raids on Maisūr, and, towards the close of 1769 Madoo Rao was in motion from Poona, on which Haidar, retreating as Madoo Rao advanced along the woody tract which skirts Bednore, sought protection in his capital in January 1770. Though he repeatedly called on the English to assist him, as by treaty bound, to repel the invasion, his demands were as persistently evaded, to the discredit of the Madras Government. The war lasted up to June 1772, when Haidar, who had been severely handled at Chercolee, purchased peace by a large money payment and by the cession of a great portion of his dominions, which entailed on the English, as the fruit of their infraction of the treaty of 1769, the portentous contact of a Mahratta frontier to the province of Arcot, along the whole extent of the ghats from the pass of Damalcheri to that of Peddanaikandurgam. The year 1771 saw the murder of the pageant raja Nanjiraj Wadaiyar, whom Haidar detected in an intrigue with the Mahrattas, and to whose barren honours his brother Cham Raj succeeded. He in his turn died in 1775, when, failing a representative in the direct male line, an infant of the same name, claiming through a collateral branch, was raised to the masnud.

Mill, iii. 479; iv. 76.
Wilks, ii. 125.
Ib. 129.
1770.
Ib. 132.
Ib. ii. 144 sq.
Ib. 151.
Mill, iv. 83.
Wilks, ii. 152.
1775.
Ib. 162, 163.

Up to the year 1780, when Haidar again made war on the English, there is nothing of note for the present purpose. Meanwhile he was again at war with the Mahrattas, with more success than in the preceding campaign. Between 1769 and 1779 he made repeated efforts, even going so far as to offer the provinces of Bārahmahal, Salem and Āttūr, and twenty lakhs of rupees, as the price of their co-operation, to effect a proper understanding with the British, by whose persis-

1780.
Ib. 214.
Ib. 219.

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[1] On the 4th April. (Mill, iii. 478.)

[2] The Board of Directors denounced this treaty as pusillanimous. The Madras Council replied that they were compelled to make peace for want of money to carry on the war, (Mill, iii. 479), and Haidar had made this clause an essential element of his concurrence in the peace. (Mill, iv. 76.) Mill sees "nothing of humiliation or inconsistency with the train of the Company's policy" in this clause, though he admits its imprudence. In taking this view, however, Mill must be regarded as holding a brief for the Company.

tent refusal he was driven into the arms of the Mahrattas. The latter state, during this period, was rent by dissensions between Ragonath Rao, the Peshwa *de jure*, and the ministerial party at Poona, who espoused the cause of a reputed posthumous child of the late Peshwa Narrain Rao, for that reason named *Sevai* Madoo Rao. Haidar had for some time been a supporter of Ragonath Rao, the *protégé* of the Bombay Government, in whose name he conquered—for himself—a large tract of Mahratta territory, which conquest the upholders of Sevai Madoo Rao recognized in his name in return for Haidar's adherence to a general confederacy against the English. The latter meanwhile were again involved in hostilities with the French, whose capital Pondicherry fell on the 18th October 1779. An understanding, of which the English had been frankly forewarned as the inevitable result of their rejection of his offer, already existed between the French and Haidar, to whom the fall of Pondicherry alone afforded sufficient grounds at which to take umbrage. But his affairs at the time did not admit of immediate action. When, however, the English informed him of their designs on Mahé, a port in Malabar, where Haidar's authority was generally established, and where the foreign settlements were regarded by him as dependencies of his own, he gave the English to understand, in no doubtful language, the consequences of such action, and the war of 1780, though long premeditated on his part, and in any case inevitable, was precipitated by the capture of Mahé.

Ib. 233.

Ib. 240, 241.
Mill, iv. 167.
Ib. 168.
1780.

Haidar's march was through the Bārahmahal and the Singārapetta pass, the scene of his former defeats by Colonel Smith and by Major Fitzgerald. The theatre of the war was outside the first line of ghats and did not concern Salem. The death of Haidar[1] on the 7th December 1782 brought no conclusion to military undertakings, which were however diversified by the operations on the West Coast, whereby the attention of Tīpu was called off from the Coromandel, where Said Sahib was left to co-operate with the French, while the Sultan in person attended to his interests in the opposite direction. Tidings of peace in Europe resulted in a convention for the cessation of hostilities between M. Bussy and General Stuart on the 2nd July 1783; but the strife with Tīpu continued up to the 11th March 1784, when a nominal peace ensued which lasted up to the war of 1790, which was brought about chiefly through

Ib. 174.
Wilks, ii. 266.

1782.
Ib. 413.
Miles, 469 sq.
Wilks, ii. 420.

Mill, iv. 274.
1783.
Wilks, ii. 467.
Miles' Hist. of Tīpu Sultan, p. 29.
Mill, iv. 285

[1] Hussain Khan Saheb, the aged Kāzī of Rāyakōtā, who heard it from a contemporary, if not an eye-witness of the act, narrates an incident in connection with Haidar's last illness which surpasses in barbarity all the barbarous acts with which that inhuman monster is justly credited. "Pregnant women" the Kāzi says, "were cut open and the babes extracted from the womb, their livers being applied as a poultice to the boil or carbuncle of which he eventually died." Wilks does not mention this; but he says (vol ii, p. 35, 2nd edit.) that Haidar was attended by Hindu, Mahometan and French physicians in his last illness, and the treatment above mentioned is quite in keeping with the ignorance and superstition of the country, though it would be hardly fair to place it to the account of a European practitioner of the last century.—H. LeF.

Wilks, ii. 518. 1790. Mill, v. 331, 335. Tīpu's attack on Travancore, which the British held themselves bound to defend. The war commenced on the part of the English by a double attack, the one under Colonel Kelly from the centre of the Coromandel through the Bārahmahal, and the other under General Medows from Trichinopoly, operating in the first instance against Dindigul and Coimbatūr. The latter met with much opposition, Tīpu in person assuming the command and some severe actions being fought. Later on in the year the Sultan, receiving tidings of the invasion of the Bārahmahal, crossed the Kāvēri to the northward, leaving a fourth of his army under Kamr-u-din to watch General Medows, who crossed into Salem below Erode to succour Colonel Maxwell, who, by Colonel Kelly's death on the 24th September, had succeeded to the command of the other division. "In conformity to orders from General Medows, that officer entered the Bārahmahal on the 24th of October in pursuance of the original plan of the campaign. On the 1st of November he approached Krishnagiri, the capital and strongest post of the district. The natural strength and improved defences of this tremendous rock rendered it of some importance to determine whether a regular siege should be attempted, and several days were expended in a close and minute examination of its whole circumference. Colonel Maxwell then established his head-quarters near the central position of Kāvēripatnam, intending, as was supposed, by making demonstrations towards the pass and the fort in its vicinity, to return and attempt Krishnagiri by surprise. On the 9th the presence of considerable bodies of light cavalry indicated the Sultan's approach, and on the 11th the only regiment of cavalry, allowing themselves to be inveigled in pursuit through a defile, were attacked by about six times their number and driven back with considerable loss. On the 12th the Sultan showed his army in full force, and attempted by a variety of evolutions to find the means of attacking Colonel Maxwell with advantage; but the strong position assumed by that officer, his admirable dispositions, and his promptitude in anticipating every design, frustrated these intentions, and the Sultan drew off at night without any serious attempt. Similar means on the 13th, varied so as to compel an entire change of position, terminated in the same manner. On the 14th, numbers further augmented made similar demonstrations, but these were actually intended to conceal his meditated departure on the ensuing day.

Wilks, iii. 73. Miles' Tipu, 164. Mill, v. 346. Wilks, iii. 72. Mill, v. 347, 349. Wilks, iii. 95. *Ib.* iii. 96. Mill, v. 352. Wilks, iii. 98. Miles' Tipu, 164. Mill, v. 352. Mill, v. 352. *Ib.* *Ib.* 353. Cf. Life of Sir T. Munro, i. 102. Wilks, iii. 98, 99.

General Medows had commenced his march from the Kāvēri on the 10th. On the 14th he encamped at the southern extremity of the pass of Thopūr, and on the 15th was enabled, by the improvement of the road effected by the Sultan a few days before, to clear the pass and the range of hills, and encamp on their northern face on an elevated ground overlooking Bārahmahal, and distant about twenty-nine miles from Colonel Maxwell's position at Kāvēripatnam. On the arrival of the advanced guard at the intended ground, a camp was observed gradually to arise, flags to be erected, and troops to take up their ground on the plain, distant about

six miles. Nearly three weeks having elapsed since any direct intelligence had been received from Colonel Maxwell, no doubt was entertained that the English army beheld their comrades, and three signal guns were fired to announce the event. In five minutes every tent was struck, and heavy columns were seen in full march to the west in the vale of the great pass of Pālakōd. It was soon understood to be the Sultan's army. He had drawn off some miles south from Colonel Maxwell's position on the preceding evening, and, calculating on General Medows requiring another day to clear the pass, had marked an encampment which he found it prudent to abandon. General Medows moved on the 16th fifteen miles farther in the direction of Kāvēripatnam, and, on the ensuing day, the important junction was formed by Colonel Maxwell. The united army was now twenty miles from the head of the pass of Thopūr and twenty-six from its southern extremity. Kishen Rao, the treasurer, was alone admitted to the Sultan's councils on this occasion. He had no fixed opinion regarding the plan of future operations intended by the English after the disruption of their chain of depôts; but he inferred that wherever the Sultan should go they would follow, and that he ought accordingly to carry the war into their own country, keeping also in view such a line of operation as might enable him to avail himself of any favourable opportunity to recover the places he had lost. If he should be followed up the vale of Pālakōd, the nature of the ground left him no alternative but to ascend the ghāt; and he determined to double back through the pass of Thopūr. His cattle had been much overworked on the 15th, and it was deemed necessary to give them two complete days rest. His intelligence stated the intention of the English general to halt on the day ensuing the junction; but if such an intention existed, it had been changed. The two armies were accordingly in motion[1] on the 18th, both pointing to the pass of Thopūr and both intending to clear it in two easy marches.

Miles' Tipu, 165. Mill, v. 354.

Wilks, iii. 99, 100.

As the Quartermaster-General's department was preparing, under the protection of the advanced guard, to mark out the new encampment, they perceived a few tents pitched three or four miles in front of their right. It was Tipu's Pesh Khana, or tents always sent on for his personal accommodation with the advanced guard. The circumstances were reciprocally reported, and the Sultan, confident in the powers of his equipments, rashly decided on continuing his march through the pass. By the time that the head of the main column of the English army had reached the intended encampment, thick clouds of dust in front indicated the entrance into the pass of a long and heavy column, while a considerable body of horse made a demonstration on the right, and was supposed to mask a movement of infantry, indicated by columns of dust in the rear of their left, which seemed, however, to accurate observers to be returning to the westward. The general, with a brigade of infantry and the cavalry, moved out to examine this body, while the head of the column of march was ordered to regulate its advance by that of the corps

Mill, v. 354.

[1] Miles' Hist. of Tipu says (p. 166) that their route was through the plain of "Suttimangal" (Satiyamangalam) towards Trichinopoly, whither Tipu's cavalry followed them (p. 168).

which the general directed. Colonel Stuart, who commanded the right wing of the army and led the column, perceiving soon afterwards from a commanding ground the probability of being able by a rapid advance to cut off a considerable body of the Sultan's infantry and attack the remainder to advantage while entangled in the pass, reported his observations, and asked permission to attempt it with his own wing of the southern army, as an advanced corps, to be supported as occasion might require. This proposition was not approved, and the corps on the right under General Medows, impeded by ravines, was making slow progress. The demonstrations were continued, and the effect of a more rapid advance was sufficiently evinced by the fact of three battalions of infantry of the rear of the main column being intercepted under all these disadvantages of delay, and forced to make a straggling retreat through the ravines and woods in the opposite direction. The remainder of the Sultan's army, astonished at their good fortune, completely cleared the pass, with the loss of only one tumbril, which had broken down, and some unimportant articles of military store. The cavalry disappeared about sunset, a small body taking the route of the pass, and the remainder in a circuitous direction by Pennāgaram; and the English army, after a tedious march of twenty miles in about fifteen hours, and firing a few shot, encamped at night near the summit of the pass of Thopūr."

Mill, v. 354. Wilks, iii. 100, 101,102.

To one acquainted with the lie of the ground over which this retreat was conducted, the omission by General Medows to harass and destroy the enemy while entangled in the pass appears to be open to censure. All the advantages would have been with the pursuer, as for nearly six miles the fugitives would have been exposed to an almost vertical fire to which they could have made no effective return. The diagnosis of General Stuart appears to have been correct, and even had General Medows apprehended danger on his right and rear from the body which afterwards escaped towards Pennāgaram, it would have been in his power to make ample disposition to meet this difficulty without detaching from his main body to such an extent as to impair its efficiency for the pursuit through the pass. There is the less excuse for this omission as General Medows had himself marched through the pass not long before and must have been aware of the advantage which it offered to a pursuing enemy. "On the Sultan's part, the discovery of the English advanced guard was made in sufficient time for the baggage, camp equipage, and rear-guard to return, separated from the army by the intervention of the whole of the British forces, and the dust of their retrograde movement contributed to the hesitation of the English general. The Sultan was personally present with the cavalry which made the demonstration on the right, and went off with a slight escort through the pass shortly before it disappeared. The Pesh Khana was the only cover in the whole army, and they were equally destitute of provisions until joined by Kamr-u-din and his small bazaar two days afterwards. Tīpu however made no delay, his army supplying themselves by the plunder of his own villages; and first pointing to Karūr, and giving out that he would cross the Kāvēri below that place, he descended by the northern bank of the river, and made no halt until opposite Trichinopoly. Against that place he made various demonstrations, but they had no material result beyond the plunder and devastation of the island of Seringam."

Mill, v 354. Wilks, iii. 102

General Medows was now called off to Madras[1] to meet Lord Cornwallis, the Governor-General, who arrived there on the 12th December; and Tīpu, foiled at Trichinopoly, marched, devastating as he advanced, through the Coromandel *viâ* Tiāgardurgam and Trinomalai, and thence by Permacoil towards Pondicherry. The Governor-General had arrived on the 11th February 1791 at Vellore, and was threatening the Bārahmahal through the Ambūr pass, when the Sultan, learning this, marched hastily *viâ* Changama[2] and Pālakōd to meet him, and, had the attack been made by the route anticipated, would have been in time to forestall it; but the feint on Ambūr had served to cover the real design, which was to ascend *viâ* the Mugli pass, whence the English troops advanced by way of Kolār and Hoskōta on Bangalore, which was stormed on the 21st March. An attempt to penetrate in the direction of Seringapatam had to be abandoned, when in sight of the capital, owing to the utter failure of the carriage and stores necessary to maintain the army in efficiency. To recruit and provide for a continuous supply in future, Lord Cornwallis retraced his steps to Bangalore, accompanied by the Mahrattas, who had meanwhile effected a junction, more important than that of Nizam Ali's cavalry, which had arrived previously and was found to cost more than it was worth. "Lord Cornwallis, after the requisite arrangements at Bangalore, where the talents and military skill of Captain Read had succeeded in bringing forward the most important supplies without any loss, although greatly interrupted by the enemy's detachments, moved in a south-eastern direction to Hosūr, which was evacuated and imperfectly blown up on his approach; fortunately a train laid for the magazine, and intended to explode after the entry of the English troops, did not succeed. Thence he moved[3] in the direction of the passes of Pālakōḍ and Rāyakōta for the purpose of reducing the congeries of droogs which command the access to these passes from above as well as from below. The possession of these posts would accomplish the double purpose of opening a free communication for his own supplies from Coromandel and protecting the Company's possessions from the inroads of small divisions of cavalry, by occupying all the direct roads from Seringapatam to Bārahmahal. An advanced brigade under Major Gowdie had some sharp service at Rāyakōta, the chief of these droogs, garrisoned by 800 men. He forced the

Ib. 104.
Mill, v. 355.
Mill, v. 355.
Wilks, iii. 113.
Miles' Tīpu, 177.
Mill, v. 377.
Wilks, iii. 114.
Miles' Tīpu, 178.
Ib.
Wilks, iii. 116.
Ib. 127.
Mill, v. 381.
Miles' Tīpu, 184.
Wilks, iii. 138 to 156.
Miles' Tīpu, 203, 204.
Mill, v. 383.
Wills, iii. 156
Miles' Tīpu, 200.
Wilks, iii. 134.
Miles' Tīpu, 206
Mill, v. 399.
Miles' Tīpu, 212.

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[1] Miles' Tīpu says that he took the troops with him, pp. 168, 169.

[2] According to Miles' Tīpu (p. 177), it was a detachment under Mahommed Khan Baksh which made this march. On its way it took the fort of Tirupatūr, which was held by a force consisting partly of English troops, and inflicted a defeat upon its fugitive garrison.

[3] According to Miles' Hist. of Tīpu (p. 211) General Medows, after the capture of Nandidrug, marched into the Bārahmahal at the head of a strong force, to take Krishnagiri, but was repulsed by its garrison and obliged to fall back upon the main army (p. 212) "Colonel" Gowdie's capture of Rāyakōta is related substantially as in Wilks' narrative.

lower works shortly before daylight by blowing open a gate, and hoped to carry the rock by entering with the fugitives; he succeeded in carrying several successive gates, but found it imprudent to attempt the summit. He had been instructed to withdraw in the event of not completely succeeding in his first enterprise, but perceiving a probability of ultimate success, he ventured so far to deviate from his orders as to hold his ground in an intermediate line of works about half-way up the hill, and the place capitulated on the appearance of the army.

Wilks, iii. 186, 187.
Mill, v. 400.

The minor posts, all capable of protracted defence, offered various but unsuccessful degrees of resistance; some of them, favoured by local circumstances, stood the assault, and the garrisons escaped by the opposite descent into the woods. His lordship had it also in contemplation to adopt some arrangement for blockading Krishnagiri, the capital of Bārahmahal, a place deemed impregnable according to regular means, which, although not commanding any road, was capable with a large garrison of interrupting the transit of convoys; but he was called from this vicinity by causes which had not been entirely unforeseen."

Wilks, iii. 187, 188.

Still, with the exception of Krishnagiri, everything essential to the communication with the Coromandel and Bārahmahal to the south-east and east was already secured, and Lord Cornwallis considered himself at liberty[1] to turn his attention to the north-east, where Nandidrug was captured on the 19th October. The absence of the Governor-General in that direction suggested to the Sultan the advantage of making a diversion elsewhere, and Lord Cornwallis was again called to the south-east by an alarm for his communications. "A force under Bakir Sahib, an active young officer and son of the venerable killadar of Darwar, had been detached by the route of Coimbatūr and Thopūr into Bārahmahal, with a respectable reinforcement for Krishnagiri, with orders to act on the communications of the English army, and particularly to sweep off in a southern direction the population and cattle of the whole district. Colonel Maxwell, with a suitable division of the army, was detached for the purpose of endeavouring to disperse these intruders, and in descending the ghāt, he received intelligence that a portion of the enemy had proceeded in the execution of their barbarous purpose of carrying off the population to Pennāgaram, a post in the angle formed with the main range of mountains by the cross chain of Thopūr, whence only a mountain pass communicates farther south. He moved with rapidity in that direction, and demanded the surrender of the place by a regular summons; but the enemy, not satisfied with a simple refusal, fired upon the flag. As the appearance of the works justified prompt measures, it was instantly assaulted and carried by escalade with little loss to the assailants; but of the garrison, two hundred men were killed before the indignation of the troops could be restrained, and the cavalry escaped by the mountain paths. The activity of Colonel Maxwell's movements, from the accurate local information he had acquired in the previous campaign, soon induced Bakir Sahib to withdraw from a country too

Ib. 189, 191.
Mill, v. 401 to 404

Wilks, iii. 191.

Mill, v. 404.

[1] The native authority places all these minor events after the fall of Nandidrug.

much bounded for the safe operations of cavalry. He descended by the pass of Changama into Coromandel, but finding, from the presence of the English cavalry under Colonel Floyd, that any enterprise towards Madras would be hazardous, he turned southward and re-entered the Maisūr dominions by the pass of Āttūr.

Wilks, iii. 191, 192.

Colonel Maxwell had been ordered, if he found the enterprise advisable, to attempt the destruction of the town within the lower fort of Krishnagiri, for the purpose of depriving the enemy as much as possible of cover for their predatory arrangements; and, after effecting his objects in other parts of the province, he encamped on the 7th of November within a few miles of the place, without any other demonstration than that of reascending the pass. He moved at ten at night in three divisions, and carried the lower fort by escalade. The officers commanding the divisions were instructed, if appearances were favourable, to follow up the blow and ascend the rock with the fugitives, who had barely time to shut and barricade the gate; and so close was the pursuit, that a standard of the regular troops was taken on the very steps of the gateway. The bearers of the ladders were not so expeditious in their ascent, and the garrison, more numerous than their assailants, began to hurl the dreadful missiles of granite. Projections of rock afforded cover to the assailants, and repeated attempts were made during two hours to apply ladders, which were as often crushed with those who bore them; and Colonel Maxwell at length found it necessary to desist from the assault with considerable loss. The garrison sallied on their retreat, but it was conducted with so much regularity that they quickly returned. The English troops, after setting fire to the town, withdrew before daylight, and the detachment soon afterwards returned to head-quarters, having moved along the back of the range between the passes of Pālakōd and Peddanaikandurgam, for the purpose of restoring a number of minor posts to the families of their former Hindu possessors."

Mill, v. 405.
Wilks, iii 192, 193.

The remaining operations do not concern this narrative, and terminated in the siege of Seringapatam and treaty of 1792, by which, amongst other cessions of territory, the whole of the present district of Salem, the Hosūr Taluk excepted, fell to the English, the Coromandel thereby obtaining the second line of ghāts as an iron boundary on the west, with its frontier fortress of Rāyakōta on the tableland of Maisūr.[1]

1792.
Ib. 244.
Miles' Tipu, 219, 221.
Mill, v 455
Wilks, iii. 250

[1] The cessions of territory in the Salem District under the treaty of 1792 are given in Aitchison's "Treaties, Engagements and Sanads," vol. v, p. 149, as follows:—

Salem, Namuel (or Nāmakal), Sunkagurry (or Sankagiridurgam), Barrah Mohul (Barahmahal), nine taluks, viz.:—

(1) Barrah Mohul (Barahmahal),
(2) Caveriputtun (Kāvēripatnam),
(3) Verbudurdroog (Vīrabadradurgam),
(4) Raycottah (Rāyakōta),
(5) Belongs to North Arcot,
(6) Durampoory (Dharmapuri),
(7) Pinnagur (Pennagaram),
(8) Tingrycottah (Tenkaraikōttai),
(9) Caveripoor (Kāvēripuram),

Between this period and the war of 1799 there is nothing calling for notice except the extinction *pro tem.* of the line of lawful kings of Maisūr on the death by small-pox of Cham Raj aforementioned. Tīpu did not even go through the usual farce of raising a successor to the masnud, and the whole family were pillaged to the last of their possessions.

Ib. 300.

The undisguised hostility of Tīpu and his intrigues for a French alliance drove Lord Mornington to the extremity of entering on a fresh war in the commencement of the year 1799, before doing which he more than once gave the Sultan opportunities to conciliate peace by timely concessions. These were either altogether disregarded or noticed with contempt, and when at last, waking from his infatuation, he sent an escort to Hosūr to receive Major Doveton, the expected envoy, the step, if sincere, was too late, as the army of retribution was already on the march. The attack was two-fold;[1] from the west through Coorg, under Lieutenant-General Stuart, and from the east under General Harris. Colonel Brown in Coimbatūr and Colonel Read, the first Collector of Salem and the Bārahmahal, had each an adequate corps at their disposal to secure the due supply of the advancing troops. The earlier progress of General Harris was unopposed by the Sultan, who had proceeded in force in the opposite direction, where he was defeated[2] at Sedaseer by General Stuart, and thence proceeded on the 11th March to Seringapatam *en route* to oppose the more formidable array of the Commander-in-Chief. The winding route of the army under General Harris, from the vicinity of Arcot, was continued through the vale of Ambūr and the province of Bārahmahal, whence it ascended the ghāts, and encamped within the English frontier, near Rāyakōta, on the 4th of March.

Miles' Tīpu, 252.
1799.
Mill, vi. 104, 109.
Ib. 107, 109, 112.
Wilks, iii. 372, 373.

Miles' Tīpu, 259.
Mill, vi. 111, 114.

Wilks, iii. 399.
Ib. 400.
Miles' Tīpu, 256.
Mill, vi. 116.
Wilks, iii. 403.
Ib. 404.
Mill, vi. 116.

Wilks, iii. 404, 405.

After entering the enemy's country on the 5th with one of the divisions, some days were necessarily occupied in reducing that portion of the congeries of hill-forts in the vicinity of Rāyakōta which the treaty of 1792 had left in possession of the Sultan; and on the 7th the head-quarters were established at Kelamangalam, about sixteen miles within the territory of Maisūr. On the 9th the whole army was collected on that ground and made its first united movement on the enemy's country on the 10th, the day which General Harris had indicated to General Stuart as the latest to which, if possible, his arrival before the enemy's capital ought to be protracted.

Ib. 405.

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of which latter only that part on the left bank of the Kāvēri was annexed to Salem, Attoor-Anuntgurry (Āttūr-Anantagiri), Purmathy (Paramathi), Shadmungal (Shendamangalam), and Vaimloor (Omalūr).

[1] According to the native authority (Miles), Generals Harris, Floyd, and Burgess opened this campaign by advancing into the Bārahmahal by Ambūr and Tirupatūr as far as Rāyakōta (p. 254), where Pūrannaiya made an ineffectual attack on the flanks of the British army (p. 255), after which they moved on to Ānaikal and encamped there. (*Ib.*)

[2] The History of Tīpu asserts that this army, being defeated and dispersed, returned to Calicut (Miles, p. 260); but it admits afterwards (p. 262) that this army arrived at Seringapatam.

The route of the Commander-in-Chief lay on the 11th, 12th and 13th through the Bālāghāt Taluk of Hosūr, and thence on the 14th to within nine miles of Bangalore, whence he marched, *viâ* Kankanhalli, towards Seringapatam, which fell on the 4th May, exactly one month after the investing force first encamped against it. In the division of territory which followed on the capture of the capital and the death of the Sultan, the Bālāghāt[1] Taluk of Hosūr was added to the English possessions, thereby completing the catalogue of vicissitudes whereby the present district of Salem came to form an Indian collectorate.

Mill, vi. 119.
Wilks, iii. 406.
Ib. 407. Mill, vi. 120.
Wilks, 432 sq.
Mill, vi. 133.
Wilks, iii. 466 sq.
Mill, vi. 161.

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[1] *Vide* Aitchison's "Treaties, Engagements and Sanads," vol. v. p 62.

CHAPTER III.

DESCRIPTION OF THE DISTRICT AND DETAILS OF GENERAL INTEREST RELATING TO IT.

LATITUDE AND LONGITUDE.

THE district of Salem lies between North Latitude 11° 1′ to 12° 57′ 0″ and East Longitude 77° 32′ 0″ to 79° 5′ 0″. It is bounded on the north by Maisūr and North Arcot, on the south by portions of the Coimbatūr and Trichinopoly Districts, on the east by Trichinopoly and South and North Arcot, and on the west by Coimbatūr and Maisūr. Its extreme length from north to south is about 116 and the breadth 90 miles, the averages being about 90 and 70 miles respectively.

AREA.

The area according to the census of 1871 is 7,604 square miles, the same being the figures taken in Government Order, 22nd March 1876, No. 404. In a letter, No. $\frac{1}{1}\frac{1}{1}\frac{1}{1}$, dated 7th February 1877, from the Assistant Superintendent, Revenue Survey, the area is stated to be 7,483 square miles. This is stated to be the "approximate areas of the taluks of the district, scaled from the Sheet Atlas of India." Even this however is not final, having been superseded by Board's Proceedings, No. 3,389, dated 23rd December 1879, in which, on the authority of the Superintendent, Revenue Survey, the area is stated to be acres 7,882.

The district contains nine taluks as follows:—

	Area SQ. MILES.			Population. NO.	Land Revenue. RS.
Collector's charge.					
Salem	993	or	1,033	393,805	4,56,871
Āttūr	798	or	816	164,006	2,21,393
Total ..	1,791	or	1,849	557,811	6,78,264
Deputy Collector's charge					
Trichengode ..	632	or	628	249,678	3,67,202
Nāmakal ..	743	or	702	261,009	3,62,558
Total ..	1,375	or	1,330	510,687	7,29,760
Sub-Collector's charge.					
Hosūr	1,169	or	1,290	193,037	1,93,902
Krishnagiri ..	658	or	620	170,233	1,73,923
Dharmapuri ..	998	or	785	190,626	1,92,215
Total ..	2,825	or	2,695	553,896	5,60,040

Head Assistant Collector's charge.

Tirupatūr ..	805 or	699	190,800	1,65,528
Ūttankarai ..	808 or	910	153,801	1,29,081
Total ..	1,613 or	1,609	344,601	2,94,609
Grand Total ..	7,604[1] or	7,483	1,966,995	22,62,673

The figures given in the Board's Proceedings of 23rd December 1879 harmonise closely with the calculations of area made by Mr. H. E. Stokes, the Acting Collector, for the purpose of the census of 1881. As the most accurate figures available they are given in full as follows:—

Taluks.	Government.	Inam.	Mitta	Total.	Square Miles.
	ACRES.	ACRES	ACRES.	ACRES.	
Salem	595,970	30,570	57,722	684,262	1,069 16
Āttūr	459,900	85,844	25,014	570,758	891·81
Nāmakal	292,175	19,402	202,234	513,811	802·83
Trichengode	257,736	30,606	117,736	406,078	634 50
Dharmapuri	440,132	25,420	119,349	584,901	913·91
Krishnagiri	246,189	42,392	146,496	435,077	679·81
Hosūr	518,831	105,523	154,281	778,635	1,216·62
Tirupatūr	363,427	21,021	94,784	479,232	748 80
Uttankarai	477,221	8,018	101,852	587,091	917 33
	3,651,581	368,796	1,019,468	5,039,845	7,874·77
Add area of Javādi villages transferred to South Arcot					8·00
					7,882 77
Deduct Kodayānji transferred from North Arcot					74
Area given in Board's Proceedings					7,882·03

The Āttūr Taluk is generally in charge of a passed Assistant Collector, and sometimes, when there is no such officer available, of a Special Deputy Collector. Descriptive notices of all the taluks are given further on.[2]

The district came into the hands of the English by the treaty of peace with Tīpu Sultan in 1792, by which all the Pāyīnghāt now belonging to the district was ceded, and by the Partition Treaty of Maisūr in 1799, by which the Bālāghāt, or what is known now as the Hosūr Taluk, was added to the previous cession. It is commonly supposed that the district is composed of the Talaghāt, or taluks of Salem, Āttūr, Nāmakal, and Trichengode; the Bārahmahal, or the taluks of Krishnagiri, Dharmapuri, Tirupatūr and Ūttankarai; and the Bālāghāt or Hosūr Taluk. This however is to some extent misleading, as Krishnagiri is to a great extent Bālāghāt, and half or more of the

TOPOGRAPHY.

[1] The area as first given is that taken from census returns and from Government Order, No. 404, of 22nd March 1876, from which the figures for population and land revenue have also been taken. The alternative area stated is that mentioned in the Assistant Superintendent's letter above quoted.

[2] See Vol. II.

Hosūr Taluk is below the ghāts. The Bārahmahal[1] again is a misnomer as, in addition to the four taluks named, the Kangundi Zemindari was part and parcel of the original Bārahmahal. Nor can the four southern taluks be properly named Talaghāt, as both Salem and Āttūr are distinctly above the first line of ghāts and Nāmakal is partially so ; if also the line is taken

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[1] The question, What is the Bārahmahal ? is one more easily asked than answered. At present it is supposed to be conterminous with the four taluks above mentioned. At the commencement of the century it included Kangundi, and if the treaty of 1792 is to be believed, it contained at that time a considerable portion of the Talaghāt. The natives commonly say that the name signifies the 12 palaces or mahals, the name given to 12 rock forts or drugs mostly in the Krishnagiri Taluk. The first separate ruler of the tract is supposed to be Jagadēva Rāyar (See History, Chapter II, p. 51), who obtained the tract in jāghīr, for his defence of Pennakonda, from Timma Rāj. The tradition further states that Jagadēva Rāyar had 12 sons, to whom he assigned their several charges, and by whom the 12 mahals were built ; but the 12 sons of Jagadēva Rao are as mythical as the 50 sons and 50 daughters of King Priam. What the names of these 12 mahals were is even a matter of doubt. Buchanan enumerates them as follows :—(1) Krishnagiri, (2) Jagadēvagarh, (3) Vāranagarh, (4) Kāvalgarh, (5) Māharājgarh, (6) Bujangagarh, (7) Katōrgarh, (8) Tripaturu, where as a fact there is no drug, (9) Vāniambādi, ditto, (10) Gaganagarh, (11) Sudārsanagarh, and (12) Thattakallu. The suffix "garh" is written by Buchanan "gheda," the Tamulians commonly writing it "gada" (கடா), an attempt on their part to pronounce a letter in the Hindustani alphabet (ڈ) which does not exist in their own. With reference to the earlier history of the Bārahmahal Buchanan says that "on the fall of the Rāyaru of Anagundi the Bārahmahal, with Rāyakōta and many other districts, became subject to Jagadēva, the Pāligar of Chennapattanam. On the overthrow of this powerful family its territories were divided between the Nawāb of Kurpa (Cuddapah) and the Rājas of Maisūr : the former took the Bārahmahal and the latter the dominions of the Chennapattana family that were situated in Karnāta. Haidar annexed the Bārahmahal to the dominions of Maisūr." In writing of Rāyakōta he says that it is only "commonly* reckoned in the Bārahmahal because it was added to that province by the peace which Lord Cornwallis granted to Tīpu:" he also states that one of its limits is at Ambūr in the North Arcot District. The statement also which makes the Bārahmahal conterminous with the taluks of Tirupatūr, Ūttankarai, Krishnagiri, and Dharmapuri needs qualification, as Buchanan states† that "Mallapadi, though placed in the heart of the Bārahmahal, never belonged to that province and has long been annexed to Arcot. The Nawāb has given it in jāghīr to the husband of one of his sisters." There is even some reason to doubt if the name, Bārahmahal, can correctly be referred to the time of Jagadēva Rao, as native tradition assigns the building of the 12 mahals to Abdul Nabbi, Nawāb of Cuddapah ; nor again is there any certainty as to the list given by Buchanan being correct. His whole stay in the Bārahmahal did not exceed seven days, during which he marched from Rāyakōta to Ambūr. The Kāzi of Rāyakōta, one of the oldest and best informed inhabitants, gives the 12 forts as follows :—(1) Jagadēvagarh, 7 miles east of Krishnagiri, the capital of the Bārahmahal. (2) Arungarh, ½ a mile from the Krishnagiri hill. (3) Shimmagarh, 17 miles west of Krishnagiri. (4) Sudarsanagarh, 10 miles south of Krishnagiri near the village of Thattakal. This is probably identical with the Thattakallu of Buchanan, who however gives Sudarsanagarh also. (5) Krishnagiri. (6) Kāvalgarh, 2 miles north of Jagadēvagarh. This is otherwise written Kēvalgarh. As "Kāval" means "a guard," the Kāzi's spelling is probably correct. (7) Mantharājagarh, 7 miles north of Krishnagiri. As Maharājagarh, an undoubted Bārahmahal fort, finds no place in the Kazi's list, this is probably a synonym for it. (8) Bujangarh, 16 miles east of Krishnagiri. (9) Gaganagarh, 8 miles south of Krishnagiri. (10) Kattōrāgarh, near the village of Nanthibandai in Tirupatūr Taluk. (11) Mallikārjunagarh, 12 miles east of Krishnagiri, near Mallapādi. (12) Vāranagarh, also called Vīrabadradurgam, 20 miles west of Krishnagiri. The points of the compass and distances from Krishnagiri as given

* 2nd Edit., vol. ii, p. 523.

† 2nd Edit., vol. ii, p. 525.

from the Thalaimalai on to Sankagiri and the Pakkanād and thence to the Pālamalai in Coimbatūr, it will be seen that the greater part of Trichengode is also relatively Bālāghāt. The whole four are however Talaghāt as compared with the Bārahmahal, and in this sense the name may be accepted. Salem, as applied to the district, is a misnomer. When the English

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by the Kāzi are not altogether trustworthy, as may be seen on a reference to the map on which most of these places have been identified.

The following sloka, in Mahratta language, but written in Tamil letters, contains the names of the forts very much as the Kāzi has given them :—

முக்கிய ஜகீ ஜகதேவ் அரங்கட சிம்ம சுதர்சன
கிருஷ்ணகிரி சாகேவலதோ மஹராஜ புஜங்கட
உன்னததோதி சதோகககநாசாபார் கடோர்
பார்மலிகார் ஜனவாரண நாம அசேகடபாரா.

The following is a transliteration of the same :—

Mukkiya jagī *Jagadēv*, *Arangada*, *Simma*, *Sudarsana*,
Krishnagiri sā, *Kēvala* tō, *Maharāj*, *Bujangada*,
Unnatatō tisatō *Gaganāsā* pār, *Katōr*,
Pār *Mallikarjuna*, *Vārana*, nāma asēkadapārā.

It will be observed that Tirupatūr, Vāniambādi, and Tattakal of Buchanan's list are not in the slokam, while Arangarh, Simmagarh and Mallikārjunagarh of the slokam are not in Buchanan. It has already been conjectured that Tattakal and Sudarsana are identical. There is a Mallikārjunadurgam about four miles north-west of Vāniambādi, but no application of the rack would bring this near Mallapādi as the Kāzi puts it, and the identification of Simmagarh with Tirupatūr is plainly impossible. The natives, however, say that the hill near Mallapādi is called Mallikārjunadurgam. This, however, is but a trifling complication compared with that involved by the "treaty of peace with Tippu Sultan, 1792" (cf. Aitchison's Treaties, vol. v, p. 149), where, amongst other cessions, appears the following: Barrahmohul, 9 talooks, viz. : (1) Barrah Mohul, Canterai Pagodas 64,000 ; (2) Caveriputtun (= Kāvēripatnam), 10,000 C.P. ; (3) Verbudurdroog (Vīrabadradurgam), C.P. 8,000 ; (4) Roycottah (Rāyakōta), C.P. 8,000 ; (5) Kangoodie (Kangundi), C.P. 6,000 ; (6) Durampoory (Dharmapuri), C.P. 8,000 ; (7) Pinnagur (Pennāgaram), C.P. 10,000 ; (8) Tingrycotta (Tenkaraikōttai), C.P. 12,000 ; and (9) Caveripoor (Kāvēripuram), C.P. 8,000. Now Kāvēripuram is quite outside the Bārahmahal plateau and never belonged to it ; in fact the tract subject to the Pāligar of Kāvēripuram lay on both sides of the Kāvēri, being partly in the Coimbatūr District. Rāyakōta also, there is reason to believe, was excluded from the true Bārahmahal, though there is no doubt that Jagadēva Rao or one of his successors lived there ; but the chief difficulty arises from the first named taluk or the Barrah Mohul Proper, whose revenue, 64,000 pagodas, only falls short by 6,000 pagodas of the total revenue of the other so-called taluks. What was this true Bārahmahal tract ? By a process of elimination it would appear to be the tāluks of Tirupatūr, the north and north-east of Ūttankarai, and the north, centre and east portions of the Krishnagiri Taluk. So far as the geography of the treaty is concerned it is entitled to scant respect. The tract concerned was comparatively a recent acquisition to Maisūr, and Tipu and his people knew little about it beyond that, through extortionate middlemen, they had wrung considerable sums from it. The untrustworthy nature of the treaty may be gauged from the fact that the following cessions are mentioned :—Salem, Koork, Namuel, Sunkagurry, and then the Barrah Mohul, after which follow Attoor-Anantugurry, Purmutty, Shadmungal, and Vainloor. Salem and Vainloor (or Omalūr) make up the present Salem Taluk; Anantagiri is the old name of Āttūr ; Purmutty (or Paramathi), Shadmungal (or Shēndamangalam) and Namuel (or Nāmakal) account for the present taluk of Nāmakal ; and Sunkagurry (or Sankagiri) accounts for Trichengode, the whole four accounting for the Talaghāt, as the so-called Barrahmohul accounts for the four taluks (Hosūr, which was ceded in 1799, excluded) above the ghats, but what is Koork ?

first began to administer the country the district was known as "Salem and the Bārahmahal," in which latter the Zemindari of Kangundi was included up to 1808. When the Hosūr Taluk was subsequently acquired the district was properly "Salem, the Bārahmahal, and the Bālāghāt;" but by degrees the name of the chief town came to be given to the whole

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How came this fly in amber between Salem and Nāmakal? This is a question which has caused much heart-burning. Coorg was certainly ceded by Tīpu at this time, and, having a private account of his own to settle with the Rāja, he was so incensed at the inclusion of this province in the list of cessions demanded, that he very nearly broke off the treaty. Coorg is certainly not mentioned in the treaty unless Koork be another transliteration of the name; but, if so, how came Koork to be entered between Nāmakal and Salem? Search has been made in every direction to try and discover any "Koork taluk" in the present Talaghāt, where, if anywhere, it ought to find a place. There is a village called Kurukupuram in the Trichengode Division and two called Kurukupatti in Sankagiri and Omalūr; but all insignificant, though, as might be expected, some one was ready to come forward with a tradition that Kurukupuram was once a taluk. There is something to be said on both sides of the question. The original treaty, in Persian, appears to be in Calcutta, and not available for reference; but one conjecture is that Koork found no place in the original treaty. The latter was made on the 17th March 1792, and on the 26th March Lord Cornwallis ordered Captain Alexander Read to proceed to, and take charge of, all the ceded districts, of which a list was furnished with the order, according to a copy of which, purporting to be a translation of the original and signed G. F. Cherry, Persian Translator, the extent of the district corresponds with the cessions in the treaty, excepting only that Koork is omitted, and the total of the beriz of the ceded districts is less than that shown in Aitchison's Treaties by C.P. 8,000, which is exactly the amount entered against Koork, and which also, according to the "engagement with the Raja of Coorg in 1793," was the tribute paid by Coorg to Tīpu Sultan, the sum there mentioned being 8,000 Hoons of Rupees 3 each.—*Vide* Aitchison, vol. v, pp. 173, 174. Another fact quoted in favour of this view is that the name Koork does not occur in the list of the 36 taluks into which the ceded provinces were divided by Captain Read in June following. Now if Koork was in the present Salem limits, and was a taluk under Tīpu, Captain Read would surely have assigned it a place in the 36 taluks. In a letter subsequently written by Captain Read to the Board of Revenue, dated 11th June 1793, the total revenue of the ceded provinces was entered as Pagodas 2,82,000 and not 2,90,000, which would be the case if Koork was one of the taluks.

On the other hand the beriz of all the treaty taluks, *including Koork*, is, according to the schedule, 2,90,000 C. Pagodas. This amount exactly corresponds with that given in paragraph 102 of the Board's General Report, dated 23rd July 1792, *vide* Board's Selections, vol. i, which runs as follows:—

"102. The Baramaul and Salem Districts ceded to the Honorable Company by Tippu Sultan in the late Treaty of Peace have been put for the present under the management of Captain Alexander Read, as notified to us in the letter from your Honorable Board, under date 4th April last, the estimated value of which, together with the province of Dindigul, continued in charge of Mr. A. Macleod, as per schedule received from Tippu Sultan, is as follows, viz.:—

	Canterai Pagodas.
For Baramaul Taluks	1,34,000
For Salem Taluks	1,56,000
For Dindigul	90,000."

From this it may be inferred either that the Board in July had not realised that the insertion, in the treaty, of Koork between Salem and Nāmakal was a mistake, and that the Koork referred to was the Coorg Province on the West Coast, or that some taluk called Koork must have existed in Salem In Captain Read's report on the settlement and survey, dated 4th April 1800, paragraph 23, it is said that when the country was ceded it

district. The Talaghāt, as its name implies, is situated below the ghāts, on the level of the Karnatic generally, and in soil and climate differs but little from the neighbouring districts of Trichinopoly, South Arcot and Coimbatūr. The Bārahmahal tract, as now defined, lies between the first and second line of ghāts. The greater part of the Hosūr Taluk,

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consisted of the taluks noted in the margin (*i.e.*, prior to the British Government). These taluks are not those formed after the assumption of the country by the British; for in Captain Read's Report to the Board, dated 10th June 1792, the number of taluks as constituted by him was entered as 36, and again, later on in 1796, the number was reduced to 26. Comparing the list in Aitchison's volume with Captain Read's statement, it is argued that first, with regard to the Talaghāt Taluks, Cautputtoor is not mentioned as having been ceded in Aitchison, vol. v, p. 149. Captain Read writes to the Board of Revenue on the 16th December 1792 that, as in Article 4 of the treaty, it was stipulated that all districts lying to the west and south of the Cauvery should belong to Tīpu, and those to the east and north to the British, Cauveripuram was, subsequent to the treaty, exchanged for Cautputtoor. Deducting therefore Cautputtoor, there are 8 Talaghāt taluks, which is the number given by Aitchison The names of the 8 taluks as mentioned in the two are exactly the same except in one particular, viz., that in the one Koork is mentioned and in the other Nangapalli. The latter is situate in the Omalūr Division and has a population of 3,178. Tradition has it that this was the kasba of a taluk under the Moorish Government, and Captain Read also made it a taluk in June 1792. It is argued therefore that these two taluks were identical; but then there occurs a doubt as to how names so different could have been confounded. This must be left to the imagination. If Kurukupatti (8 miles from Nangapalli) had once been a taluk, and continued to appear so in Tīpu's accounts notwithstanding the change of the kasba to Nangapalli, which must have subsequently risen to importance, it is natural that the name of the former should have been retained in the treaty. It was a common thing till lately that the kasba was not the place from which the name of the taluk of which it was the head-quarters was derived.

North of Toppoor.	*South of Toppoor.*
1. Adamankottai.	1. Salem.
2. Pennagara.	2. Ahtore.
3. Darampuri.	3. Shendamangalam.
4. Tengarikottai.	4. Namkul.
5. Haroor.	5. Cautputtoor.
6. Morapore.	6. Paramati.
7. Kaveripatam.	7. Senkeridroog.
8. Veerabadradroog.	8. Omalore.
9. Royacottai.	9. Nangavalli.
10. Krishnagiri.	
11. Kallavi.	
12. Mathore.	
13. Singarapett.	
14. Tripatore (conquered).	
15. Parandapalli.	
16. Vaniembadi (conquered).	
17. Kangundi	
18. Javadi.	

As to the 18 taluks of the Bārahmahal (*i.e.*, north of Thopur) mentioned in Col. Read's Report, it is difficult to reconcile them with the nine mentioned in the definitive treaty. It may be that those mentioned in the latter were handed down in Tīpu's accounts from time immemorial without reference to the actual number which existed at the time of the treaty; indeed this is very possible, as Article 4 of the treaty indicates that Tīpu himself was rather hazy as to what taluks then actually existed or where they were.

Of the nine Barrah Mohul taluks of the treaty schedule, seven find a place in Captain Read's list, Kāvēripuram and "Barrah Mohul" proper being omitted. Kāvēripuram, as we have seen, was exchanged for Cautputtoor, and it would therefore seem as if "Barrah Mohul proper" coincided with the remaining taluks mentioned by Captain Read, viz., Adamankōttai, Harūr, Morapūr, Krishnagiri, Kallavi, Mattūr, Singarapett, Tirupatur, Parandapalli, Vāniambādi and Javādi; and from these Adamankōttai, Harūr and Morapūr may fairly be deducted, as the first-named would probably have merged in Dharmapuri and the last two in Tenkaraikōttai of the treaty list. The difficulty however still remains that if Coorg, undoubtedly ceded to the English in 1792, is not the Koork of the treaty schedule, then this important province is not mentioned in the treaty at all: and this is further complicated by the fact that, in Appendix VI, vol. i, p. 519, 2nd Edit. of Wilks' History, a list is given of the Purgunnahs that appear to have been in the possession of Chick Deo Raj of Maisūr at the time of his death in 1704, in which list

or the true Bālāghāt, is above the second line of ghāts, and the so-called Talaghāt taluks are below or between outlying ranges of the first ghāt system. As might be inferred, the district is composed of a series of plains and valleys of varying height, the slope throughout being towards the east and south. Thus the greater part of Hosūr is 3,000 feet above the

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the "Barramhal" is entered as containing the following taluks:—(1) Barramhal, (2) Caveriputtun, (3) Verabuddrdroog, (4) Raycottah, (5) Kangoondy, (6) Darampoory, (7) Pennagra, (8) Tingrycotta, (9) Caverypoor, (10) Ahtoor-Anuntgeery, (11) Purmutty, (12) Shendamungal, (13) Womloor, (14) Sankergeery, (15) Namcall, (16) Koosh, (17) Salem. Now here again, between Namakal and Salem is a mysterious "Koosh" where Koork of the treaty schedule stands, the revenue being the same in both cases. Now Coorg was not subject to Maisūr until 1773, when Hyder conquered it, so if a Koosh or Koork was really amongst the provinces subject to Chick Deo Raj in 1704, then it might fairly be inferred that Koork of the treaty schedule was a taluk in Salem and not the province of Coorg. In arguing that Koork is Coorg Mr. Foulkes, after assuming that Koosh of Wilks' Appendix may be taken to be a misprint for Koork, writes as follows:—"If so, the matter is narrowed down to the simpler question, whether the Koork of the treaty schedules is Coorg.

"There is not after all much of an imputation upon the 'veracious Wilks' in correcting the error of his appendix; for, if, as I believe to be the case from internal evidence, this Appendix is not his own work, but was compiled for him by some one else, all his own responsibility regarding it was to see it correctly printed. I will give two reasons why I believe it not to be Wilks' own work.

"1. In this Appendix the 'Purgunnahs' supposed to have belonged to Chick Dev Raja are distributed under three heads, viz., (1) *Mysoor* with 70 'Purgunnahs,' (2) *Barramhal* with 17 'Purgunnahs,' (3) *Coimbetoor* with 14 'Purgunnahs.' Under '*Barramhal*' it includes Salem, Koosh, Namcall, Sankegeery, &c., all numbered in consecutive order. I do not think it possible that Wilks could have written this; he knew perfectly well that these places were not in the Bārahmahal. Here then is a huge error and an error that Wilks could not possibly have made, and he could not have compiled the document which contains it.*

* Mr. Foulkes admits that Wilks knew the provinces well, and that it was his duty to see the list correctly printed. How then did Wilks come to pass over a patent error?

"2. In the next place, I turn to Wilks' Index to see whether he wrote the name 'Barramhal' as it is written twice over in this Appendix; and I find there 'Bâramahâl,' and on turning to half-a-dozen places in his text, I find this same spelling always, with or without the accents. And similarly I find the names of nearly all the 'Purgunnahs' included in 'Barramhal' in this Appendix spelt differently from Wilks' spelling.

Appendix.	*Wilks' Index.*
Caveriputtun	Caveripatam.
Verabuddrdroog	Veerabuddra Droog.
Raycottah	Rayacota.
Kangoondy.	
Pennagra	Penagra.
Tingrycotta	Tingrecota.
Caverypoor	Caveripoor.
Anuntgeery	Does not occur: but Wilks never writes -geery, but almost always -gherry, and sometimes -gerry.
Purmutty	Permetti.
Womloor	Oomaloor.
Sankergeery	Sankerydroog or Shenkerrydroog.
Namcall	Namcul.
Koosh (for Koork)	Coorg.

"All these differences of spelling, and they can be carried much further, show very

sea; Krishnagiri slopes from 2,000 to 1,300, which is the general level of Tirupatūr, Dharmapuri, and Ūttankarai, Dharmapuri being perhaps on the average nearer to 1,400 feet; Salem slopes downwards from a maximum, in the plains, of about 1,200 feet, and Āttūr is somewhat lower; Trichengode generally is lower than Āttūr, and near Erode comes as low as 550

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plainly that the compiler of Appendix No. VI had a different system of spelling from that of Wilks, and therefore* it was not drawn up by Wilks himself.

* That Wilks' mode of transliteration was not uniform Mr. Foulkes himself has supplied a very strong proof, cf. p. 48 supra, note on Ketti Mutaliyar.

"The question, why 'Koork' is placed by the side of Salem in the schedule attached to Article 3 of the Treaty of 1792, and in Tippoo's own confirmatory 'Jummabundy,' is one to which only a conjectural answer can be given. Possibly it may have been a bit of diplomacy. But it does not much matter; for this much is very certain from Wilks himself, (1) that Coorg was ceded by this treaty; and (2) that Tippoo was very angry about it, which emphasizes that certainty: and yet, if Koork of the treaty schedules is not Coorg of Wilks' text, this important emphasized cession does not appear at all in these lists of the ceded provinces. I do not see any difficulty in the way of this identification beyond the circumstance of the place which it occupies in the list of cessions, and this difficulty seems to me to be quite set aside by the circumstance that everything else points to Coorg."

If, to sum up, Koork and Koosh are not Coorg, then Coorg finds no place in the treaty by which it was ceded, which is improbable though possible. The matter may have been so much a subject of humiliation to Tipu that the cession may have been understood but not mentioned. This is improbable. If, and this appears the better opinion, Koork is Coorg, then its position may be explained on the supposition that the natives who copied the treaty were so much afraid of Tipu's anger that they purposely placed Koork amongst the so-called Bārahmahal taluks in the hope that it would escape special notice, and so save them from an explosion of the tyrant's anger. Reference on the subject was made to Mr. Aitchison, then Chief Commissioner of British Burmah, who was under the impression that a map showing the treaty cessions was to be found in the Foreign Office at Calcutta. Application was accordingly made to the Foreign Secretary, eliciting the following very obliging reply, which is the latest information available on the subject:—

FOREIGN OFFICE,
Simla, 1st May 1880.

"DEAR SIR,

"I am directed to acknowledge your letter of the 10th instant, asking for the identification of *Koork* in page 149, vol. v. of Aitchison's Treaties.

"I am afraid the Foreign Department cannot help you on the point.

Yours faithfully,
(Signed) H. M. DURAND."

To
H. LEFANU, Esq.

To return however to the Bārahmahal. The etymology of the name is بارہ (bārah=12) + محل (mahal = a palace), and it consequently signifies "the twelve palaces."

The following durgams are said to have been dependent on the Bārahmahal.—Boditimmarāya Durgam, Chenrāya Durgam, Kodagiri Durgam, Mēlagiri Durgam, Ūdagiri or Odagiri Durgam, Ratnagiri Durgam, and Anchitti Durgam. Jagadēva Rao appears to have been originally an inhabitant of Nannal Circar in Haidarābad, from which he was obliged to fly owing to a passion which the beauty of his daughter had inspired in the nawāb. He took with him in his flight 64 families, of whose names a list is at hand, but too lengthy for insertion here: their descendants, of whom Rāmier, late Karnam of Krishnagiri, is one, still live at Krishnagiri, Maharājagarh, Pārandapalli, Tirupatūr and Kāvēripatnam. In their flight they came southwards to the Tungabadra, which stopped their progress, being in flood. Considering however that death was preferable to dishonour they risked the passage, which was accomplished in safety. Coming thence to

feet, while the Nāmakal Taluk, which borders on Trichinopoly, is on the lowest level of all. An almost unbroken line of hills crosses the district a little south of its centre, in a line roughly speaking from E.S.E. to W.N.W. Another range separates the Bālāghāt from the Bārahmahal, and another, almost unbroken, fringes the Bārahmahal on the east. The south-east corner

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Pennakonda, Jagadēva Rāyar performed such feats of valour in its defence against the army of Vijayapūr, that the representative of the Vijayanagar dynasty at Chandragiri, to whom Jagadēva Rao was related, granted him the tract now known as the Bārahmahal. This was about the year 1578. The tract was then almost uninhabited and clothed with forests. He took up his residence first at Jagadēvagarh, and was very liberal in the terms on which he granted lands to his followers and the small indigenous population, who needed some such stimulus to wrestle with the jungle. Several grants known as Deshmuki and Deskulkarani were given by him in perpetuity, as also Inams for village services, and Battavarthi Inams to the Brahmans who officiated in the temples. It is said however that his generosity was quickened by a prophecy that his rāj would be of brief duration. When he left Haidarābad two sons, Kumāra Jagadēva and Rāma Jagadēva, accompanied him, one of whom, as Jagadēva Rāyalu II, who is said to have transferred the seat of government to Rāyakōta, succeeded him, his name being preserved in a stone inscription about the grant of the village of Kārimangalam in the Pennāgaram Division. He was succeeded by Jagadēva Rāyalu III, and after him Rāmajagadēva Rāyalu, in whom the dynasty came to an end in 1669. He was overthrown by Mustafa Khan, said to have been a servant of Vijayapūr, who ruled the country for five years, after which it passed into the hands of the Mahrattas Eccoji and Sevāji, to whose time the forts of Mahārājagarh and Bujangagarh are assigned. The Mahratta rule (this account is according to a memoir, based chiefly on office records, prepared in the Huzūr in 1859, *vide* District Gazette, January 14, *ib.*) is said to have lasted forty years. Zulfikar Khan, on the part of the Mogul, then reduced the country and is said to have ruled eight years, after which Ālamgir gave it in jāghīr to Abdul Nabbi, Nawāb of Cuddapah, who is said to have reigned thirty years up to 1754. To him are assigned the twelve forts from which the name Bārahmahal is derived. In his government the whole of Krishnagiri is said to have been given away to Mahometans in jāghirs, some of which still survive. The rule of the next nawāb, Abdul Mahomad Khan, which lasted ten years, is said to have been noted for the leniency of the rates imposed on the jāghirs. Abdul Musum Khan, the next nawāb, ruled eleven years, after which he gave place for eight years to Abdul Muzzad Khan Nawab, who, after governing for eight years, was succeeded by the same Abdul Musum Khan, who ruled for five years more, after which Haidar conquered the country and held it for one year, and then ceded it to Bena Vissaji Punt, a servant of the Peshwa, in lieu of peshkash. After two years Haidar resumed the country, and a short time afterwards it was administered by General Smith, but fell into the hands of Tīpu in 1782 until 1792, when it was ceded to the Company. Tīpu's reign is chiefly embalmed in native memory by his having resumed all favorable tenures except Dēvadāyam and Brāhmadāyam. He seems however to have made partial restitution. Haridass Iyer was then Amildar of the Bārahmahal; and the Zemindars, finding their estates sequestered by him under the Sultan's orders, proceeded to Rāja Rām, the Dewān at Bangalore, with whom they had no better luck. They then had the courage to approach the Sultan himself, who, through Mir Mahomad Saadak, granted their request in consideration of a sum of Rupees 75,000 to be paid, money down; to this they at first consented, and Rāja Rām was ordered to carry out the matter; but when they came to him they pleaded for a reduction of Rupees 40,000 in the amount on the ground that the Sultan had received the revenues for four years. Rāja Rām referred them back to the Sultan, who was then with his army at Deonhalli, and from him at last they obtained the terms which they required. Krishna Dass, a Sowcar, paid Rupees 11,000 for them, and they paid the balance themselves to Imām Bēg, Amildar, who was put in charge of Krishnagiri, which was afterwards formed into a separate division, and the Zemindars resumed their estates. The same summary, prepared in the Huzūr as stated above, mentions that sanads then existing showed that the Talaghāt taluks were partially held during the period of nominal Maisūr rule, by Abdul Russul Khan, Nawab of Cuddapah, and by the Nawab of

has also its mountain guard. The river systems are strictly speaking four in number. The chief is the Kāvēri system, to which belong the southern portions of Hosūr and Dharmapuri, which contribute the Sanathkumāranadi and the Thopūr river or Vēpādiār, and the taluks of Trichengode, Nāmakal and Salem, through which the Sirabanganadi, Thirumanimuthār, Karuvāttār and Aiyār flow, in the order mentioned, to the Kāvēri. The second system may be called the Vellār system, and concerns mainly the Āttūr Taluk, between which and Salem there is a water-shed, plainly noticeable, near the Gōdumalai. To this system belong the Vasishtanadi and the Swēthanadi, which drain two parallel valleys running east and west, the former carrying off the drainage of the Kalrāyans and the latter that of part of the Kollimalais and Pachaimalais. Both these rivers unite outside the district and form the Vellār, from which the system has been named. The third system is that of the Ponār, which drains the northern portion of the Bālāghāt and the Bārahmahal, the north-west corner of Tirupatūr and the southern corner of Dharmapuri excepted. The chief tributaries to this are the Chinnār in Hosūr, the Mallapādiar in Krishnagiri, the Pāmbār in Tirupatūr, and the Vāniār in Ūttankarai. The last and smallest system is that of the Pālār, which traverses the north-western corner of Tirupatūr. The district appears to have undergone a double crushing, the forces in the one case working from east to west, and, in the other, from north to south approximately. The result of the double forces is specially noticeable in the series of ranges which cross the centre of the district, their general line being from E.S.E. to W.N.W. and the spurs from north-east to south-west nearly. The system resulting from the east to west pressure may be traced in several distinct lines of hills. Thus on the extreme east there is the Javādimalai, the Kalrāyans (Ērlvāni and Valasaimalai ranges), and the Chittērimalai. A second line may be traced in the Yōlagiris, the Kunnathūr outcrop, the Mallāpuram hill, the Kaurmalai and the Shevaroys. The third line is traceable through the Krishnagiri hills down to the Vattalamalai and the Thopūr hills. A fourth line is represented only in Krishnagiri and by the Pikkilimalai in Dharmapuri, and a fifth runs from Sūlagiri, with breaks, to the Panchapalli hills and the Mēlagiris, and on to the belt which fringes the Kāvēri. The sixth line, which is the true Maisūr plateau upheaval, is less noticeable, mainly because the Maisūr tract to the west is level with it, but it may be seen partially south of Denkanikōta and Jaulikōri. Any one who, from the plains, studies the hill system in Krishna-

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Arcot. Sanads are also forthcoming under the seals of Narro Janarden and Balaji and Baji Rao. A portion of the Bālāghāt was under the Pāligar of Ālambādi. These details have been given for what they are worth. Nothing is more remarkable than the readiness with which people give away what does not belong to them. Rulers whose tenure is new or shaky are glad, for a present payment, to assign tracts in jāghir when the grantees are likely to be their supporters. Even the veriest pretenders are forward enough with sanads for what they have never conquered, and the recipients have no objection to take what costs them nothing, and play a double game with both contending parties. Even in the present day relics of this survive, and it is not uncommon to find that, under cover of right to a village, rival claimants grant pattas to ryots, who take advantage of this to plead uncertainty as to who their landlord is, and thereby embarrass the lawful owner The details relating to the Bārahmahal and the vicissitudes which it underwent as narrated by Wilks, will be found in Chapter II, History.

giri, will fail altogether to get an approximate idea of the way in which the hills run. True there are vales like those through which the roads from Krishnagiri to Kāvēripatnam and that from Rāyakōta to Pālakōd run, which might suggest that the hills trend nearly from north to south, but the mass of hills is so tangled and complicated and the valleys between are so small, that a general view is impossible. If however the Yēlagiri is ascended to the plateau which fronts Jolarpett, a clear view of the whole is obtained. From thence, looking west, a series of long hill ranges running from north-east to south-west may be seen distinctly, commencing in Kangundi and Chittoor to the right and running on to the confines of Dharmapuri on the left. These lie one behind the other as far away as the Bālāghāt, where the further extension is lost to view. Seven separate ranges may be counted, and they cannot better be described than by likening them to surf waves of gigantic size, the seven huge rollers seeming as if they were surging down from Maisūr and would dash themselves against the Yēlagiri. The best time to see them is in the evening just before sunset, when the western rays throw the eastern sides of the hills into dark shadow, while each topmost ridge glitters brightly against the dark setting of the range beyond. In the glare and haze of the burning sunset the dark rollers look as if flecked with golden foam. The last example of the north-south ranges is on a small scale, viz., the Allavamalai, south of Salem and west of Ghāzipūr. Of the results of the crushing from south to north the lines of upheaval south of Denkanikōta and Kundukōta in the Bālāghāt are the northern representatives. The great range which crosses the centre of the district as above mentioned may be classed in the same category; the next is south of Salem, where, from the Shevaroys, may be seen three large and distinct ranges running east and west, of which the Jerugumalai, the Bōdamalai and Kheddamalai are the chief representatives. The Gōdumalai to the east follows the same direction, as does the ridge which bisects Āttūr near Mallikarai. The Pachaimalais and Kollimalais cannot be referred distinctly to either system, partaking as they do partly of both. It is not impossible that the great horse-shoe curve in the south of the district, to which Mr. Bruce Foote refers in his memorandum given below, may be in some way the resultant of the double forces. A comparison of the parallel trap-dyke systems of the Bārahmahal with those of the southern taluks, which are twisted and run in all directions, will show that while the forces in the Bārahmahal have generally acted in a uniform direction, there has been a struggle of opposing forces in the Talaghāt.

SOILS.

For the purposes of the Revenue Settlement acres 1,508,642 were classified, 66 per cent. of the said area being "sandy red" soil, 16 per cent. "loamy red," 16 per cent. "regur" (chiefly loamy), and 2 per cent. "permanently improved." The red soils therefore largely predominate, the taluk percentage of this ranging from 68 in Krishnagiri to 91 in Ūttankarai. Geologically regarded the soils are highly interesting, and are discussed at length in the Memoirs of the Geological Survey, Volume IV, Part 2, pages 34–46 and 120 to 139. They are primarily discussed under the heads of laterite (generally a highly ferruginous conglomeratic deposit of indurated clay), cotton soil, and kunkur, and again as red soils (Lāl), alluvial soils, black soils

(or regur), and mixed soils, besides which special mention is due to the white or salt soil (Chaudu-man or Kalar-bhumi), which is generally a mixture of clay and sand containing large quantities of soda and potash and some common salt, these salts being derived from the decomposition of the highly felspathic rocks in the neighbourhood. The laterite is either pseudo-lateritic, as for instance the decomposed gneiss on the Shevaroys, or laterite proper, often highly conglomeratic, which "consists essentially of an agglomeration of little rounded particles cemented together by a ferruginous sandy clay, the little nodules or concretions being more distinct in their form towards the upper surface, where they become darker in colour, gradually changing from a yellowish red to dark brown or black, eventually becoming quite polished and assuming a semi-metallic lustre. Generally these consist of ferruginous sandy clay, concretionary in structure, but in many cases they are composed of iron ore, showing a grey metallic surface when broken; grains of sand also are frequently included in the mass, which sometimes assumes a true conglomeratic character. The matrix or cementing material increases in quantity from the interior of the bed to the surface, the latter being harder and less friable than the interior, which is clayey. In its least compact form this formation occurs as a gravel-like accumulation of small rounded pellets of impure, clayey, brown hæmatite, for which the very suitable name of 'pisiform lateritic gravel' has been proposed by Dr. Oldham." This semi-metallic lustre and polished exterior are very deceptive, and at first sight it is difficult to believe that the nodules are mere concretions or conglomerates, as they look as if they had been fused by intense heat. As for the red soils the greater part of them is formed by the decomposition of more or less ferruginous rocks, especially the hornblendic varieties. The Lāl of the plains is not to be distinguished from the red soils on the hills, which are however evidently formed by the weathering of the underlying rocks. Of alluvium the only sample worth mentioning is that of the Kāvēri in the south-west corner of the district, into which both humus and sand enter. Of cotton soil there are numerous spreads in the district, as, for instance, north of the Thalaimalai and west of Nāmakal. "South-east and east of Adamankōttai, at the south end of the Bārahmahal terrace, at an elevation of between fourteen and fifteen hundred feet above sea level, and around Dharmapuri are several good-sized spreads of typical cotton soil, especially to the north of the road from Dharmapuri to Pennāgaram.

"Eastward of the Mukanūr peak cotton soil is again found at a very high level, and spreads, without any important break, as far south as the bend of the Thopūr river. A long strip occupies the northern part of the Manjavādi valley, and extends northwards along the foot of the Tenāndōmalai for three or four miles.

"Several small but typical spreads of regur occur in the eastern part of the Salem-Āttūr valley, and also in the great Kōttaipatti valley which divides the Kalrāyanmalai from the Tenāndōmalai.

"The very black soil lies, as far as we have seen, on the higher undulations of the comparatively flat country. It is generally of a very dark brownish-black colour, with occasionally greyish or bluish shades. The

mineral composition of cotton soil varies considerably, some varieties being so sandy as to constitute a clayey loam, while others are marly, or still more rarely form a very stiff clay, all agreeing, as a rule, in the absence of coarse mineral particles.

"In dry weather the surface is seamed with gaping cracks, which break it up into irregular polygonal figures, and the soil is then very friable, but in wet weather it becomes a highly tenacious mud.

"Many of the larger cracks extend three or four feet in depth, and where numerous render the ground unsafe for rapid riding.

"According to existing chemical analysis there is very little organic matter in this soil, the mean result of observations being about 4 per cent." M. D'Archiac quotes the following analysis in his *Histoire des Progrès de la Géologie* (vol. ii, p. 329), but without stating from what part of India the sample in question was derived :—

Silica	48·2
Alumina	20·3
Carbonate of lime	16·0
Do. of magnesia	10·2
Oxide of iron	1·0
Water and organic matter	4·3
	100·0

"In appearance the cotton soil bears a strong resemblance to the black soil of the Nilgiris, of the Anamalai forests, and of the 'bottoms' and parts of the surfaces of peat bogs in Ireland. It is also very like in appearance, and probably of similar origin, to the black mud soils at present forming on the beds of most tanks and jheels and of some of the backwaters of India.

"Looking at the cotton soil, then, as compared with these soils, we are inclined to regard it as a sedimentary deposit mixed with organic matter, chiefly vegetable in its origin, and we further believe the deposits to have been formed more generally in fresh than in brackish waters.[1]

"The black soil, or 'maiden earth,' which is formed on the surfaces of peat bogs in Ireland contains very little organic matter, and is derived from the peat through the exposure of that deposit to atmospheric influences, when the organic matter is decomposed by the liberation of the carbonic acid.

"The fine black soil just on the surfaces of the peat bogs and drying-up swamps at the bases of many 'sholahs' (woods) on the Nilgiris, is undoubtedly formed in the same manner. In the dense damp forests of the Anamalais, south of Coimbatūr, the black soil is still a highly vegetable one, owing to so little exposure to weathering influences.

"In tank beds and jheels of India generally there is possibly more of animal life going on, but there is at the same time quite sufficient vegetable life to yield the amount of vegetable organic matter necessary for the

[1] Mr Henry F. Blanford has already put forward the idea of this soil being mainly of lagoon origin.

production of this soil, and, above all, these localities are exposed to atmospheric influences far more powerful than is the case with the peat of Ireland or of the Nilgiris. It is the intensification of the weathering influences of the Indian climate which appears to us to be the great agent in the production of this soil, and which accounts in great measure for the almost total destruction and consequent absence of all organic remains in recent deposits where we know that life has been so largely developed.

"Another argument in favour of the fresh-water character of the regur-depositing waters may be drawn, and apparently with good reason, from a consideration of the various levels at which the cotton soil occurs. It has already been observed that spreads of regur occur at comparatively great elevations above the level of the Indian Ocean, as, for example, at Adamankōttai, Dharmapuri, and other places in the Bārahmahal, and to the west of Nāmakal in the low country.

"In the first cases, if the plains around Dharmapuri and Adamankōttai had become covered with regur through the existence of brackish water lagoons connected with the sea, as those of Merganum or the Chilka and Pulicat lakes, it is evident that the whole of the low country of our area must have been under the waters of the sea in question, out of which the Shevaroys and other mountain ranges would alone have risen as islands. No indications remain of such a state of things, and there is good reason for believing that no such great depression of the metamorphic country has taken place since it acquired its present general contour. If such a sea ever did surround the mountains and highlands, it must have been at a period subsequent to the formation of the Cuddalore sandstone series, unless we presume the regur to belong to more than one geological period, a presumption not warranted by our present knowledge of the facts connected with the several formations of cotton soil before enumerated. Supposing such a sea to have existed, the question at once presents itself, what has become of the sedimentary deposits, both littoral and pelagic, formed by it? We can hardly suppose that they would all be so utterly swept away by denudation as not to have left any traces whatever among the numerous and often very tortuous valleys of the mountain country. We cannot, then, attribute the formation of the Dharmapuri cotton soil to the action of brackish water lagoons connected with a sea washing over great part of what now forms the Bārahmahal, but must suppose the regur to have been deposited in shallow fresh-water lakes, or, if the water was not fresh, the saline properties must have been derived from the decomposition of the metamorphic rocks of the neighbourhood in which the deposit took place. The same argument will apply to the other high-level regur deposits of the Bārahmahal, and also to those in the neighbourhood of Salem, but not so forcibly to those occupying lower levels nearer the coast."

The natural lie of the country, as favouring the opinions set forth above, may be studied to great advantage in the south-west corner of the Ūttankarai Taluk, over the greater part of the Kadathūr mitta and towards the bases of the Shevaroys. Before the Thopūr river had worked an outlet to the Kāvēri, the whole of this tract must have been one spread of shallow water. Kunkur is very common in the sub-soil, and near the banks of the Vāniār large deposits are found. The same may be observed in ravines near the Mallāpuram railway station.

Mr. Bruce Foote, of the Geological Survey of India, contributes the following memorandum of the geology of the Salem District :—

GEOLOGY.

The geological structure of Salem District is (so far as it is known) very simple. By far the larger part is made up of rocks belonging to the great metamorphic or gneissic series of Southern India, with a few irruptive rocks in the form of trap dykes and granite veins. The remaining part is occupied by a few unimportant subaërial deposits and the alluvia of the different rivers, which also are very little noteworthy. Simple though the geological features of the district are, they are of much greater interest than is generally the case in mainly metamorphic regions.

But little is known geologically of the district outside of the tract examined by the Geological Survey, which tract includes very little but what lies within the limits of sheet 79 of the Indian Atlas. The parts known outside of those limits are the Kanjumalai and its magnetic iron beds, Sankagiridrug and a small tract to the east of it, and finally a strip of country averaging three miles in width from Tirupatūr northwards to the boundary of the district.

A description of the area surveyed will be found in Volume IV of the Memoirs of the Geological Survey of India under the title "On the Geological Structure of portions of the Districts of Trichinopoly, Salem, Tanjore, and South Arcot, included in Sheet 79 of the Indian Atlas, by William King Junior and Robert Bruce Foote, Esquires, Geological Survey of India." The chief geological features are shown in the geologically coloured edition of sheet 79, also published by the Geological Survey Department.

The Nāmakal and a small part of the Āttūr Taluk were surveyed in 1860 by my colleague Mr. W. King (now Deputy Superintendent, Geological Survey of India for Madras) and myself jointly; the remainder, which forms by far the greater part of the area included in sheet 79, was surveyed by myself in the seasons of 1861 and 1862.

But very little had been previously written about the geological or mineralogical features of the country. The earliest writer mentioning Salem District was Dr. Benjamin Heyne, of the Indian Medical Service, who referred to the so-called "chalk hills" near Salem town.[1]

He was followed by Dr. Benza, also of the Madras Medical Service, who touched upon various points in connection with the geology of the district, remarking upon the well-marked bedding of the hornblendic schists lying between Adamankōttai and Salem, and giving a fair description of the "chalk hills," a tract of country cut up by a remarkable plexus of veins of magnesite or carbonate of magnesia. He quotes an analysis of the magnesite by James Prinsep, Esquire.

Dr. Benza, whose "Notes on the Geology of the Country between Madras and the Neilgherry Hills *viâ* Bangalore and *viâ* Salem" will be found in the Madras Journal of Literature and Science, vol. iv, 1836, seems to have overlooked the presence of baltimorite (fibrous serpentine) and chalcedony, both of which occur commonly with the magnesite, and also to have been unaware

[1] See his Tracts on India (London, 1814), No. 22. Journal of a Tour from Bangalore to Trichinopoly in 1802.

of the existence there of chromate of iron, a remarkable vein of which was discovered there by Mr. Heath, the founder of the Porto-Novo Iron Company. He also failed to observe the great magnetic iron beds of the Kanjumalai. No mention of the mode of occurrence of the magnetic iron beds or of the chromate of iron vein is given in the very numerous letters by Mr. Heath and others concerning the various leases granted by the East India Company to the Porto-Novo Iron Company, which had obtained the monopoly of those important minerals. These letters were all published in a bulky Parliamentary Blue-book.

References to the geology of Salem District were made by the Reverend C. F. Muzzy, of the American Mission at Madura, in his remarks on Greenough's Geological Map of India, which had been submitted to him for comment by the Government of Madras. These references, as well as some made by Mr. H. J. Carter in his "Summary of the Geology of India," given in his geological papers on Western India, are of no importance.

A notice of the magnesite at the chalk hills by the late Captain Newbold, F.R.S., which is referred to by Mr. Carter, I have not been able to come across.

The Metamorphic or Gneissic Rocks.

The members of the great gneissic series may be considered in the first place with much advantage, forming as they do by far the greater part of the district, and being the base on which rest all the other rocks met with. The South Indian gneiss series is unquestionably of vast geological antiquity, very probably quite as old as the gneissic rocks which in America and Europe are reckoned to the Laurentian system, the oldest as yet determined in any part of the world. Despite their age and the great amount of metamorphism they have undergone, their truly sedimentary origin may in general be clearly seen. The bedding of all the varieties of gneiss is as a rule perfectly clear, and over considerable tracts it is possible to work out the succession of beds with considerable detail and precision. In other parts, however, there has been so much contortion and dislocation of the strata that it is impossible entirely to unravel the confusion they show.

The true direction of the outcrop of the bedding, or "strike" as it is technically called, is in the northern part of the surveyed portion of the district (the north-western corner of sheet 79) generally more or less north-easterly; further south, along the Salem-Āttūr valley, the strike is more generally north-east by east or even more easterly still. In the extreme south of the district the rocks form a vast horse-shoe curve, a feature of great geological interest and worthy of every attention from future explorers, affording as it does the best and most extensive section of the metamorphic rocks as yet known in Southern India. This great curve will be referred to again at some length.

As these lines of strike represent a numerous succession of synclinal and anticlinal foldings, it is evident that they are due to the action of some great force or succession of forces compressing the originally horizontal or but very slightly inclined strata in a direction at right angles to the axes of the foldings.

The principal varieties of rock belonging to the gneiss which occur in the eastern part of the Salem District are, in the order of their importance and extent of development:—1, hornblendic schists and rocks; 2, quartzo-felspathic gneiss (massive or schistose); 3, talcose and chloritic rocks (generally schistose, rarely massive); 4, magnetic iron beds; 5, crystalline limestones.

There are many intermediate varieties formed locally by graduation of the leading varieties into one another, but as a rule these are of no great importance. In the two first groups the varieties range from highly granitoid and porphyritic rocks to finely laminated schists, an intermediate rather massive but distinctly bedded (laminated) form being in each group the most common variety met with.

This intermediate massive variety of the hornblendic gneiss may be well studied on the Shevaroy hills, of which it constitutes the main mass; also in the group of hills known as the Dharmapuri hills lying to the north-west of the former. It is in fact the most widely distributed variety of the gneissic rocks in the eastern part of Salem District.

The quartzo-felspathic group is well represented in the northern part of the district. On the western side of the Yēlagiri mountain near Tirupatūr some beds exposed on the slopes of the mountain show very marked porphyritic structure; the quartzo-felspathic mass of the rock being crowded with distinct crystals of a lighter coloured felspar, and the rock constitutes a true granite gneiss.

Whether the great band of granitoid rock occurring at Sankagiridrug be a true granite, *i.e.*, a truly eruptive rock, or simply a band of gneissic rocks converted into granite-gneiss by extra metamorphic action along an axis of folding, has yet to be determined; but there can be no doubt that the very numerous veins traversing the main mass of the rock in the drug hill are veins of true granite. These veins, which intersect each other at many different angles, form a very striking feature in the scenery of the place. Much of the granite would yield building stone of very great beauty and susceptible of very high polish.

The *talcose and chloritic schists* are also widely distributed. Their largest development is seen along the eastern flank of the Tenāndēmalai and further north on the banks of the Ponār, across which the beds extend towards the Javādi hills. The schists are often indurated into a very hard rock, generally of pale bluish-green colour.

In a few places are associated small beds of potstone, an impure variety of talc, used for the manufacture of various culinary utensils which will be referred to again further on.

The *magnetic iron beds* are the most remarkable and interesting of all the gneissic rocks in Salem District on account of their economic value, and forming, as they do, in many places very striking natural features of the country, and affording the geologist who is endeavouring to unravel the structure of the metamorphic region greater assistance than do the members of any of the other groups. None of these latter can be followed with much certainty over distances through which the course of the ferruginous beds can be traced with perfect ease and confidence.

The majority of the magnetic iron beds known to the Geological Survey

may be referred to five principal groups, but several important ones must be referred to singly. The five groups are—

1. The Kanjumalai group.
2. ,, Gōdumalai group.
3. ,, Singipatti group.
4. ,, Thalaimalai-Kollimalai group.
5. ,, Tīrtamalai group.

Kanjumalai Group.

1. The most accessible and one of the most interesting and important groups is that which heads the list, the Kanjumalai group, so called after the fine bold hill[1] around which the magnetic iron beds are disposed in a concentric ellipse forming part of a great synclinal fold. The hill is in itself a very striking and noteworthy example of a hill formed by circum-denudation, the sides of the synclinal fold having been cut away in such a manner that the highest part of the ridge coincides very nearly with the major axis of the ellipse into which the beds were folded. Three principal iron beds occur here, and may be traced with ease in most parts all round the ellipse, which is very elongated and not quite regular in form. The ellipse formed by the lowest iron bed measures 4½ by 1½ miles in length and greatest width, and all the beds are tilted up at high angles.

The following list shows the series of beds making up the mass of the hill, enumerated in descending order :—

1. Quartzo-hornblendic beds full of large garnets and of great thickness, forming the summit ridge.
2. Magnetic iron bed.
3. Quartzo-hornblendic and hornblendic beds alternating.
4. Magnetic iron bed.
5. Quartzo-felspathic gneiss.
6. Quartzo-hornblendic and hornblendic beds alternating.
7. Talcose schist, highly indurated.
8. Hornblendic gneiss.
9. Magnetic iron bed.
10. Talcose schist, a thin bed much indurated.
11. Garnetiferous gneiss.

The average thickness of the two lower and principal iron beds may be set down as about 50 feet, or possibly rather more. A great talus of ironstone fragments extends all round the hill, but is specially noticeable on the south side, where the fields are thickly strewn with it for a distance of more than a mile from the foot of the hill.

In richness the beds are not constant throughout, but vary gradually from a rock which to the eye would appear to consist of ore to the extent of seven parts in eight (the eighth part being quartz, the only mineral associated with the magnetic iron,) to one containing about half its bulk of

[1] Lying six miles south-west by west of Salem town and close to the railway which passes round the eastern end of the ridge.

ore; the great mass of the beds consisting of an intermediate quality, in which the cubical and octahedral forms of the magnetic iron can occasionally be traced. The ore generally occurs in grains of various sizes lying in the planes of foliation, and sometimes uniting into strings or into small laminar patches. The grains have when freshly broken a considerable metallic lustre; weathering however gives them a black or very dull purplish-grey colour.

The iron beds show very conspicuously on the flanks of the hills in *quasi*-terraces.

These iron beds furnish much of the ore smelted by the natives in the surrounding villages, and were also worked (certainly as late as 1861) to supply the Porto-Novo Iron Company's furnaces at Pulāmpatti on the Kāvēri river some twenty to twenty-five miles to the westward. From information kindly furnished by Mr. Maylor, at that time the Manager of the Porto-Novo Iron Company's works, it appears that the yield from this ore was about 55 per cent. of pig iron; the quantity of charcoal required was 3¼ tons to every ton of iron produced.

Two kinds of workings were in vogue (in 1861) for collecting the ore. The first and most generally adopted was to turn up the talus or highly weathered outcrops of the beds by shallow trenches or holes (rarely more than three or four feet deep), and thence to collect the smallest and most friable pieces, which, if not already sufficiently comminuted, were further reduced by pounding (often with only a round stone) to the consistency of a coarse sand. The second kind of workings was by means of rude attempts at shafts, inclining according to the dip of the bed and joined together by still more irregular galleries, all running in a line in the richest part of the bed. The deepest shaft seen was about 15 feet in depth with a diameter of less than 6 feet. No attempt at timbering of any kind had been made.

The cost of collecting and picking for the Pulāmpatti furnaces was about 1¼ rupees per ton, and the carriage thither by bandies about 3¼ rupees; heavy charges, which, with the great increase in the price of charcoal, eventually led to the closing of the Porto-Novo Company's works at that place.

Gōdumalai Group.

2. The *Gōdumalai group* of iron beds takes its name from the Gōdumalai, a fine lofty hill rising in the middle of the great valley stretching eastward from Salem along the southern flanks of the Shevaroy, Tenāndōmalai and Kalrāyan mountains. The Gōdumalai divides this valley, which, for convenience, I will call the Salem-Āttūr valley, into two parts, for it forms the watershed between the Vellār river and the Thirumanimuthār (or Salem river), a tributary of the Kāvēri. The summit ridge of the Gōdumalai consists of a great bed of magnetic iron ore rising into cliffs and pinnacles of great height and beauty. These cliffs are beautiful from their vivid colours as well as from their bold and striking forms. The main mass of the rock is of a deep purple, but where blocks have fallen away and the half weathered joint surfaces are exposed, the colour of the surface is often so intensely red as almost to rival vermilion when lit up by the sun. This red colour, toned by streaks of brown, is well displayed on the face of the great precipice occurring on the north side of the ridge just below the summit, and forms a fine contrast with the bright green jungle at foot of the precipice.

The iron beds forming the Gōdumalai group may be traced from a point seven miles east by north of Salem along the Gōdumalai ridge, then past Bēlūr, north-eastward up the Naiyamalai, and thence along the eastern slopes of the Tenāndēmalai for many miles. The main bed, which is very rich along the ridge of the Gōdumalai, is in places fully 100 feet thick and dips north at a high angle. Where seen on the Bēlūr hill and on the Naiyamalai plateau, the bed is again very rich in its content of iron, but intermediately it is poorer. At the western end of the Gōdumalai two principal beds appear, but in the Naiyamalai four are seen. The main bed at the west end of the Gōdumalai ridge furnished (in 1861) the ore smelted in a considerable number of native furnaces in neighbouring villages.

Singipatti Group.

3. *The Singipatti group.*—Lying four miles south of the Gōdumalai is another group of iron beds forming part of a synclinal fold extending some ten miles in a generally east-north-east to west-south-west direction. In this group there are three principal beds, which are most largely developed in the northern side of the synclinal axis, the corresponding beds to the south being cut off by faults to the west of Singipatti and obscured by thick superficial deposits east of the villages.

This group is not specially remarkable for its richness. Of the three principal iron beds, which are separated from each other by intervening thick beds of hornblendic and quartzo-felspathic gneiss, the west or northernmost is richest. Where seen to the south-south-east of the travellers' bungalow at Vālapādi it is about 50 feet thick, which is also about the average thickness of the other two beds north of the synclinal axis.

This Singipuram group appears to be connected with the iron beds occurring in the south-western part of the Kalrāyan mountain group.

Thalaimalai-Kollimalai Group.

4. *The Thalaimalai-Kollimalai group.*—The magnetic iron beds reckoned to this group spread over a much wider space than those in the foregoing groups. They figure very conspicuously in the vast horse-shoe curve formed by the gneissic beds in the southern part of the district. This huge curve, which includes the whole mass of the Kollimalais and the Thalaimalai (the most southerly mountain in the Salem District), has its apex to the west outside of the limits of the area surveyed by the Geological Surveyors; but the curve of many of the inner (upper) beds was traced with perfect ease, demonstrating the reality of the flexure. To the east of the Kollimalai and Thalaimalai mountains the beds belonging to the great curve are lost sight of under the great spreads of cotton soil which cover the north-western side of the Trichinopoly District, but could they be followed up, there is but little doubt that a distinct connection could be traced between the iron beds of this group and several that occur in the Pachaimalai mountains in the last-named district.

The principal iron beds of this group are four in number, three of them occurring about half way up in the total thickness of beds reckoned as belonging to the great curve, the fourth occurring at a much higher level, but in obscure relation to the others. It occurs at Mahadēvi near the south-eastern corner of the Kollimalais and will be described further on. In the southern arm of the curve two of these have been traced from a little north of Thāthaiyangārpēttai westward to and along the most northerly ridge

outlying from the Thalaimalai. Thence they extend westward, forming two well-marked wall-like ridges nearly to the Karuvāttār river, reappearing from under the alluvium and continuing a west-north-westerly course for a distance of about 12 miles, beyond which they were not surveyed. The third bed is an overlying one, not much developed in the southern arm of the curve, but best seen on the Kumārapatti hill a few miles to the south-south-west of Nāmakal.

The representative of the two first beds in the north arm of the curve is a great bed forming a ridge which commences at Vellālapatti, seven miles north-west by north of Nāmakal, and runs north-east by east for several miles.

Four miles eastward of the Trichinopoly-Salem road this great bed runs up and along a very conspicuous ridge, the Bēlukurichi ridge, forming its crest for several miles till cut off by a great trap dyke and apparently faultēd with a great dislocation to the north. The shift appears to amount to nearly two miles, but can hardly be considered as proven owing to the intervening grounds being covered by a large tank and the paddy flat below it. What appears to be the continuation of this iron bed runs up the most north-westerly spur of the Kollimalais, and is finally lost sight of in the jungle on the northern flanks of the mountains. The upper or Kumārapatti hill bed is represented in the northern arm of the curve by two fine rich beds forming the backbone of the Ullālapuram ridge, five miles north-west of Nāmakal. These beds cross the Naināmalai hill and come within the influence of the great fault just mentioned, by which they are not much shifted, but have their dip changed from a southerly to a northerly one, being in fact inverted. They then run up the western flank of the Kollimalais, where they are probably again seen in the magnetic iron beds on the high ridge north of Pylum.[1] It is very likely also that the beds of this group are associated with the rich and important beds of the Tammampatti valley, though the connection was not traced across the very jungly region intervening. The iron ore obtained from the lower beds on the great Bēlukurichi ridge west of the great *fault* is of excellent quality, and the iron obtained from it was the most highly esteemed of all manufactured in the district. The very numerous furnaces at Nāmagiripett and other villages in the Rāsipuram Taluk[2] used to be fed with ore from this bed. The Mahadēvi bed above mentioned is noticeable more because of the remarkably distinct and well-defined double curve it has been bent into than for its richness, which is but very moderate. Unfortunately it is surrounded on all sides by great spreads of thick soil, which completely prevent its relations to the great curve being worked out; but it must be regarded only as a minor crumpling within the great horse-shoe. As in the great curve, the apices of the double curves both lie to the west, and the arms extend away to the east embracing two hills thus: The decomposition of the iron-bearing rock has here given rise to the formation subaërially of a marked lateritic crust covering the magnetic iron in part.

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[1] A village on the Kollimalais, so spelt in the Ordnance map.

[2] Prior to the revision of the taluks in 1860 there was a taluk of this name called after Rāsipūr or Ghazipur; it is now amalgamated with the Salem Taluk.

Tīrtamalai Group.

5. *The Tīrtamalai group.*—The most northerly group of iron beds in the surveyed area is that called after the Tīrtamalai,[1] a fine bold mountain forming the extreme northern extremity of the Tenāndēmalai mass. The group consists of two great and in parts very rich beds, forming the backbone and summit of the Tīrtamalai ridge, and a third bed three miles to the east on the banks of the Ponār river. On the east side of the mountain the iron beds, which have a dip of 82 degrees west, form a very grand precipice many hundred feet high, and exhibiting in great perfection the beautiful colouring described as belonging to the Gōdumalai iron cliffs. The iron made from the ore quarried close to the Tīrtamalai pagoda is highly esteemed, and the beds being between 50 and 100 feet (or possibly much more) thick each, the quantity of ore is practically inexhaustible. To the north the Tīrtamalai beds extend beyond the limits of the area surveyed, and may very probably extend into the Javādi hill group. To the south of the pagoda the beds can only be traced for one and a half miles, and are then lost sight of under thick soil in a heavy jungle.

It is probable that the Tīrtamalai beds occupy a very much higher horizon in the gneissic series than do the Gōdumalai beds, but the evidence obtained was insufficient to establish the inference suggested by the relative positions of the two groups of beds indicated on the map.

The third member of the Tīrtamalai series is a fine rich bed occurring at Mondacooly[2] on the Ponār river, which it crosses. Its course is a short one, both ends being covered up by thick soil at no great distance from the river.

The single beds of magnetic iron not referable to any of the above groups but yet deserving mention are—

1. A small but rich bed on the south side of the remarkable elliptical basin forming the Mallikarai hill (in the Āttūr Taluk) already referred to when speaking of the Kanjumalai synclinal ellipse.

2 and 3. Two good beds on the south flank of Paithūr hill.

4. A bed on the south side of the Āttūr hill which supplies the furnaces at Āttūr village.

5. A small bed of rich ore close to the southern base of Kheddamalai in Salem Taluk.

Crystalline Limestones.

Crystalline limestones were found in only two places within the surveyed area, the one being Shattambūr, seven miles south-west of Nāmakal, the other a little to the east of Mahoonpolliam[3] (?) on the Madras Railway, east of Sankagiridrug. In the former case the beds extend for a couple of miles to the eastward of the village, the easterly extremity disappearing under cotton soil. The beds, which are chiefly greyish white in colour, include also

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[1] Erroneously called Teerleemullay in the Atlas sheet No. 79.

[2] This is the spelling of the Atlas sheet.

[3] Mr. Bruce Foote probably refers to the village spelt Moonātaumpolliam on the Atlas sheet, which would probably transliterate into Munnātampālaiyam or "the Pālaiyam of the three Nātamgārs."

some greenish and pink beds. The whole mass is several hundred feet thick, and calculated to yield a vast quantity of splendid stone admirably fitted for all building purposes, ornamental as well as ordinary. Lime could also be burnt to very great advantage for purposes requiring purity and good colour. A solitary bed lies about three-quarters of a mile south of the principal group of beds.

The Mahoonpolliam beds are much less important, being but of small extent. Their position, however, is favourable, as they cross the railway line, and could be made available with great ease if any demand for the limestone existed. They are greyish white and pink mottled in colour.

Potstone.

Several small beds of this variety of impure hard talc occur among the gneissic beds in different parts of the district, and deserve notice because furnishing a material used to some extent for the manufacture of various cooking utensils, as pots, bowls, plates and dishes, which are (or were) in considerable request. These utensils, which are but of rude shape, are made by chiselling out lumps of the stone, which are placed on pads of rag or straw on the workmen's laps. The presence of crystals of iron pyrites, which are very common in the grey or whitish drab stone, causes much loss to the workmen, as they find the stone very brittle in parts.

The fire-resisting qualities of the vessels appears to be one of their great recommendations. They are said to be specially employed by Brahmans.

The three principal localities where these beds of potstone occur and are worked are Tandagoundanpālaiam, 17 miles east-south-east of Salem; Karupūr, 6 miles north-west of Salem; and Yerumaipatti, 9 miles south-east of Nāmakal.

Corundum.

Certain beds, probably belonging to the gneissic series, have been worked for emery or corundum, which was formerly, if not now, exported from Salem. The localities where these occur were not visited by Mr. King or myself, and nothing appears ever to have been published about them from which to judge of their nature. Rubies are said to have been found occasionally at the same places, but I have not been able to learn on whose authority the statement was based.

Intimately connected with the metamorphic rocks of the district are two groups of rocks which must themselves be looked upon as of metamorphic origin; these are, firstly, the *quartz veins*, and, secondly, the *magnesite veins*, occurring so numerously at chalk hills near Salem.

The former group, the *quartz veins*, are with one exception of little interest in the Salem District as far as they are known. They are few in number and small in size as a rule. Only three need be here referred to; these are—

1. A vein of large size on the north face of the Melakupūr hill three miles west-south-west of Āttūr, and
2. A large vein three miles south-east of Morapūr railway station, both which veins are full of cavities left by the removal of some mineral forming rhombic crystals. What that mineral was cannot now be determined.

3. A great mass of pure white quartz issuing out of the jungle on the east flank of the Gundūr or southernmost spur of the Shevaroy mountains.

This fine mass, locally known as the "White Elephant Rock," rises about 120 feet from an irregular base, the diameter of which I estimated at 200 feet as seen from the top of the mountain rising behind it. It presents the appearance of being a rudely cylindrical intrusive mass rather than part of an ordinary quartz vein. The mass is much cut up by great vertical joints, by one of which the hillmen get up to rob the wild bees' nests on the summit. The quartz is of very pure colour, and not a speck of any other mineral could be found in it.

The *magnesite veins* occur chiefly at the "chalk hills" near Salem, but are also met with at a few other places in the district, but are there much fewer in number and less well developed. A description of their mode of occurrence at the "chalk hills" will also give a clear idea of their appearance at the other localities.

The name "chalk hills" was long since given to a rather barren tract of slightly hilly ground north and north-west of Salem town. Over great part of this tract the surface is whitened by numerous small veins of magnesite, the white colour of which doubtless suggested the name given to the locality. The tract of altered rocks over which the magnesite veins extend covers some twelve square miles in two areas stretching from a little west of the railway a couple of miles north-west of the Salem station, north-eastward to the western foot of the Shevaroy mountains. The southern area, which is very much the smaller, forms a low ridge about three miles long, and lies about three-quarters of a mile south of the northern area. The shape of the northern area is irregular; in plan it is leg-of-mutton shaped, with the broad end abutting on the spurs of the Shevaroys and much obscured by low jungle. The surface of both areas is cut up by innumerable magnesite veins running in every possible direction; but the more important veins are seen to follow certain definite lines, coinciding with the joint fissures observed in the unaltered gneiss rocks in the immediate vicinity. The principal veins range from north-north-east to east in their bearing, but if the minor ones be also considered, nearly every point of the compass would have its representative. The following is the description of the aspect of the chalk hills given by Mr. King and myself in our memoir on the geology of Salem, &c., already quoted:—

"The southern or smaller of these altered areas has the form of a low broad ridge, seamed in every possible direction by the veins of magnesite, which, being harder than the main mass of the altered rocks, stand out from three or even four feet down to an inch or two over the general surface, and seam the ridge all over as with a rude network. The veins generally underlie at a high angle, or are vertical. The course of the veins is generally straight for several yards; they then turn and follow some other directions, but often divide and twist about in a most puzzling manner. In colour the veins, where freshly broken or exposed by recent denuding action of heavy rains, are of a pure white, very dazzling and painful to the eyes when the sun is shining brightly. When the veins have been long exposed to the weather, they have become much blackened, and wherever the rock shows any asperities, or when seen from a distance,

present, as might be expected, various shades of grey. Occasionally, however, the grey or brownish stain extends through the magnesite itself, indicating in all probability the admixture of some foreign mineral substance. In width these veins rarely exceed two or three feet, and are generally very much smaller. Those occurring in the northern area are generally larger than the southern ones, but not so well defined and more kunkur-like in appearance. Though the magnesite veins are white in colour, these so-called "chalk hills" present but a very faint resemblance to hillocks of true white chalk, which are generally quite smooth and covered with turf, whereas this magnesite-bearing region is far from being generally white, and is eminently dry, rugged and barren, hardly anything but a few stunted shrubs, chiefly of the genus *Dodonæa* (?) and a thorn-bearing acacia (*Acacia latronum*) growing where the white veins are most abundant.

"Associated with the magnesite are minute veins of baltimorite or fibrous serpentine, generally of pale green colour, but here and there the largest of these veins (never exceeding 6 inches in thickness) show pieces of a rich bluish green." Weathered and waterworn pieces often show rich tints of yellow, brown, red and purple, but on the outside only. Of compact serpentine only very small fragments were found in one or two nullahs as pebbles.

"Thin coatings of chalcedony not unfrequently cover the surface of the magnesite or penetrate the mass of it; the chalcedony itself is frequently covered with a layer of very minute crystals of quartz. The chalcedony appears also in the earthy mass which the magnesite veins traverse, especially in the northern area and at the south-east extremity of the south ridge; and in this reddish or brownish earthy rock it occurs so frequently as to cause portions to pass into impure jasper, numerous fragments of which may be seen strewing the ground, more especially where the magnesite veins are least numerous, *e.g.*, at the east end of the south area, where the matrix rock presents to a very remarkable degree the appearance of having been baked and burnt into a cindery consistence. Here the chalcedonic and jaspery coating and network of innumerable small threads and veins penetrate the rock in every direction. The magnesite also not unfrequently forms such a network in the immediately surrounding rock."

Fragments of chromate of iron are found occasionally lying about the northern area; they are probably derived from a vein of that valuable mineral exposed in an old and (in 1861) abandoned mine near the centre of the area. The vein, judged from the direction of several shafts sunk there, seems to have a north-north-east south-south-west course, but the mine was inaccessible when visited by me. The ore, judging from specimens picked up at the pit's mouth, seems to occur in a true lode, giving off minute strings into the surrounding mass.

The reddish, reddish-brown earthy rock which occurs so largely throughout both areas, and which somewhat resembles an impure serpentine, is probably a much altered hornblendic or talcose schist, beds of which occur immediately outside the area. In the southern part of the northern area the red rock is represented by a coarse black porphyritic hornblendic rock of very trappean appearance, but which passes beyond the area of alteration into unaltered coarse hornblendic schist.

The other localities at which magnesite veins are found are—

1. Near Mutunaikanpatti, three-quarters of a mile south-west of the village and six miles south-east of Nāmakal.
2. Powtram (written Pavitram), ten miles east-south-east of the former locality.
3. A little north of Moorputty and six miles north-eastward of Powtram, just on the borders of Trichinopoly District.
4. A small valley opening out eastward from the Īsharmalai (Īswara Malai), nineteen miles east-south of Salem.

At all these places the magnesite veins appear under circumstances strongly resembling, though on a very small scale, those found at the "chalk hills."

No trace of any organism was found in either the magnesite or the associated siliceous sinters, and there is no evidence by which to fix the geological age of these remarkable examples of the re-metamorphism of metamorphic rocks. The cause of this re-metamorphism appears from careful consideration of the several examples cited, and still more from the study of another and very remarkable case at Tripunguly (eight miles north by west of Trichinopoly) to be the action of thermal waters charged with carbonic acid and other corrosive gases.

Igneous Rocks.

The igneous rocks found in Salem District are all younger than the great metamorphic series into and through which they have been intruded from below. The representatives of this family of rocks we have to deal with belong to two groups, the granite veins and the trap dykes :—

(1.) *Granite veins.*—Beside the very remarkable flexus of granite veins occurring in and around the Sankagiridrug already mentioned above, but very few of any importance occur in the surveyed area. The following may be named :—

1. A vein occurring at Calingapatti in the Nāmakal Taluk, remarkable for containing felspar crystals of huge size. These are associated with large plates of coarse blackish-green talc.
2. A large granite vein east of the Travellers' Bungalow at Valiapatti (on the Salem-Trichinopoly road), in which the central part of the mass shows that peculiar arrangement of the quartz and felspar that has been called "graphic granite" from the ends of the quartz crystals on cross-fracture surface presenting some resemblance in shape to Hebrew characters. The sides of the vein consist of common quartzo-felspathic granite of coarse texture.
3. A very large vein running nearly parallel with the Salem-Bangalore road from close to Dharmapuri to the foot of the high hills east of the Thopūr ghāt, a distance of nearly ten miles. The vein is everywhere much obscured by debris and

* Hiatus in manuscript due to white-ants.

(2.) *Trap dykes.*—These are not very numerous in Salem District, but some few occur which are of sufficient size and importance to be noteworthy. These are—

1. A group consising of five very large dykes, traversing the country north of the Shevaroy mountains in a south-east by east to north-west by west direction. These rise in parts into high ridges forming conspicuous objects in the landscape. They are traceable for long distances, though lost sight of here and there under thick soil or jungle. The most southerly of the group, which crosses the Kaurmalai, a great hill north of the Shevaroy mountains, and the Dharmapuri mountains, as a very large black mound, can be followed for 28 miles including breaks. The second dyke, which lies five miles to the northward, is 23 miles long; while the fourth and fifth have a closely parallel course of some 28 miles from their eastern extremity to where they leave the surveyed area. How much further they may extend to the westward remains to be seen. The two northernmost dykes form the back-bone as it were of hill ridges many hundred feet high, where they cross the northern part of the Tenāndēmalai.
2. A group of large dykes radiating from the Paithūrmalai, a group of high hills lying between the Kalrāyanmalai and Pachaimalai. The group consists of two principal dykes and a number of branches. The former are remarkable for their great * and form striking objects, rising into high black-crested ridges 500 to 1,000 feet and upward over the plain. The more important, because the longer of the two, has a course of 17 miles from a point 3 miles east-south-east of Āttūr, and runs generally south-west by south. The second dyke branches off from the first about 6½ miles from its southern extremity, and runs for 14 miles nearly north-north-west. Though of great size, these dykes, like the great majority of others in this region, have caused no apparent disturbance of the gneissic rocks into which they have been injected, nor can any fusing or other metamorphic action be traced where the two sets of rocks are seen in contact. From this it may be inferred that they occupy lines of joint fissures which were already in existence when the volcanic action set up which caused the intrusion of the basaltic trap, and were not formed by violent rupture of the overlying rocks, which process could hardly have taken place without great disturbance of the strata broken through. These dykes are all of the same age. There are no intersections at the points of junction; on the contrary, a homogeneous rock branches off on all sides, the only difference traceable being a difference in the texture if the dykes be very dissimilar in size, in which case the rock in the smaller dykes is more compact and fine-grained than in the larger ones.
3. But one more dyke need be referred to; it is a large dyke running in a remarkably straight line for 12 miles north-east by northward from the northern slope of the Naināmalai (8 miles north-north-

* Hiatus in manuscript due to white-ants.

east of Nāmakal). This dyke is remarkable because connected with the great fault and dislocation of the magnetic iron beds at the east end of the Bēlukurichi ridge and on the eastern side of the Naināmalai, which were mentioned when describing the iron beds of the Thalaimalai-Kollimalai group (see *ante* p. 100). The injection of the trap in all probability took place along an old line of weakness caused by the faulting of the rocks and was not the cause of the fault.

The trap rock forming these dykes is in most cases a coarse black basalt.

Subaerial Rocks.

Two leading kinds of subaërial rocks are very commonly, though not extensively, developed in this district. The first is the well-known calcareous tufa known popularly as kunkur, formed by the decomposition of lime-holding rocks by rain-water, which deposits the lime when evaporating at or very near the surface. The second is a ferruginous clay incrustation formed on the surface of ferruginous rocks weathering in a damp atmosphere, *e.g.*, the so-called laterite on the summits of the Shērarāyan and other mountains. The name of laterite having been restricted to ferruginous clayey beds of sedimentary origin, should be avoided in reference to such strictly subaërial rocks as the capping of the Shērarāyan. In the same category with the iron-clay encrusting the highest mountain peaks should be placed the local aggregations, loose or compacted, of clayey hæmatite pellets often found in or underlying highly ferruginous red soils.

The Alluvial Deposits.

The alluvium of the Kāvēri has not been studied as yet in this district, and the alluvia of the smaller streams are too unimportant to require special notice. The valley of the slightly auriferous Ponār * *incognita.*

METEOROLOGY.

There are no thermometrical means available for the whole district. The readings, owing to the varying elevation of the different taluks, of one station would be no guide to the general temperature of another. The readings for a year have been given in the Taluk Notices of Hosūr and Salem. The average district rainfall is 38·3·23 inches. The subjoined statement shows the monthly rainfall for a series of seven years :—

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* Hiatus in manuscript due to white-ants. The words omitted are probably "is a *terra.*"

Year.	January.		February.		March.		April.		May.		June.		July.		August.		September.		October.		November.		December.		Total.	
	IN.	TEN.	IN	TEN.	IN.	TEN.	IN.	TEN.	IN.	TEN.	IN.	TEN.	IN.	TEN.	IN.	TEN.	IN.	TEN.	IN.	TEN.	IN.	TEN.	IN.	TEN.	IN.	TEN.
1872 ..	..		0	2	..		1	3·16	8	6·63	2	9·52	3	7·97	6	8·81	6	7·91	6	0·32	6	6·13	4	6·4	47	8·89
1873 ..	..		1	8·93	0	·2	1	9·16	1	6·52	1	4·5	2	4·78	5	4·27	6	·19	10	7·82	0	5·80	0	6·8	32	9·12
1874 ..	..		0	·20	0	1·13	0	4·3	11	8·15	1	9·58	3	9·2	5	1·16	10	7·94	9	2·08	2	8·61	0	4·3	46	6·73
1875 ..	..		..		0	9	2	5·8	4	9 03	3	3·24	1	5 46	4	4·63	3	9·75	7	3·83	1	8·52	0	1·27	31	0·61
1876 ..	..		..		0	6·2	0	5·8	4	6·47	2	·38	2	6·47	4	·5	4	4·75	1	2·75	0	8 91	0	1	21	3·33
1877 ..	..		..		1	6·76	0	6·1	3	8·49	3	5·75	0	9·13	1	2·13	12	6·31	13	9·79	4	4 56	2	2·61	45	1·64
1878 ..	0	·2	..		0	3·8	2	7·38	4	3·5	4	1·2	6	1·68	8	·52	5	9·28	5	8·4	5	·04	0	6·24	43	2·34
Average on the 7 Years	0	·03	0	3·01	0	5·31	1	4·55	5	6·97	2	7·74	3	·67	5	·28	7	2·30	7	7 85	3	1·79	1	2·68	38	3·23

The following extracts from the Jammabandi reports show the state of the season from Fasli 1241 (1831-32) to Fasli 1289 (1879-80). From Fasli 1241 to 1244 the extracts are from the Huzur records; after that up to Fasli 1261 the extract is taken from the Appendix to Board's Proceedings, No. 5,270, dated 20th July 1868. The remaining extracts are from the Jammabandi reports.

Fasli 1241 (1831-1832).—The rains set in early; many mild but copious showers fell throughout the district in the months of March, April, and May and promised a favourable season, in consequence of which the ryots readily engaged in the tillage of their lands, and by the end of May much seed was in the ground, especially in the Bārahmahal and upper taluks. The subsequent want of rain, however, entirely blighted some and did much mischief to all the growing crops and nearly stopt all agricultural operations until September, when plentiful rains again replenished the tanks, and of this, though then somewhat late, the ryots eagerly took advantage. For the last crops the rains completely failed, and much of the produce was in consequence destroyed. On the whole the rains were insufficient for even an average produce from either the dry or wet crops, and considering the injurious check the cultivation of the district experienced from want of rain between June and September, especially in the three Pāyinghāt taluks of Omalūr, Āttūr, and Trichengode and in Tenkaraikōttai and Tirupatūr of the Bārahmahal, the season cannot be regarded otherwise than unfavourable, and, except for the timely fall of rain in September, would have proved a distressing one.

Average Current Price of Grain during Fasli 1241.

	Per Garce.		
	RS.	A.	P.
Rice, first sort	159	15	0
Do. second sort	144	7	4
Paddy, first sort	73	13	5
Do. second sort	66	4	6
Ragi	61	7	5
Kambu	61	3	0
Cholam	70	12	6
Varagu	45	6	4
Wheat	251	2	11
Dholl	112	10	5
Horse-gram	62	13	2
Bengal-gram	163	2	2
Black-gram	130	9	6
Green-gram	103	7	8
Mochai	68	12	10
Sea salt	209	12	2

Fasli 1242 (1832-1833).—The commencement of the season promised favourably and induced the cultivators to engage actively in their field operations, but subsequently failed entirely and ruined their prospects; the distress has been in consequence very great. It would not have pressed so peculiarly hard on the ryot if the season had proved unfavourable from the commencement, as he would not then have sown his lands, which, if left uncultivated, would, according to the system observed in this district, have been exempted from any payment, but from its having been otherwise, and the lands having been extensively ploughed and sown, the failure of the rains caused not only the loss of crop to the cultivator, but also left him burthened with the assessment of the land, when, besides his seed and labour, he had lost the produce, the only source from whence he had to pay that demand. The distress was further enhanced by the unusual rise of price which was 71 per cent. above that of the previous year. By extensive farmers this would not perhaps be felt, as the high prices would probably more than counterbalance the diminished produce, but to the petty farmers (and they form nine-tenths of the cultivating community in this district) the case is very different. In the most favourable season the surplus produce they can bring to market, after supplying the wants of their families, is barely

sufficient to defray the land assessment, but in a year of drought like the past, when the produce extensively fails, they are left without the means of subsistence, much less the means of paying the Government demand. The poor ryots had not even the resource of selling their cattle left, as these, from want of water and pasture, died in great numbers, and the few which survived were in so miserable a condition as to be totally unsaleable. Many of the ryots indeed, as well as the other inhabitants, were reduced to the necessity of supporting life by gathering roots and herbs in the jungles, from the pernicious quality of which many are reported to have died. In addition to this cholera was not slow in its ravages on the population ; it appeared at intervals in different parts of the district and the mortality during the year has been very great : 14,214 individuals are reported to have died from this disease, of whom 6,923 were cultivators and the remainder 7,291 other inhabitants.

I have said that nine-tenths of the cultivators in this district exist in great indigence; the following classification of them, according to the amount of land tax they each pay, will best exemplify this :—

Number of ryots paying below 10 rupees	63,602
From 10 to 15 rupees	12,774
From 15 to 20 do.	7,314
From 20 to 25 do.	4,529
	88,219
From 25 to 50 rupees	8,017
50 rupees and upwards	2,638
Total ..	98,874

Of the whole cultivators in the district amounting to 98,874, you will observe that no less than 88,219 pay below 25 rupees, and three-fourths of these even less than 10 rupees. From land of this small assessment, even in the most favourable year, it must be allowed there can be very little surplus after defraying the expenses of cultivation and of subsistence to augment the capital and means of the ryot, but in an adverse season, after deducting the maintenance of the family, it is clear there can be no surplus produce even to pay the land tax. The following statement exhibits the sale prices during the fasli of three descriptions of grain commonly used in this district; these are rāgi, cholam, and kambu :—

The first	varied from	$44\frac{1}{2}$ to 14	measures per rupee, average	. $26\frac{7}{16}$	measures.
The second	do.	41 to 12	do.	do. .. $23\frac{7}{16}$	do.
The third	do.	$42\frac{1}{2}$ to $13\frac{3}{4}$	do.	do. .. $26\frac{1}{8}$	do.

Allowing, then, that a man consumed daily on the lowest scale one measure of any of the above his annual expenditure would be, if he used rāgi, Rupees 15-12-5, cholam 17-14-8, and kambu 15-13-7 : including a family of a wife and two children and allowing 3 measures daily, his annual charge will be Rupees 47-5-3, Rupees 53-12-0, and Rupees 47-8-9, respectively ; if to this is added the expense of salt, spices and the requisite condiments, also a cloth and a cumbly to each member of the family, the charge will be considerably enhanced; and from the circumstances in which I have shown the mass of the cultivating community of this district to be placed, a season of privation and distress like the past could not fail to be most severely felt. Remission, which is not allowed in ordinary seasons, became indispensably necessary, and your Board having sanctioned it and furnished instructions for my guidance, it only remained for me to carry your orders into effect.

Average Current Price of Grain for Fasli 1242.

	Per Garce. RS.	A.	P.
Rice, first sort	248	4	5
Do. second sort	228	5	0
Paddy, first sort	113	13	8
Do. second sort	104	7	4
Ragi	123	8	0

	Per Garce. RS.	A.	P.
Kambu	122	1	10
Cholam	141	11	1
Varagu	82	9	7
Wheat	371	13	10
Dholl	248	4	9
Horse-gram	153	6	7
Bengal-gram	294	5	9
Black-gram	217	10	10
Green-gram	220	14	11
Beans	169	8	1
Sea salt	213	9	5

Fasli 1243 (1833-1834).—The past season proved below an average one; the rains fell partially and unequally and were on the whole scanty: this added to the diminution of the cultivating population from death and emigration and the extensive mortality amongst their cattle from want of water and forage during the previous year has occasioned a considerable decrease in the extent of punja cultivation. There was a considerable increase, however, as might be expected, in the nanja cultivation of the Bārahmahal and upper taluks from the season being more favourable than the preceding, but in all the lower taluks there was a decrease in the nanja as well as the punja, especially in the taluk of Sankagiridurgam where little or no rain fell either in this or the previous year and where distress is consequently much more severely felt than in any other part of this district.

Statement showing the Average Current Price of Grain in the Zillah of Salem for Fasli 1243.

	Per Garce. RS.	A.	P.
Rice, first sort	313	15	9
Do. second sort	281	0	0
Paddy, first sort	144	9	3
Do. second sort	129	12	1
Ragi	162	9	7
Kambu	139	12	0
Cholam	176	13	3
Varagu	100	2	1
Wheat	604	11	9
Dholl	349	12	10
Horse-gram	226	13	3
Bengal-gram	474	10	11
Black-gram	332	1	2
Green-gram	352	9	11
Beans	258	5	5
Sea salt	230	4	4

Fasli 1244 (1834-1835).—The past season may be considered much more favourable than that of the year preceding. In the cultivation of dry land there has been in every taluk a considerable increase, and with some exceptions a small increase also in the wet. Notwithstanding this satisfactory outturn, the season was in some respects unfavourable from the rains being either insufficient or unseasonable for particular descriptions of grain. Amongst the dry grains, for gingelly oil seed, cholam, kambu, and a few other kinds of pulse, which require a good supply in the months of May and June, the rains were inadequate, especially for the first-mentioned grain; for rāgi and cotton (the cultivation of which I am glad to say is extending especially in the southern taluks) which are sown in June and July the rains were both plentiful and timely; but for horse-gram, black-gram, Bengal-gram, and wheat, which is but partially sown, as well as for a few other kinds of pulse which are cultivated from August to October, the rains were very inadequate For wet and garden lands the tanks and wells throughout the district received a poor supply, more so however in the Bālaghāt and Pāyinghāt than in the Bārahmahal taluks

Comparative Statement of Cultivation.

	Punja.	Nanja.
	ACRES	ACRES.
Fasli 1243	454,927	44,955
Do. 1244	534,252	45,227

Fasli 1245 (1835-36).—Season somewhat more favourable than the preceding one. Prices fell 34 per cent., but this was scarcely felt owing to the "abundant produce."

	Per Garce.
Average price of dry grains	82
Do. do. white paddy	82

Fasli 1246 (1836-37).—The season opened well, but the later rains failed. "The crops, especially in the lower taluks, suffered severely, and not only the quantity, but the quality of all was deteriorated, and the cultivation of the second nanja crop in general prevented from the inadequate supply of water which the tanks received. . . . . .The total produce of the district is estimated to have been about one-fourth below that of the preceding year. Prices began to rise in May, and continued pretty steady till September; but owing to the failure of rain, they rose very considerably afterwards, especially in the southern part of the district, where the unfavourableness of the season was more severely felt."

	Per Garce.
Dry grains	106
White paddy	106

Fasli 1247 (1837-38).—The season opened unfavourably, but subsequently improved greatly. "The produce of the dry lands was everywhere much below an average crop; in the two upper taluks not much above one-half. The wet lands yielded fairly. In consequence of a great demand for grain to export to Coimbatûr and the Southern Districts, prices rose 17 per cent. above those of the former fasli, and enabled the ryots with facility to meet the Government demand."

Fasli 1248 (1838-39).—The season was more favourable, and the yield "over all may be estimated at three-quarters of a full crop."

Fasli 1249 (1839-40).—"The season may be considered somewhat more favourable than the last. . . . . .The outturn of the crops was very similar to that of Fasli 1246, and estimated at a three-quarter crop; and although the prices were somewhat lower in this than in the former year, in consequence of the more favourable state of the season in the Maisûr and northward preventing the same demand which existed in Fasli 1248, yet the people have been able to pay up the revenue without much difficulty either to themselves or the Government servants."

Fasli 1250 (1840-41).—Season favourable. Prices fell considerably, and "some of the people found difficulty in meeting the Government demand."

Fasli 1251 (1841-42).—More favourable for nanja and less favourable for punja than the preceding year. Prices continued to fall, and "the difficulty of disposing of their grain, except at an unremunerating price, and of procuring silver, has been considerably felt" by the ryots.

Fasli 1252 (1842-43).—Season somewhat less favourable than the preceding. Prices rather lower.

Fasli 1253 (1843-44).—Season still less favourable and prices falling. "With a scanty produce and the present prevailing prices, the punja cultivation must have been seriously inconvenienced."

Fasli 1254 (1844-45).—"The season was altogether unfavourable." Prices rose in consequence.

Fasli 1255 (1845-46).—"The season under review was very unfavourable, and worse than that of the previous fasli. . . . . .The failure of rain which continued throughout the year. . . . . .put a stop to the progress of cultivation, both punja and nanja; and the crops on the ground suffered so much from drought as to compel the Collector to solicit the Board's sanction to grant remission on shavi and waste. The produce of the lands cultivated was in punja from one-sixteenth to six-sixteenths, and in nanja under tanks

from one-eighth to one-half.....The nanja lands irrigated by river channels alone yielded from three-fourths to a full crop. The loss of cattle from sickness and from want of pasture and water was very great.....The increase in the prices of grain of every description is great and caused by a failure of the crops. This in itself has been the cause of great depression and distress throughout the district."

Fasli 1256 (1846-47).—Season unfavourable, but "not so severe as that of the past." The produce of nanja averaged thirteen-sixteenths; that of punja one-half. "The increase in the prices of grain of every description is great and caused by a failure of crop."

Fasli 1257 (1847-48).—"The season was decidedly more favourable than either of the preceding." The fall of rain was not very regular, and in some tracts there was still a deficiency.....But on the whole the punja crops must have returned a fair crop, and this was indicated by a decided fall in prices as the season advanced. Had the season followed a course of average years, it would.....have been considered a fair one, but one more decidedly favourable is required after a series of years so unfavourable as those we have experienced, before the country can fully recover from their effects. To show the effects of these seasons more distinctly, I continue to separate the average prices of the years 1255-56 and that under review (Fasli 1257) from the average of the previous ten years, and it will be seen that although the average was lower than that of last year, it only fell back to that of 1255, a year of great scarcity, and was still far above that of the previous ten years.

—	Average of 10 years.	Fasli.		
		1255.	1256.	1257.
	RS.	RS.	RS.	RS.
Kambu, per garce ..	84	122	168	125
Cholam, do. ..	96	149	187	141

"On the other hand the monthly returns ..... prove that the chief pressure was felt during the earlier months, and was the result of the scanty crops of former years and the apprehension of a further rise in prices, and that as soon as the harvest was commenced, a rapid fall took place."

Fasli 1258 (1848-49).—"The season was more favourable than in the preceding year. .....The decrease in the prices of grain of every description is great, which is principally attributed to the favourableness of the season."

Fasli 1259 (1849-50).—"The season was very unfavourable," the average yield of the district being half in punja and three-eighths in nanja. "The results of the season may, to a considerable extent, have been expected to create an enhancement in the price of produce."

Fasli 1260 (1850-51).—"On the whole, the fasli was far more favourable than the preceding one and left but little to desire. The general market rate of most of the grains grown in the district fell below the selling price of the previous year."

Fasli 1261 (1851-52).—The dry crops "supplied a satisfactory yield.".....Generally the wet cultivation did not afford so favourable a return as could have been wished.....".....On the whole the outturn of the season may.....be taken as a moderately good one.....The average sale prices of the grains which constitute the standard produce of the district fell without exception below the rates which prevailed in the preceding fasli, and doubtless much inconvenience would, under such circumstances, have been experienced by the cultivating classes, had not the dry crop and, in several localities, the wet crop also yielded a more than usually abundant harvest."

Fasli 1262 (1852-53).—The rain at commencement of cultivation season was scanty, but there was sufficient rain in July, which filled most of the tanks. In February the pulse crops, such as black gram, green gram, dholl, beans, &c., suffered from blight, but this loss was more than counterbalanced by full returns from other descriptions of grain.

A storm and hurricane of great severity occurred on the 27th and 28th March, and this

afforded full supply to some of the tanks of the taluk. The high and unusual rise in the rivers destroyed in some places the crops. In some places nanja, punja and garden products suffered loss by floods.

Fasli 1263 (1853-54).—The season was not favourable. There were some falls of rain in May, but very little fell in greater portion of the district during the months of June and July. The falls in the succeeding months to the middle of November brought good supplies to most of the tanks and assisted the nanja crops. In some places wet crops failed in coming to maturity. The outturn of the dry was below the average quantity on account of the partial want of rain in earlier months and the entire failure towards the last part of the season.

Fasli 1264 (1854-55).—There was no rain at the commencement of the cultivation season in May and June. In the months of July, August, September, and October there was a fair average supply of water in the tanks. In the month of November, though the rain was deficient, all descriptions of crops were in a fair state, but in December a few of the tanks were exhausted, and the wet crops dependent upon these tanks were dried up. The outturn of both descriptions of crops was below the average yield.

Fasli 1265 (1855-56).—There was a general fall of rain at the commencement of the cultivation season in May and June in all the taluks, excepting Hosūr and Tenkaraikōttai. In July and August slight rain fell throughout the district, and from September to October there was again a general and seasonable fall; but in July and August and from November to the end of the year the Talaghāt taluks suffered from drought, and on that account some of the earlier and the later punja crops entirely failed in those taluks. There was also a deficient supply of water in some of the tanks, and some of the nanja crops were partially lost in consequence.

Fasli 1266 (1856-57).—The season for the year under report was a favourable one. In May, at the beginning of the cultivation season, there was a general fall of rain throughout the district. In the months of June and July there was seasonable rain in nine out of the fourteen taluks. In the taluks of Nāmakal, Paramathi, Trichengode, Tirupatūr, and Tenkaraikōttai the rain failed, but this was in some degree counterbalanced by the heavy rains that fell throughout the district in the succeeding months down to October. In the months of November and December there was again a general fall in all the taluks excepting Denkanikōta and Rāzipūr. The tanks received a sufficient supply of water for the wet crops. The outturn from the dry crops was a fair one, excepting in a very few places where the pulse crops, such as horse-gram, Bengal-gram, oil-seeds, &c., partially failed owing to heavy land-winds. On the whole the entire outturn of the crops, both wet and dry, was much more than enough for local consumption; but, owing to the demand for grain in other districts, there was no material fall in the high prices which commenced in July of Fasli 1266.

Fasli 1267 (1857-58).—The year under report was remarkable for an unusually bad season, the crops, both wet and dry, having failed to an extent that has not been equalled during the last twenty-four years. Owing to this failure of the crops there was a great scarcity through the year. The outturn of both the wet and the dry crops was not more than a fourth the average yield, and was therefore not enough for local consumption. It is a very unusual thing for grain to be imported from other districts into the Salem District, but in the year that has just closed other districts supplied large quantities of grain, both wet and dry. This supply was found of very great service to all classes, though it did not effect any material fall in prices.

Fasli 1268 (1858-59).—The year under report may be pronounced somewhat better than the last, and yet the outturn of both the wet and dry crops was but one-half the average yield, for the district suffered from drought during June, July, and August. In the latter part of September and October heavy rains fell generally throughout the district and afforded to all tanks an abundant supply of water. From October to the close of the fasli there were but few showers, and in some places dry crops suffered from want of rain.

Fasli 1269 (1859-60).—The season on the whole proved less favourable than that of the past year. Heavy rains fell during the months of July and August. In September and October the falls were partial only. From November to the close of the fasli there was little or no rain. The tanks received a fair supply in the months of July and August, but not an adequate supply to meet the wants of the year. The outturn of the wet crops was

somewhat below one-half the average yield, owing to the insufficiency of the later rains. The outturn of the dry crops was above one-half the average yield.

Fasli 1270 (1860-61).—The season during the year was of a very unfavourable character. The usual early rains in April and May, on which the dry cultivation so much depends, failed altogether. There was some rain in the next four months, but from October the rains almost entirely failed. The dry crops were in consequence very scanty, and the wet in many places perished for want of water. The outturn of the wet crops was only about one-third, and of the dry crops about one-half the average yield. The cultivation under the Kavēri channels was as steady as usual.

Fasli 1271 (1861-62).—The season though unfavourable was tolerably good compared with the preceding year; it however varied in the district, the Talaghat taluks having been more fortunate than the Bārahmahal and Bālāghāt taluks. In the latter taluks there was a considerable extent of nanja waste and a partial failure of crops. More remissions were therefore called for both for shavi and for waste in these taluks than in the others. Though the average fall of rain during the year was 9 inches less than that of last year, as shown in the margin, yet it was more timely in this year than in the last. The early rains in March, April, and May, on which the dry crops depend so much, were pretty good, and the rains in the months of September and November saved to a considerable extent the wet crops. The outturn of the crops was about one-half the average yield. The cultivation under the Kāvēri channels was as steady as usual.

	In.	Ten.
Fasli 1270 ..	31	9
„ 1271 ...	23	0

Fasli 1272 (1862-63).—The season opened pretty well and has been decidedly more favourable than the preceding year. Rain fell more or less every month from April to December. Had the rain which fell in November and December been a little more general, there would have been no failure at all in the crops. The amount of waste and shavi is considerably below that of the past year.

Fasli 1273 (1863-64).—The season, though less favourable than the previous one, was on the whole good. It was more favourable for dry cultivation than wet. Rain fell more or less in every month and exceeded in quantity that of the preceding fasli, but it was not so general in this as in the former. The taluks of Dharmapuri, Úttankarai, Krishnagiri, and Hosūr were peculiarly unfortunate in regard to wet cultivation.

Fasli 1274 (1864-65).—The season was very unfavourable for cultivation, especially for punja. Though the fall of rain was almost the same as last year, it was neither general nor timely, and remissions were therefore called for to a considerable extent both for shavi and waste. Some taluks have, however, been more fortunate than others. Trichengode Taluk was the worst in regard to wet crops, which suffered to such an extent that almost one-half of the remissions granted for shavi in the whole district, viz., Rupees 10,637, appertained to this taluk alone. The crops could scarcely be said to have yielded half the average outturn.

Fasli 1275 (1865-66).—The season was unfavourable for cultivation, especially for dry crops. The rains have not been general, and crops in consequence suffered considerably in parts of the district. Remissions for the failure of punja crops were called for in the Tirupatūr Taluk, and they were granted to the amount of Rupees 2,245 under the sanction of the Board, dated 27th March 1866, No. 2,165.

Fasli 1276 (1866-67).—The year opened when the district was on the verge of famine. Never did Salem witness for years past a more disastrous kind of season than the one under report. From the middle of July to nearly the end of October the district was overwhelmed with distress. The early rains entirely failed, and it was not till October that cultivation to any extent commenced. Up to that time nearly all the occupied land was lying waste, and not a blade of grass was to be found anywhere. Tanks and wells were almost dry, and the want felt for food and water was not a little. People were driven to live on herbs and roots, while more than a lakh and half heads of cattle perished from sheer starvation. The October rains enabled the ryots to bring under plough all lands that could be cultivated, and the prevailing distress gradually disappeared. The crops (chiefly wet) thrived well, and, though late, there was after all a good harvest.

Fasli 1277 (1867-68).—The season was very unfavourable for crops. The rains at the beginning of the punja season (April and May) were such as to encourage cultivation extensively; but the subsequent failure affected the crops seriously. The outturn of the

punja products, cholam and ragi, was scarcely one-half the average yield. The taluks which suffered the most were Ŭttankarai, Tirupatŭr, Krishnagiri, and the Sankagiridrug sub-division of the Trichengode Taluk. In these the average outturn has not exceeded two-fifths, and as for pulse crops, such as dholl, &c., the failure has been considerable. The nanja season usually begins in July and August, but as the tanks received no supply till about September, the cultivation actually commenced only in October. The supply did not last over three months, and the consequence was that in January most of the crops were either perishing or had perished. Fortunately, however, there came a very heavy fall of rain on the 24th and 25th January and the following two days, which averted the impending danger, and saved much of the crop which would otherwise have entirely gone.

Fasli 1278 (1868-69).—The season during the year has on the whole been good, though it varied so that some taluks have been more fortunate than others. The season for punja cultivation is generally March and April, but this year it was later and did not begin till about May, as but little rain fell up to that time. It was afterwards carried on vigourously, and a fair average outturn, especially in the Sub-Collector's division, has been the result.

The rains in July and August having filled almost every tank, the nanja cultivation was begun in earnest, but the subsequent failure from December affected the crops. The remissions for shavi have not, however, been considerable.

Fasli 1279 (1869-70).—The season was on the whole very favourable throughout the year. The falls of rain have been generally copious and opportune for wet crops. The only taluks in which there was some lack in this respect were Hosŭr and Ŭttankarai, especially the former. Though the rains for dry crops came two months later than they should, they were sufficient to produce a fair outturn. Remissions for waste were called for only to a small extent, and were granted chiefly in the Hosŭr and Ŭttankarai Taluks, more than half the total amount remitted appertaining to the former.

Fasli 1280 (1870-71).—The season was very favourable both for dry and wet cultivation. Copious rains fell more or less every month, and all the tanks capable of containing water were filled twice or thrice over in the year. The result has been a good harvest and a fair outturn of crop. Very few remissions for waste were called for.

Fasli 1281 (1871-72).—The season, though not as good as the preceding one, was on the whole favourable for cultivation. The early rains were copious and timely for dry crops, and the result was a good harvest in most parts of the district. It was not, however, so with the later rains, on which mainly the wet crops depend. The rains were not only late, but partial. The tanks did not receive a full supply, and the outturn has been below the average. The parts of the district which suffered the most are the Pennăgaram Division in the Dharmapuri Taluk and the Denkanikŏta Division in the Hosŭr Taluk. In the former the ayakat of some of the tanks was entirely left waste, and the dry crops yielded an extremely small outturn.

Fasli 1282 (1872-73).—The season was very favourable both for dry and wet cultivation. Rain fell more or less in every month, excepting January, and the tanks and anaikats received a fair supply of water. The result has been a good harvest and an average outturn of crop.

Sub-Collector's report.—The season appears to have been a very good one. The small amount of remission granted compared with that of past years, and the more than ordinary extension of cultivation which has taken place, support this conclusion. The rainfall seems to have been abundant both for the dry and wet crops, though some of the former, such as mochaikottai (beans), dholl, Bengal-gram, &c., are reported to have suffered from excess of rain in the taluks below the ghats. The outturn of the wet crops is stated to have been very good.

Fasli 1283 (1873-74).—The season was a very indifferent one. The early rains in May, upon which the dry crops in the upland taluks depend principally, failed. The fall from April to July was very slight. In August and September it was moderate and in October heavy. There was little or no rain afterwards till May.

It will thus be seen the season was not favourable for cultivation, especially for dry crops. The heavy rains of October favoured the wet cultivation in most parts of the district, but in Hosŭr Taluk, however, the supply that the tanks received was insufficient.

Fasli 1284 (1874-75).—The season was favourable both for dry and wet crops. The rainfall was seasonable and copious, and a fair average outturn has been the result.

Fasli 1285 (1875-76).—The season was unfavourable for both dry and wet cultivation. The rains were scanty and partial, and failed when most needed. The outturn was below the average, and altogether it has been a bad year for man and beast.

Fasli 1286 (1876-77).—The season could not have been more unfavourable for both dry and wet cultivation. The outturn was below one-fourth. The rains of the south-west monsoon were very scanty and unseasonable, while the north-east monsoon completely failed. Scarcity of fodder was much felt. Water failed everywhere, and it was a disastrous year for man and beast.

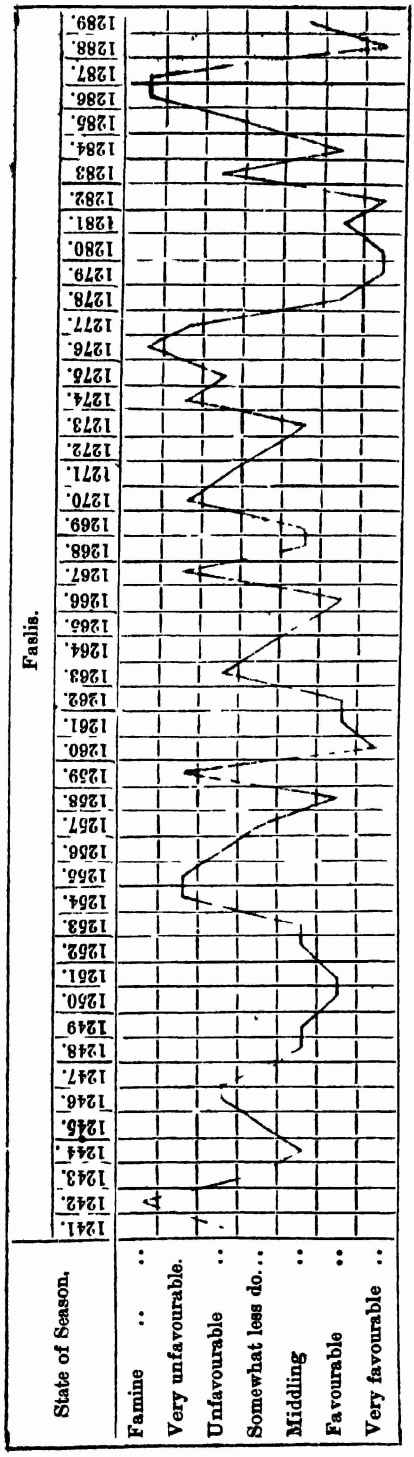
Fasli 1287 (1877-78).—The season was favourable for wet cultivation, but not so for dry cultivation. The rains of April, May, and June, though partial and scanty, encouraged cultivation of the early dry crops, but the crops perished to a large extent by the failure of the rains of July and August. A small portion, however, revived by the copious rains which fell from September to December, but these being excessive, the pulse crops materially failed, and the later sown dry cereals returned but a poor outturn. The ravages of insects also contributed to decrease the yield of the dry crops. The wet crops, though they fared better, suffered from blight. The average dry yield was a little less than a quarter and the wet seven-sixteenths, the average all round for both dry and wet being five-sixteenths.

Fasli 1288 (1878-79).—The season was very favourable for the dry and wet crops, rain having fallen in all the months from April 1878 to March 1879. Wet crops returned an average harvest, the yield of paddy being estimated at 12 annas. Of the dry crops, the early kambu, cholam and gingelly-oil in parts of Trichengode, Salem, Dharmapuri, Krishnagiri, Uttankarai, and Hosur were partially destroyed by locusts. With this exception, the yield of all dry crops was good.

Fasli 1289 (1879-80).—The average rainfall during the fasli was 32·92 against 34·26 in the previous year. Though the difference in total rainfall in the two faslis was small, the influence on crops was very different, as the first crops of each fasli depend to a great extent on the rainfall of April, May and June of the previous fasli, and the rainfall in these months was deficient. Thus the rain from April to June of the fasli under report, included in the total given above, affects the crops of Fasli 1290, and the rains in the corresponding period of Fasli 1288 the crops of Fasli 1289. When thus calculated the rainfall affecting the cultivation of Fasli 1289 was only 28·18 inches.

The annexed statement, in which the rainfall in each month of the agricultural, as distinguished from the fasli year, is shown, illustrates the influence on the cultivation and crops of the rainfall affecting the two faslis.

Months.		Average Rainfall of 1878-79.	Average Rainfall of 1879-80.
First Crop ..	April ..	2·28	·91
	May ..	3·81	2·01
	June ..	3·29	1·46
	July .	5·00	7·90
	August .	5·85	3·01
	September ..	5·07	5·42
		25·30	20·71
Second Crop.	October ..	4·64	4·48
	November ..	3·94	1·65
	December ..	0·60	0·13
	January ..	1·23	0·75
	February ..	1·36	0·46
	March ..	2·19	..
		13·96	7·47
		39·26	28·18



Thus it will be seen that the rains affecting the fasli under report were scanty from April to June and almost entirely ceased from November.

CROPS—*Dry.*—The rainfall from April to June (except in Tirupatûr and Âttur) not being encouraging, the cultivation of early dry crops such as gingelly-oil, kambu, &c. was greatly retarded, while the almost entire failure from November affected pulses, &c. sown from September. For these reasons the dry grains yielded but a poor outturn, the produce of ragi, kambu, varagu and other staple crops being ½ to ⅝, and that of horse-gram, black-gram, &c. being ⅜ to ½ of an average crop. In Âttûr however the outturn of all dry crops was about the average, and in the taluks of Namakal, Trichengode and Salem was better than elsewhere.

Wet.—The crops dependant on tanks fed by rivers and channels returned a 10 to 12 anna crop; but there was not more than from a 6 to an 8 anna crop under rainfed tanks. The crops under the Kâvêri channels were excellent as usual.

The diagram in the margin exhibits the vicissitudes of season during the 49 years concerned.

Those who favour the eleven years cycle theory will find ample confirmation in the above reports. 1877 was the crisis of the severest famine of this century; 1833 was the year of the second in severity; 1866 was a famine year; 1857 was exceptionally bad, and so was 1845. But bad seasons are unfortunately not limited to cycles of eleven years, and the above extracts give ground for doubts as to whether the reduction of 20 per cent. for bad seasons on the revision of the assessment was sufficient.

HEALTH.

The following notes on the health and vital statistics of the district were received from Surgeon North, who states that they are almost *verbatim* from the memorandum drawn up by Surgeon-Major R. E. Pearse, his predecessor as Zillah Surgeon.

Births and Deaths.—There are certain birth and death statistics kept both in the town and district, but I consider them very far from reliable.

In the town of Salem these statistics are prepared by the Municipality, there being two registration offices, one in each of the divisions of the town. The statistics for the past five years stand as follows:—

Year.	Deaths	Percentage to Population	Births.	Percentage to Population.	Population according to last Census
1875-76	46,276	2·3	47,374	2·4	1,966,995
1876-77	65,305	3·3	46,842	2·3	
1877-78	161,778	8·2	20,177	1·02	
1878-79	45,110	2·2	16,603	0·8	
1879-80	25,930	1 3	28,665	1·4	

In the district generally returns of births and deaths are collected by the Village Munsifs and sent by them to the Tahsildars, who summarize them and forward them on to the head-quarter cutcherry, where both these returns and those received from the Municipality are tabulated and transmitted to the Sanitary Commissioner.

Endemic Diseases of the District.

The endemic diseases of the district are two, viz., fever and guinea-worm, to which in former years might have been added cholera (so far as relates to the town of Salem itself), but this can no longer be considered endemic, as for the last ten or twelve years it has never been seen in Salem, except when a cholera wave was passing over Southern India as in 1875-77 and 1877-1878, whilst in the last epidemic the mortality was exceptionally low, the deaths in 1878-79 being only 113. The explanation of this is very simple. In years gone by Salem was an extremely dirty town, and the river which flows through it was at once the main sewer and principal source of drinking water. Now the town is clean, the purity of the said water greatly improved and its consumption much diminished, and when the works at present being carried out are completed, its use for drinking purposes will be entirely prevented.

Fever.—Of the other two endemic diseases the most important is, doubtless, fever, which prevails to a large extent throughout the whole district. This fever is for the most part ordinary quotidian, intermittent fever, or ague of a bilious type, but at the same time the tertian and quartan forms are not uncommon, and the variations in the character of the disease are endless, changing according to the climate, elevation, period of the year, &c., and assuming a different character even in the same locality in different years. Premising that the prevailing type is a mild bilious fever, seldom

fatal unless neglected, the following, so far as my observation goes, are roughly the geographical and climatic variations:—In the Salem, Āttūr and Nāmakal Taluks it is generally accompanied by congestion of the liver and a tendency to jaundice and subsequent dropsical effusion. On the Kalrāyans and Kollimalais the spleen becomes rapidly and in many cases enormously enlarged, the fever being more commonly tertian in type, remarks which in a lesser degree apply to a considerable portion of the highlands in the district, the Shevaroys excepted, where it frequently occurs in conjunction with a sharp attack of congestion of the liver, soon followed, in neglected cases, by cerebral complications. Lastly, at Thopūr and one or two other places, where it is known to be caused by the drinking-water of the place, some gastric disturbance accompanies the attack, which, if not averted, leads on to prostration, serous apoplexy and death. This I regard as by far the most dangerous variety; but viewing it as a whole, the fever of the district must be said to be decidedly of a mild type and very amenable to treatment. I give below the admissions and deaths from fever for the last five years in the Civil Dispensary, Salem.

Years.	Admissions.	Deaths.	Years.	Admissions.	Deaths.
1873 74	980	..	1876-77	1,737	1
1874-75	1,368	..	1877-78	1,064	..
1875-76	1,090	..	1878 79	2,168	1

Guinea-worm.—Premising that guinea-worm may be considered as one of the endemic diseases of the district, and exists more or less in every taluk, I shall pass on at once to the several heads under which the information required is desired to be classed.

(*a.*) Soil and water-supply of exempted localities.
(*b.*) Soil and water-supply in localities where the disease is endemic.

These two headings may most conveniently be considered together. Speaking generally, then, the district may be described for purposes of this report, as consisting of a more or less elevated basin, extending from the north of the Ūttankarai Taluk through the Ūttankarai, Salem, Trichengode and Nāmakal Taluks to the borders of the district. The direction of this valley is first south through Ūttankarai, but extending slightly west into Dharmapuri Taluk, then south-west through Salem (leaving the Shevaroy range on its east) to the borders of the Trichengode and Nāmakal Taluks, over which it spreads in a southerly and south-east direction. Beyond this so-called basin the land rises considerably, viz., on the north into the highlands of Krishnagiri, Hosūr and Tirupatūr, on the (central) east into the Shevaroy range, and in the south-east into the hilly country around Āttūr.

Now it is in the high valley thus roughly sketched out that guinea-worm abounds, whilst in the highlands which environ it the disease is almost unknown, as will be seen from the following table extracted from the jail returns, the period referred to extending from 1st January 1878 to date.

Salem	55	170 in the low lying taluks.[2]
Nāmakal	43	
Ūttankarai[1]	32	
Trichengode	30	
Dharmapuri[1]	10	
Krishnagiri	3	13 in the high-lands.[2]
Tirupatūr	4	
Hosūr	3	
Āttūr[1]	3	
Non-district prisoners	8	
Total ..	191	

On referring to the records of the Civil Dispensary I find that 143 out-patients and 12 in-patients have been treated for this disease since the 1st March 1878 (twenty months), but as 140 of the former and 11 of the latter belonged to Salem and its environs, the table affords little information beyond showing the great prevalence of the disease in the town and taluk.

Now as regards the difference in soil and water in the two areas described above, I am sorry to say I have neither the geological nor local district knowledge to enter into any minute or detailed description; but speaking generally, I think it may be said that the soil of the lower lying tract is for the most part red earth of shallow depth, overlying gneiss rock (which is constantly cropping up to the surface), whilst where the stratum of earth is thin, the red character is frequently lost and the soil becomes poor and sandy. In the higher regions the outcrop of the rock is more bold and defined, and the depth of the soil in the intermediate valley greater and more rich.

Water-supply.—In part of Dharmapuri and throughout the Ūttankarai Taluk water is scant and brackish, containing an undue proportion of saline matter, whilst in the Omalūr and Rāzipūr sub-divisions of the taluk it is also proverbially bad. In Nāmakal and Trichengode the same remark applies, but with two exceptions, viz., the town of Nāmakal itself and Sankagiridrug in Trichengode, in both of which beautiful natural springs exist, welling out of the solid rock. Of the water on the higher lands I have little experience, but it is certainly less saline and brackish than at the lower level, and natives who from long experience and tradition are generally good judges in these matters, speak of it as "good water" as compared with that of the infected or endemic area, which is universally designated as "bad."

(*c*.) As regards the period of inoculation or incubation it is difficult to speak with any certainty; indeed there can be no doubt that it varies greatly,

[1] Āttūr is not in the high lands; Ūttankarai by comparison is; so is Dharmapuri.

[2] The low lying taluks, being near Salem, send proportionally more prisoners there, owing to the rule that prisoners whose sentence exceeds a certain term are sent to the Central Jail. The Magistracy above the ghats generally take this into consideration in passing sentence, both in order to save cost of travelling and guards, and also because the time spent on the journey is so much cut out of the prisoners sentence. It should further be remembered that the population of the four Talaghat Taluks exceeds that of the Bālaghāt Taluks by 150,000, and consequently contributes in larger proportions to the jail population.—H. LeF.

for it is no uncommon thing to see a patient arrive from some place where guinea-worm is common, and suffer from a succession of worms developing at periods ranging between a few days and two or three months, whilst there can be no doubt that the inoculation of all occurred at one and the same time or very nearly so.

I had hoped that the jail statistics might have thrown some light on the point, but as will be seen from the annexed table the indications are very slight.

Table showing the interval between date of incarceration and appearance of the Worm.

Under 1 month	36	*A.*
Above 1 month and under 2	9	*A.*
Do. 2 months and under 3	11	*A.*
Do. 3 do. 4	24	*A.*
Do. 4 do. 5	9	*B.*
Do. 5 do. 6	9	*B.*
Do. 6 do. 7	10	*B.*
Do. 7 do. 8	16	*B.*
Do. 8 do. 9	10	*B.*
Do. 9 do. 10	8	*B.*
Do. 10 do. 11	4	*B.*
Do. 11 do. 12	6	*B.*
Do. 1 year	39	*B.*

Now viewing this table broadly I should feel disposed to draw two probable inferences.

First.—That the ordinary period of incubation is short,[1] probably about a month; but that it is by no means uncommon for it to be retarded, especially where, as in this case, the person is removed from the locality in which he has contracted the disease, and is moreover furnished with a purer water.

Second.—That endemic sources of guinea-worm exist within the jail here. Group *A* is probably imported disease, Group *B* endemic. Beyond this point I do not think that the table permits me to theorise. It may perhaps be expected that I should offer some opinion of the probable causes of the disease after spending years in a district where it is so common, but I confess I am somewhat reluctant to do so, never yet having been able to work out any theory entirely to my own satisfaction; and I will, therefore, only throw out one suggestion which, though not complete in itself or thoroughly investigated, still contains, I believe, some elements of truth, or at least of probability, viz., that the ova from which the disease is germinated are either carried down or subsequently developed in the disintegrated rock which is washed down from the higher regions into the area of disease.

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[1] This would appear to be by no means certain. In the article on the subject in Chambers' Encyclopædia (1874 edition) it is stated that "having gained an entrance into the body, the guinea-worm takes a considerable time to be developed. *This period varies from two months to a year or even two years.*" If this is correct, the inferences as to the disease being endemic in the jail precincts are discredited, and, considering the purity of the jail water-supply, it is improbable that such is the case.—H. LeF.

It is well known that during the dry season the surface of gneiss rock is gradually cracked and disintegrated by the sun's action. Into the chinks thus formed small mosses and lichens soon find their way, which carry the process a step further, until, when the rain comes, this decomposed rock, with its mass of vegetable life adhered to it, is washed down into the lower country. And it is here that I feel disposed to look for the germs of guinea-worm. The patent objection that in this case the disease ought to be equally if not more abundant in the higher valleys, which receive a large supply of this detritus, I do not look upon as valid, as it is highly improbable that ova hatched at the temperature of the human body, should survive long in water at any great elevation. The town of Salem is close on a thousand feet above sea level, and this I am inclined to regard as well nigh the limit of such *quasi*-spontaneous generation. The above I admit is purely a theory, but (1) as we know the ova of guinea-worm are water-carried or water-begotten, (2) as the water must come from the higher lands, and as (3) that water must bring down a large quantity of disintegrated rock mixed with the low forms of vegetable life—which is the natural nidus for such ova—and as, lastly, the disease is common from March to August (inclusive)—when the conditions exist—and sometimes is almost or quite absent during the rest of the year, the theory has, I think, a certain probability; and in this light I propound it.[1]

Sanitation.

Many sanitary improvements have been carried out and are being undertaken in the town of Salem. Streets have been opened out, 47 latrines constructed, cess-pools filled in, and wells dug. The river running through the town at one time supplied nearly the whole of the town with drinking-water, but this being considered very liable to contamination, wells were sunk, and the river, which is being embanked, will be abandoned as a source of drinking water.

The sanitary establishment consists of—2 sanitary inspectors, 11 divisional maistries, 4 river watchmen, 81 scavengers, 79 latrine toties, 11 cistern men, and 27 drain cleaners.

The sanitary arrangements of the minor towns have been noticed in the chapters on the taluks (*vide* Vol. II) and need not be referred to here.

FAMINES, DROUGHTS, &c.

From the Jammabandi reports it will have been seen that the monsoons are very uncertain, and failure of crops, consequent thereon, by no means rare. This is apparently nothing new, as Munro alludes to the same causes and effects as not uncommon. The present century has, however, seen three periods, 1833, 1866, and 1877-78, in which scarcity deepened into famine with all its terrible concomitants. Mr. Dykes, writing in 1853, says that some portions of the district had not even then recovered from the disasters of 1833, when, as he

[1] In fact the outcome of Dr. Pearse's theory is that the worm is generated at a level of 1,000 feet or less, and that it is produced from germs washed down from elevations at which, in accordance with this theory, the worm cannot exist. A consideration of the distribution of the watersheds shows that it is impossible that germs could be water-borne from the five higher taluks to the Talaghat, and there too both Salem and Āttur are isolated.

describes it, owing to drought "the price of grain rose 71 per cent., for there was a famine in the neighbouring districts also, and the people robbed that they might live. They eagerly sought for the wild fruits of the jungle and of the trees that lined the wayside; they turned up the earth for such roots as possessed nourishment; there was nowhere to fly to, and the country was covered[1] with the bodies of those who died of starvation. Fourteen thousand deaths were reported from cholera alone, which probably was not a tithe[1] of the number that so fell; and the sickness extended to the brute creation, for the cattle also were exterminated by herds. Somewhat more than 525,000 acres had been cultivated, but even official inquiries showed that the crop had entirely failed on no less than 54,000 acres, and such investigations could not extend to half the losses. On the ryotwari lands alone, from all these different causes, there was a total falling off in the revenue in one year of not less than £30,000, and from this alone it might have been inferred that there was then a great famine in the country. The amount of assessment is in proportion to the extent of cultivation,[2] and consequently to the produce raised. All changes in the one must be proportionately marked in the other; and in this instance it may be considered that, for such scanty crops as the earth did yield, the extent fell short of the preceding year by at least 100,000 acres. The crops on these lands were all the people had to look to; and the effect of such a decrease in the amount of produce may be easily imagined, even if horrible sickness had not added to the general distress. It was not till the new grains came into the market in the following year that prices fell at all, and by that time had become cent. per cent.; but it was long before they fell to any amount."

The actual loss of population in this famine is not known, but may be gauged from Dr. Cornish's figures, according to which the population in 1833-34 ought to have been 1,253,303, whereas in 1838, or five years later, it was only 898,233. The intermediate famine of 1866 was, by comparison, a mere flash in the pan, but while it lasted, it was sharp enough. Prices were then as follows:—

Number of Seers of 2 lb. per Rupee.

Months.	Rice.		Ragi.	Kambu.	Cholam.	Horse-gram.
	1st sort.	2nd sort.				
September	6⅜	6¾	9⅜	10⅞	9⅝	9
October	6⅝	7⅛	9¼	13¼	12	8¼
November	6⅜	7⅜	12⅜	16½	12	9
December	6¾	7½	13⅛	16½	13½	9⅜

Works and relief-houses were provided by Government, but the crisis soon passed. Not so however the last visitation. There had been signs and warnings by which this might have been foreseen. The tail end of the

[1] Mr. Dykes can hardly expect these statements to be accepted literally.

[2] In those days remission was given for "dry waste."

north-east monsoon failed both in 1873 and 1874. In 1875 the north-east monsoon was almost a total failure, especially the latter part of it, and in 1876 the south-west and north-east monsoons, on both of which the district depends for its water-supply, failed almost completely. The pinch began to be felt in October 1876, but people still hoped. In November the failure of the monsoon became an established fact, grain-dealers took alarm, and prices rose at a bound. Dr. Cornish is of opinion that prices begin to tell on mortality when the staple grain costs from 1½ to 2 Rs. for 30 lb. In ordinary years, as he states, they are sold at from 60 to 90 lb., and he considers that when prices rise so as to permit of the purchase of only 30 to 40 lb. per rupee, such a rate cannot long be maintained without a corresponding rise in mortality. On the average, for five years ending 1874, the price of rāgi in Salem was, from January to July, from 37 to 38 lb. per rupee, and from August to December it ranged from 35 to 40 lb. From January to June 1875 the staple was sold at 31 or 32 lb. per rupee. From July to November prices rose to 23 lb., and between January and June 1876 the price was from 20 to 24 lb. From July a steady rise set in, reaching 14 lb. in October, 10 lb. in November, and 9 lb. in December, when the famine was fairly recognised and starvation stared us in the face on every side. The following table shows the course of the famine for the years 1877 and 1878 :—

Particulars.	1877.											
	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.
Number of lb. of rāgi per rupee ..	16·8	18 8	18·0	18·0	17·0	16·6	13·2	12·4	12·6	18·2	19·8	22·0
Number of persons on works (weekly average)	24,629	39,180	46,120	54,115	55,824	48,501	42,212	51,302	47,409	57,661	63,359	36,943
Number in camps (weekly average) ..	..	..	..	5,505	7,654	10,984	20,761	45,531	146,761	98,842	15,210	9,755
Number on gratuitous relief (weekly average)	6,836	4,309	5,777	26,136	47,053	70,176	85,091	120,206	161,015	122,419	47,565	16,349
Registered deaths	10,258	10,416	12,947	11,963	15,260	14,177	19,956	21,852	21,112	16,515	13,028	10,268
Registered births	2,971	2,410	2,719	2,815	2,838	2,219	2,437	1,929	1,395	1,416	1,332	1,195
Rainfall (inches)	..	..	1·73	·41	3·37	2·59	1·01	·94	10·50	11·06	3·64	1·87

Particulars.	1878.											
Number of lb. of rāgi per rupee ..	22·8	21·4	23·0	25·6	24·0	20·8	20·2	20·6	26·0	33·0	34·0	36·2
Number of persons on works (weekly average)	23,889	32,456	32,825	33,200	35,239	27,631	30,482	24,847	13,921	7,845	3,586	2,009
Number in camps (weekly average) ..	6,853	6,557	6,586	7,168	7,430	8,006	10,819	10,262	6,353	3,367	1,166	274
Number on gratuitous relief (weekly average)	14,976	16,387	15,981	13,371	11,565	9,383	8,877	8,436	7,992	6,328	4,423	..
Registered deaths	7,425	5,735	4,486	3,132	3,043	2,900	3,992	4,381	3,429	3,299	3,465	4,582
Registered births	990	915	709	633	653	657	1,015	1,167	1,320	1,800	2,008	2,196
Rainfall (inches)	·01	..	·15	2·14	3·76	3·67	4·79	5·66	5·16	4·60	3·72	·60

The price list is not quite an index of the scarcity, as quotations for dry grains were often a mere form, there being none in the market. The bulk of the population was fed on imported rice, the price of which rose up in August 1877 to one rupee for 11 lb., and for a short period to one rupee for 5 lb. On one date, at the market on the Shevaroy Hills, the price actually rose to one rupee for 2 lb. For the first nine months the district staff was battling almost unaided with the famine. With the exception of one Bengal Civilian, whose services were chiefly utilised in trying magisterial cases, a Staff Corps Officer, a Medical Officer on inspection duty, and a Special Deputy Collector or two make up the sum of the assistance from outside. Meanwhile the duty of providing and superintending camps, hospitals, works, kitchens and payments, the inspection and organisation of gratuitous relief, and, in fact, the whole burden and heat of the day, was thrown on the ordinary district staff. It was not until September 1877, when 136,941 deaths had been registered,[1] when 307,776 of the population were being gratuitously fed, and the south-west monsoon had failed, that the Viceroy's visit bore fruit. Then the Public Works Department, whose share in famine relief works had previously been somewhat restricted, was more largely employed in providing work for the poor, and a flood of famine officers from all parts of India was poured over the district. The heavy rains were then setting in and the burden and heat of the day were past; but distress still prevailed, and the sequelæ of the great crisis were still strongly marked. It would be hard to exaggerate the horrors of that trying time, when cholera, starvation, small-pox, famine diarrhœa, dysentery, dropsy, and fever were claiming their victims by thousands; the dead and dying lay so close in the camp hospitals that it was difficult to move without treading on them, and hard to distinguish the one from the other, and up to the pitiless sky floated the black or yellow-green smoke from the pyres on which as many as 24 bodies were sometimes burnt together in a single camp; when the cattle lay gasping for breath, licking the dust for food, and when for miles not a drop of water was to be found. The fruits of the avenue trees, the very leaves and grasses, the roots and berries of the jungles, failed to meet the demand; the ties of maternal affection failed, and even respectable women sold their honour for food. But the sufferings of the people were not yet over. The survivors were to a great extent smitten, a shower of rain or a breath of cold wind smote them down by hundreds, guinea-worm prevailed to an extent never witnessed before, and such was the depraved blood and vitality of the poorer classes, that the slightest scratch or abrasion turned into a spreading and sluggish ulcer.

The excessive north-west monsoon of 1877 drowned the crops; blights, smut, and insects, in quantities before unheard of, spoiled or devoured the residue. Then came the locusts, almost shutting out the sky and covering square miles in their flight. The south-west monsoon of 1878 was also excessive, and the cumbu crop suffered heavily, the tender flowers being washed off, so that the seeds could not form. Then, again, from their fast-

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[1] The *registered* mortality, it will be readily understood, was no criterion of the *actual* loss of life, owing to the defective machinery by which these statistics are collected.

nesses in the jungles and on rocky hill sides came the young locusts, in uniform of black and gold, marching in armies to the cultivated fields. The Government officers of all kinds did their best to cope with this last stroke of misfortune, but the ryots mostly looked on in helpless inaction and would not struggle against their fate. Even this, however, passed away, and with the north-east monsoon of 1878 came the finest crop ever seen in the district; stocks were replenished, prices fell, numbers on works and relief fell off, and the weary officials were at last released from their heavy tasks.

FLOODS.

Floods on a large scale are unknown. The Pālār, in fresh, is occasionally injurious to riparian interests, and breached tanks, especially when a chain of tanks breaches, cause damage, but more generally to property than to life. In the autumn of 1874 heavy floods occurred, notably in the Pālār and the basin between the Pālār and Yēlagiri hills. The railway line was carried away in several places and a considerable portion of the town of Vāniambādi was swept into the stream. In 1878 a "plump" of rain, as the Engineers call it, fell east of the Mukanūrmalai and washed away the railway embankment. Such excessive and concentrated rainfall does not appear to have been calculated for when the railway was built, as may be inferred from the enlarged outlet provided when the bridges were rebuilt. In May 1872, and again in May 1874, the district suffered from cyclones, which, though they did not, owing to absence of cultivation in those months, do much damage to crops, caused terrible mortality in cattle and breached numerous tanks. The cyclone of November 1880 played havoc in Āttūr. Every anaikat from Bēlūr to Thalaivāsal was washed away, as also the large bridge on the trunk road near Thalaivāsal: some twenty tanks breached and many houses perished. The flood fortunately came in the day-time and only six lives were lost. The damage done was estimated at half a lakh of rupees. There was some damage done in the Swēthanadi valley also, but on a smaller scale, and the chief anaikat at Vīraganūr escaped.

POPULATION.

The only census of the district from which safe deductions can be made is that of 1871, though it is probable that for rough calculations the earlier enumerations were sufficiently near the mark. In 1800 the population was 612,871, in 1822 it was 1,075,985, in 1833 a famine occurred in which 28·3 per cent. of the people are supposed to have died, and the total in 1838 was only 898,233; in 1850 it was 1,195,367. Since that time a census has been held in every quinquennium, the total in 1866-67 being 1,619,233. Besides these quinquennial numberings of the people an Imperial census is to be held once in ten years, the first of which was held in 1871, when the population was returned as 1,966,995, or a trifle under two millions, being an increase of 21·5 per cent. over the total of the previous census, which Dr. Cornish regarded as abnormal, and therefore indicating that the previous census was untrustworthy. The males were 975,502 and the females 991,493. The whole population gave 262·8 per square mile. Of the whole population, 96·6 per cent. or 1,901,060 persons were Hindus, of whom 64·1 per cent. or 1,218,973 were Saivas, 35·5 per cent. or 674,011 were Vaishnavas, and ·4 or 7,741 Lingāyats. The balance or 335, which is the total of representatives of other sects, is too small to form a percentage In a total of 52,312

Masalmans, forming only 2·7 per cent. of the population, 48,327 were Sunnis and 827 Shias, 9 were Wahabis, and 3,149 were classed as "others." The Christian population totalled 13,333 or 0·7 per cent., 12,255 of whom were Roman Catholics and 1,078 were Protestants. If the European (256) and Eurasian (377) element is deducted, the totals credited to Missions are 12,063 Roman Catholics and 637 Protestants. Amongst Hindus the Vannians (504,571) predominate. These, elsewhere spelt Vunniars, are by Dr. Cornish said to be "agricultural labouring castes" and synonymous with Pallis. The Vāniars are "oilmongers." The Vellālars or "cultivators" (473,563) come next, then Pariahs (273,193) and "others" (204,199). As regards the occupation of the people, 336,327 males were "cultivators" and 118,206 "labourers," mostly agricultural labourers. These figures added together, and doubled to include females, would give only 454,533, or about one-fourth of the population, as engaged in cultivation. Dr. Cornish elsewhere sets down more than one-half as employed on the land: two-thirds would be nearer the truth. The "industrial" classes numbered 71,062 males, "personal service" or "domestics" 30,941, of whom many are probably employed on the land, and "commercial" 24,225. The service of Government employed 2,082 persons.[1] Under the heading of "industrial" are 40,056 males employed on "dress," of whom the majority are weavers. There are few villages of any importance in which this industry is not practised, but it suffered severely during the famine. Only 55,133 persons or 2·8 per cent. of the population could read and write, and of these only 276 were females. This is an item in which the next census will show a marked improvement. It is worth noticing that the Native Christian population is not so well educated as the Mahometan community, only 3·8 per cent. of the former being able to read and write against 7·3 per cent. of the latter. The population in 1880 is considerably less than that returned by the census of 1871 The census of March 1878 showed only 1,559,896 inhabitants remaining, which, without allowing for the normal growth of population up to 1876, showed a decrease of 407,099 souls or 20·7 per cent. of the population. The population of 1871, adding 1½ per cent. per annum, would have increased to 2,119,219 by 1876, and this, according to Dr. Cornish's figures, would give a total mortality of 559,323 from the commencement of the famine up to March 1878, when the census was taken. The registered deaths from April to December 1878 exceeded the registered births by 20,774, so that the total diminution of population during the two years of famine may be estimated at 580,097. The castes enumerated in the census volume are as follows:—The *Brahmans* (28,817) or priest caste, who, when not in Government service, are mostly employed in the service of the different pagodas, as vakils, writers, &c. Kshatriyas (4,085) or warriors, mostly agriculturists, and a few in Government service. The Chettis or trading caste (29,217), who also find employment in public offices. The *Vellālars* or cultivators (473,563) also contribute a large number to the public service, as also do the Kanakkars or professional accountants (2,976). Besides these there are the *Kammālans* or artisans (36,781), the *Idaiyars* or shepherds (90,398), the

[1] This is not intelligible: the Village Munsifs alone would amount to this number.

Kaikalars or weavers (88,602), the *Vunniahs* or agricultural labourers (*Pallis*) (504,571), the *Kusavars* or potters (12,148), the *Sātāni* or mixed castes (43,197), the *Sembadavars* or fishermen (21,083), the *Shānārs* or toddy-drawers (also termed Nādars) (56,474), the *Vannāns* or washermen (24,684), the *Ambattans* or barbers (19,784), the *Pariahs* (273,193), and "others" (204,199), who are supposed by Dr. Cornish to be the Malaiālis; but these latter are Kānchi Vellālars. Trade is by no means confined to the Chettis, who are rivalled by the Masalmans, Weavers, Vāniars and Sātānis. Almost the whole trade in hides and dyes is in the hands of the Masalmans proper or the Labbais The enumeration above given of the castes affords however but a very faint idea of the number, every day increasing, of sub-divisions amongst the people, each of which is regarded as a separate caste. Thus, for instance, the Lambādis and Brinjāris, half gipsies, who inhabit the jungles and carry grain, salt, and jungle produce, are not mentioned. So too the Chucklers, who deal in leather. The merchants[1] generally belong to the Chetti caste. Gold, iron, wood, and stone are wrought by Āchāris, who, however, by no means work at these materials indiscriminately, each being considered the inalienable and hereditary right of particular classes; and the weavers of silk, cotton, wool, &c., are divided into Patnuls and Kaikalars, the former being engaged on the finer textures, and the latter, with other still lower castes, in making the coarser kinds of cloth.

"Building again employs a separate race of artisans; and they similarly are divided into castes according as they use the trowel, do rough stone-work, or merely raise mud walls. But other moulders of clay, the potters, are generally considered an inferior race to the cultivating classes, who rank immediately below those that have been already described, and take precedence in the order given.

"The agricultural body forms by far the largest portion of the population. It may be arranged in three great classes, and these are found scattered all over the district, after the fashion of the Hindus, more according to the nature of the soil to be wrought on—as the worker in gold will, neither he nor his, weld iron—than according to any geographical limits.

"The Vellālars like the highland on which the 'dry' grains are grown. With many of the crops they plant cotton in ridges, which is picked after the harvest by their families, cleaned, spun at home, and sold at the nearest market. They breed cattle, and often pay the assessment on their land with the sale of young stock; whilst the dairy produces plenty of ghee or clarified butter, which is used by the natives in great quantities. They are a very hardworking race, and, however rich they may be, the women of the family are not allowed to sit idle. The wives of the wealthiest men may be seen at the markets far and near, selling their thread, curds, ghee, and the produce of the kitchen-garden.

"The Pallis, on the other hand, love to deal with irrigation. Low wet rice grounds are almost always cultivated by these men, or else by the Pullers, who resemble them in disposition, but are a somewhat inferior caste. Their women do not work, if they can help it; and this race generally does not share in the industrious habits of the Vellālars.

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[1] Dykes on Salem, p 10 sq.

"The latter are, however, resembled in their pleasing characteristics by the third great class, who are called Reddis, and are employed mostly in garden cultivation. They are a very hardworking race, and their women take an active share in the labours of life, are good traders, and usually shine at the weekly market. This garden cultivation does not answer to European ideas, such as the name would suggest, but in India is a very important branch of agriculture; and when the rains fail, in seasons of scarcity, this cultivation may be the means of averting a famine.

"Where the soil is rich and black, a well is dug, which in good situations gives enough water for two acres all the year round; and on this land a vast variety of kitchen vegetables, tobacco, and some particular kinds of grains are grown in the greatest abundance. These Reddis are a Telugu race, and found straggling down the eastern side of the district from the countries to the north, where that is the language of the people generally. There is also a body of Reddis in the north-west, on the borders of Maisūr, who are Kanarese. Their lands are generally a fine red soil, on which the best rāgi is grown in great quantities; but there, as water can only be got at a great depth, well-cultivation is scarcely known. There the soil is so dry that the Reddi makes his granary under ground, and when the small circular opening by which the raggy is thrown in has been securely closed, the grain, on rolling back the stone, will be taken out uninjured,[1] though perhaps two or three generations shall have passed away in the meanwhile.

"The dispositions of the three races similarly differ. The Vellālar is frugal and saving to the extreme; his hardworking wife knows no finery, and the Vellālichi willingly wears for the whole year the one blue cloth which is all that the domestic economy of the house allows her. If she gets wet, it must dry on her; and if she would wash her sole garment, half is unwrapped to be operated upon, which in its turn relieves the other half, that is then and there similarly hammered against some stone by the side of the village tank, or on the banks of the neighbouring stream. Their food is the cheapest of the 'dry' grains which they happen to cultivate that year; and not even the village feasts can draw the money out of a Vellālar's clutches: it is all expended on his land, if the policy of the revenue administration of the country be liberal, and the acts of Government such as to give confidence to the ryots or husbandmen; otherwise their hoarded gains are buried. The new moon, or some high holiday, may perhaps see the head of the house enjoy a platter of rice and a little meat, but such extravagance is rare.

"The Pallis and Pullers are the very reverse; they have no heed for the morrow, but spend their money as fast as they get it. Their women wear the gayest-coloured cloths to be found in the bazaar; ornaments are eagerly sought for; and their diet is the best rice they can afford, with meat as often as it is to be had or can be eaten by the Hindu without injury to his health.

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[1] Great care has to be taken in doing this, as the pits are generally filled with carbonic acid gas, and an unwary person descending into them dies at once. The natives lower a burning wick into the pit and do not descend until the wick is no longer extinguished.

"The Reddis, both Kanarese and Gentu, are as provident as the rice-growers are improvident. They spend their money on the land, like the Vellālars, but they are not parsimonious; they are always well dressed if they can afford it; the gold ornaments worn by the women or the men are of the finest kind of gold; their houses are always neat and well built; and (if fairly dealt with) they invariably give the idea of good substantial ryots. They chiefly live on rāgi, and are a fine, powerful race. Besides these three classes, there are many others, such as the Lingāyats and Natams.

"The lowest class are the Pariahs; and they, too, affect numerous divisions, of different degrees of respectability. They are also extensively employed in agriculture, and from their ranks the village watchmen are chosen. As village police, the place of these men is sometimes usurped by another race, called Madigavāndlu or Chucklers, who speak Telugu, and seem, like the Reddis, to have originally come from the north. The fights between the two factions are often very serious, and are generally caused by the preference being given to one or other of the two races, contrary to the established custom of the village.

"The agricultural classes, as well as the artisans, are divided into two great factions, the 'right' and 'left' hand castes; and it is now extremely difficult to make out what the difference is; which perhaps is the reason that the hatred of the rival sects is so fierce and bitter. On all religious occasions tom-toms are beaten and horns wake the welkin round. If the 'right-hand men' are making high holiday, the Pariahs are the musicians; and if their adversaries feast, the Chucklers come to the front; but if it is a mutual feast, and by some change in the village the weaker party, having got the ascendancy, should try to alter the custom in favour of their own servants, then 'Cry havoc, and let slip the dogs of war,' for broken heads are sure to be the result.

"The Chucklers are chiefly engaged in preparing leather, making up such articles as Hindus require of that material for ropes, slippers, &c., and occasionally are found as cultivators.

"The religion of the Hindus is a wide field for inquiry. In Salem, however, all the cultivating classes worship whatever may be the village idol, and Māriamma, one of the inferior goddesses, seems to be the most popular. A Palli is generally the attendant priest, and officiates for all alike. 'Pillary dēvadu,' or the 'Belly God,' also occupies a high place in the religious estimation of the ryot.

"If the mild Hindu would go a journey, or plough the field that is to support him and his family for the coming year, "Pillary dēvadu" must be first invoked to help the work in hand; incense must burn, and the milky cocoanut must be broken before the aldermanic god. There may be no idol near, but the god will still be remembered in prayer; and it is common to see a stone set up in the corner of a field, perhaps under the cool shade of the tamarind tree, which, marked with a patch or two of red or yellow paint, receives as sincere adoration as would be paid to a more pretending shrine, and serves to fix the feeble thoughts of the simple husbandman."[1]

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[1] Such portion of the above memorandum on population as has not been taken from Dr. Cornish's Census Report, has been abstracted from Dykes' interesting book on Salem.

The following are but a few of the caste sub-divisions unnoticed above:—Thus one man, calling himself a Sēnakudian, explains that by this he means a Chetti; one Chendu Lāla styling himself a Kanojia,[1] explains that this signifies a Brahman amongst Rājputs, an explanation not readily reconcileable with the general impression that Rajputs are Kshatriyas. Sārvaria and Gaudia were also said to be synonymous with Kanojia. Kanadian, which would properly mean a native of Kanara, is the name of a caste, just as Gentu, which generally denotes a native of the Telugu country, is used by Naidus and others as a caste name. One Kanadian professed to be a Sivachāra by conversion, which is possible (vide *infra*). It is by no means easy to distinguish a caste from a mere soubriquet: thus the Telugu oilmongers, who use one bullock to turn the oil-press, are known as onti-yeddu-gāndla-vāndlu, to distinguish them from the Tamil oilmongers, who use two bullocks for the same purpose.[2]

The Pallis, one of the most numerous of the agricultural castes in the district, are divided into the Arasam Pallis, the Pandam Pallis, &c.; again they are known as "Anju-nāl" (5 days) and "Pannendu-nāl" (12 days) Pallis, according as they perform the funeral ceremony on the fifth or twelfth day after death. The Padiāchis, not so common in this district as farther south, are said to be a division of Pallis. The Gollas are said to include Naidus, and to be of two kinds, viz., shepherds or true Gollas—in which caste Krishna assumed one of his avathārams--and Boksham Gollas, who work in treasuries, count money, &c. The Gollas are said strictly to exclude from caste any one who has been mutilated, a rule contrasting strangely with that mentioned below as prevailing amongst a sub-division of the Morasukāpus who enforce mutilation. Jēdar, the caste name assumed by some Chettis, generally denotes a weaver, Kaikalar being another caste name having the same meaning A Mudali may also be a Jēdar, and Devānga is another caste name assumed by those who follow the same industry. Mēdarakāran is a caste name amongst basket-makers, of whom others say that they belong to the Sivārajāti. The latter apparently must not be confused with the Siviārajāti, said to be the same as the Boyer or bearer caste; and again one Thimmarāya Naidu, who said that he was a Boyer, contended that this was identical with the Besta caste, and included both fishermen and palanquin-bearers. It is not generally recognised that the term "Boy," applied to the Madras body-servant, who is as often as not a Pariah, is really a contraction of the Telugu word Boyyi or "bearer," the name so familiar in Bengal. The Pariah derives his name from parai, a drum or tom-tom, such as is used in making proclamations, and which no man of another caste could beat under penalty of expulsion. Panichavan, a corruption of "Pani-seygiravan," literally

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[1] These caste names and their significations have been noted in the course of business, and may be incorrect in some instances, as natives are often strangely ill-informed on the subject of caste which so nearly touches them.

[2] By a strange coincidence, on the day when this was written the writer came across the following passage in Household Words for 30th October 1858: "A certain tribe of wise oil-makers in Telingana, who use two oxen in the mill when pressing out their oil, will hold no communication with another tribe which uses only one. They will follow neither the same gods nor the same leaders, they will not marry nor give in marriage; they will not eat nor pray with them, for the two-oxen men hold their one-ox brother a being accursed, degraded and outcast."

means "one who works," but is the caste-name of the class whose business it is to carry news of death to the relations of the deceased, and to blow the thārai or long curved trumpet. The Vīrasaivas and Sivachāras are properly speaking worshippers of Siva, but it is not apparently necessary that all Saivas should be Sivachāras, who are said to be all Lingāyats; nor is it easy to understand here whether a caste or a cult common to many castes is intended. The Linga Baljas are said to be a caste of Chetti who tie the lingam in a little silver ornament on their arms. The sadjai, a silver box, often as large as two inches by three, containing the lingam, is worn on the chest, suspended by a string round the neck, by certain Vellālars, who have a curious custom, called Padmāsanam, in reference to the treatment of the dead, who are not laid out as is common in other castes, but are trussed up in a squatting posture, a string being passed round the neck and made fast behind to keep the body upright. The Baljas themselves again recognise many sub-divisions, as the Musūku Baljas, said to be the chief amongst Baljas, whose women wear veils; the Gāzulu Baljas, who sell bangles; the Pasupulēti Baljas (cf. pasupu = saffron), who cultivate and sell saffron and other dyes; the Sugamanchi Baljas, &c. Of the Saivas generally the Rev. Mr. Phillips says that their religion is probably more ancient than that of the Vaishnavas, "being a species of Phallic worship, akin to that of the ancient Chaldeans, Egyptians and Greeks." Here Mr. Phillips has hardly gone far enough, as the classical tradition clearly traces the importation by Dionysus of the Thyrsos and Phallos from India, whence, through Greece, it penetrated to Rome and the farther west. How far however the prevalence of the Phallic cult amongst the non-Aryan population of the south is due to importation, or whether it is indigenous, it is difficult to say. The tendency to worship the generative power would probably be instinctive with all primitive races. It is amongst the Sivachāra people however that the cult has reached its greatest development, and the pith of their doctrine is contained in the Kanarese proverb—

"ಜಂಗಮನಿಗೆ ಕುಲವಿಲ್ಲಾ ಲಿಂಗಕ್ಕೆ ಹೊಲಯವಿಲ್ಲಾ"

which may be interpreted "To the Jangam (or pure Lingāyat) there is no such thing as caste," *i.e.*, all Vīrasaivas, whether born so or converted, can eat together, &c., "and for the lingam there is no such thing as impurity or pollution," that is, as some Vīrasaivas interpret it, so long as the sadjai or other vessel containing the lingam is in contact with the owner, he may have promiscuous intercourse without loss of caste. The same idea is found in the homely proverb which abnegates the co-existence of conscience and a priapism, in Urdu more poetically expressed in the saying "There is no shield against the arrow of fate," and in the Italian saying "Quando Messer Bernado el bacieco stà in colera el in sua rabia non riceve lege, et non perdona a nissuna dama." The more respectable Vīrasaivas however repudiate this interpretation, affirming that it is only in reference to the catamenia of women and pollution which a death generally entails on the family of the deceased that they do not follow the ordinary prejudices. The importance of the actual contact of the lingam with its wearer may be inferred from the former custom that whoever lost his lingam was

expected to commit suicide. (Cf. Wilks, 2nd Edit., vol. i, p. 515.) "Purnaiya, the present minister of Maisūr, relates an incident of a Lingāyat friend of his who had unhappily lost his portable god, and came to take a last farewell. The Indians, like more enlightened nations, readily laugh at the absurdities of every sect but their own, and Purnaiya gave him better counsel. It is a part of the ceremonial preceding the sacrifice of the individual, that the principal persons of the sect should assemble on the bank of some holy stream, and placing in a basket the lingam images of the whole assembly, purify them in the sacred waters. The destined victim, in conformity to the advice of his friend, suddenly seized the basket, and overturned its contents into the rapid Kāvēri. 'Now, my friends,' said he, 'we are on equal terms: let us prepare to die together.' The discussion terminated according to expectation. The whole party took an oath of inviolable secrecy, and each privately provided himself with a new image of the lingam." There is according to general report a catholicity amongst the Sivachāras not found in other Hindu cults, in that they admit converts. Wilks, for instance, mentions that originally Brahmans were excluded and looked down on by the Jangams. Certain Pāligars are said to have made women of other castes converts by tying the lingam under cover of the proverb above mentioned. There are Kanadian Sivachāras, Morasu Sivachāras, also called Goundans, Moniakārajāti Sivachāras, &c. It is by no means strictly true that the castes are so stereotyped as to wholly prohibit a passage from one to another, as is exemplified by the Tamil proverb "Kallan Maravan: ganathāl Agamudian; molla molla Vellālan, Vellālan Mudaliār," *i.e.*, a Kallan, by which may be meant a common thief, may come to be a Maravan, who is possibly an uncommon thief; then by respectability he may develope into an Agamudian, and by slow and small degrees become a Vellālan, from which he may rise to be a Mudaliār. Cases certainly have been known where a Pariah was accepted as a Pillai, and where other Sudra caste persons were known to have been the sons of Masalman parents. The Morasukāpu has been mentioned above, and a sub-division of this class, known as "Veralu ichē kāpulu" or "the people who give their fingers," deserves mention as being largely represented in the Bālāghāt.[1]

The origin of this custom is narrated by Wilks (p. 273, vol. i, 2nd Edit.) at some length. It is briefly this: Mahadeo or Siva was in great peril, and had concealed himself in the kernel of a "lingatunda" from a rākshasa who was pursuing him, to whom a husbandman indicated, by the little finger of his right hand, the hiding place of Siva, who was only rescued from his peril by the interposition of Vishnu. On emerging from his hiding-place Siva decreed that the husbandman should forfeit the offending finger. The culprit's wife, "who had just arrived at the field with food for her husband, hearing this dreadful sentence, threw herself at the

[1] They are found in the Bāgalūr and Berikai Palaiams in the villages of Reddakudalu, Muduguriki, and Amuthukondapalli; at Kakadāsam near Thalli; at Urlakasundram near Donkanikōta; at Sankara Rāvanapuram, Udiadurgam, and Osahalli near Kelamangalam; at Kārupalli on the Udenapalli road; and at Sāmanapalli and Moranapalli on the Sulagiri road possibly at many other places.

feet of Mahadeo. She represented the certain ruin of her family if her husband should be disabled for some months from performing the labours of the farm, and besought the deity to accept two of her fingers instead of one from her husband. Mahadeo, pleased with so sincere a proof of conjugal affection, accepted the exchange, and ordained that her female posterity in all future generations should sacrifice two fingers at his temple as a memorial of the transaction and of their exclusive devotion to the god of the ling."

The practice is accordingly confined to the supposed posterity of this single woman, and is not common to the whole sect of Morasuwokul. The practice now observed in this district is that when a grandchild is born in a family, the eldest son of the grandfather, with his wife, appear at the temple for the ceremony of boring the child's ear, and there the woman has the last two joints of the third and fourth fingers of her right hand chopped off. It does not signify whether the father of the first grandchild born be the eldest son or not, as in any case it is the wife of the eldest son who has to undergo the mutilation. After this, when children are born to other sons, their wives in succession undergo the operation. When a child is adopted the same course is pursued. The temple where this is done is Sīthibētta near Nandigūlu in Kolār, and the god is named Sithi Bairava. Owing however to the expense of the journey it is now becoming common to have the operation performed by the nearest blacksmith. Wilks says that in his time the practice was observed in 2,000 houses. The number of families which observe it must be considerably greater now. The women protest that the operation causes no pain. A ligature is passed round the finger, and after the joint is chopped off the stump is dipped in gingelly oil, and they say that there is no bleeding. A very good skin is formed over the stump, which is well covered and looks like a congenital malformation. Of the Vellālars there are at least eleven sub-divisions and perhaps more. Amongst certain classes a curious prohibition exists forbidding the eldest daughter-in-law from performing any ablutions after the daily evacuation, except on the day when she bathes, which may be once in ten or fifteen days; they have a superstition that the family would grow poor if this rule was transgressed. Amongst the Baljas there are other divisions called the Gampakammavāllu and the Ilavallakammavāllu, who are also said to be Naidus; the former of the two sects is represented at Āndiappanūr. The Balinja-wālas appear to be the same as the Baljas or Linga Baljas. The indifference with which the caste suffixes seem to be used is very perplexing. Thus of two Vellālars who were "annan-thambi" or brothers, one called himself a Pillai and the other a Goundan. The Vellālars again keep the record of their native places by being known as Thondamandalam, Konga Vellālan, Kānchimandalam, Shēramandalam, and Sholamandalam Vellālans. The Malaiālis of the chief hill-ranges are Kānchimandalam Vellālans. The Kavarais are said to be identical with the Baljas. The Bondiliars are said to be a sub-division of Rajputs. The Shengundars are weavers, some calling themselves Mudaliārs, and are probably identical with the Kaikalars. Other weavers are called Jēdars, of whom some are Chettis. The Janapars are weavers who weave dungary; others are called Devāngulu. Amongst some Kaikalars a custom prevails by which one woman in each family becomes a

prostitute, retaining her caste. The girl chosen is taken to the temple, where a sword is placed beside her with a thāli under it. The thāli is then tied to her neck by any woman present, and then she returns to her own house, where she is permitted to carry on any amours she chooses. She gets her share of the family property just as if no such ceremony had taken place. The Mankavarai claim to be salt-makers amongst Naidus, and the same industry is also represented by the Uppiliajāti, which is said by some to include Wudders.

The Shānār or toddy-drawer is also known as Īdaiyan, which seems to be a Telugu synonym. The Idaiyans are shepherds; as also some Irulars, who are mostly jungle tribes, and the Kurumbers. One Thummana Goundan, who styled himself of the Ukkilijāti, said that he was also a Kurumban, and that the two names came to the same thing, only that the former was used by the Kanarese people. Some of the Vannān or washerman caste call themselves Yēkālis. The Vēdars are hunters by caste, and some of them call themselves Turuvalar; at least this was given as a caste name by one Muttavēdi whose family were hunters. The Turuvalar are distinguished as the Kattukudugirajāti, a name derived from a custom amongst them which authorises temporary matrimonial arrangements. The Reddis, according to their proverb, would claim to be the cultivating caste *par excellence*, *e.g.*, భూమినిచీల్చి పొట్టపోసుకొనేవాండ్లు రెడ్లు, *i.e.*, "those are Reddis who get their living by cultivating the earth." They have many sub-divisions, which may eat together but may not intermarry. The Yeralama Reddis however do not eat with the others, and abstain from fish and meat; nor will they take chunam to eat with their betel from the hands of a Brahman. This sect is represented at Ālangāyam. Elsewhere in the Tirupatūr Taluk there are some forty or fifty houses of the Panta Redlu. The Peddakanti, Kamma-Nayadubi, Deshūr, Pakanāti, Koditi, Perumudi and Chirumudi Reddis are but sparsely if at all represented. One Rangasāmi Naidu said that he belonged to the Muttarāja caste, but it is not known what caste this was; he said that he was descended from some Pāligar. The Jogi caste comprises people who catch snakes, and keep pigs, and practise mendicancy. Of the class who here style themselves Mārawādis little is known; they are said to trade in pearls, corals, &c., but that is all. The name seems to be common enough in Bombay, and those who bear it are said to be soucars. The Agamudians, who are said to be connected with the Maravans, are rarely represented in this district. The Vadugars are said not to be a caste, but to include all who speak Telugu, as Besta, Wudders, &c. Mention has already been made of the Chettis, but their sub-divisions are innumerable. Thus there are the Morasu and Bēri Chettis who eat mutton, and the Nagarath Chettis who do not. The Valayakāra Chettis are said to be pure Gentus. The Vellān Chettis are cultivators, the Janapa Chettis make gunny bags, the Jōdar Chettis weave cloths, and, to descend lower in the social scale, there is a thieving class known as Kora Chetti, which is supposed to be a high caste in that industry. The thief slang of the district would be worth investigation. There are cant synonyms for almost every person, thing, and emergency with which they have to do. Unluckily a list of the more ordinary terms has either been lost or destroyed by mistake. The Padaiāchis, less common here than in the south,

are said to be a division of the Pallis. The Pallans are another agricultural class, of lower origin and position than the Pallis. The Valluvars seem to be a superior sort of Pariahs, and are said to be the descendants of a Brahman and a Pariah woman. They act as pujāris or gurus to the Pariahs. The Morasukāpus, who mostly speak Kanarese, must be distinguished from the Morasa Vellālars, who speak Tamil. What the Udaiāns are is not very clear. Some say they are a race of Kshatriyas; others call them Palli Vellālars, and others again say that they are identical with the Nāttamans. The latter are said not to be a separate caste, the name being applicable to the highest persons in each caste. They are rarely found out of the Talaghāt, and are there less common than further south. The Sāliār are a class of weavers said to be descended from a Kshatriya woman and a Vaisya man. What the Kāyāth caste may be has not been ascertained.[1] The Pandārams are said to be Saivas who live by begging. They are less common here than in the south. The Thumbirāns, also comparatively rare, are said to be something of the same kind as the Pandārams, only more respectable. They seem to exercise some priestly functions. Dīkshatar is not the name of a caste but a title, like Pundit, given to those supposed to be of pious life and learned in the Vedas. One Krishnien called himself a Thādan by caste; he was pujāri to the Venkatrāmanasami Koil at Mukanūr; his father's name was Chinna Dāsien. This assumption of the Brahman suffix "ien" is not uncommon. Thādan or Dasan appears to be the Tamil equivalent of the Telugu Dāsari, this being the name given to a class of people who go from house to house beating a gong and begging. In the neighbourhood of Mārāndahalli an entirely new caste has arisen in comparatively recent years named Pinchikuntar. These people are servants to the Kudiānavars, or cultivators, a name assumed commonly by Vellālars and Pallis. The story is that a certain Vellālan had 102 children, 101 males and 1 female.[2] Of the males one was lame, and his 100 brothers made a rule that each of them would provide him with one kolagam of grain and one fanam each year. They got him married to a Telugu woman of a different caste, and the musicians who attended the ceremony were paid nothing, the brothers alleging that as the bridegroom was a cripple the musicians should officiate from charitable motives. The word Pinchikuntar is a corruption of the Telugu words *Bhiksha* = begging, and *kunti* = lame. *Bhiksha* in Tamil is *picchai*, whence *pinchi*, and *kunti* turned into a plural Tamil noun becomes *kuntar*. The descendants of this married pair, a Vellālan and a Telugu woman, having no caste of their own, became known as Picchai or Pinchikuntars. They are treated as "Kudipinnai" by the Vellālars, and to the present day receive their prescribed miras from the Vellāla descendants of the 100 brothers, to whom, on marriages and other festivals, they do service by relating the genealogies of such Vellālars as they are acquainted

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[1] In Bengal the name is applied to the writers in the cutcherries, called gumastas in the south.

[2] There is a touch of realism about this worth noting. The one female has no part to play in the story, and seems to have been introduced as a sort of set-off to the 101 males. Any one might have invented a story about the 101 males, but when the one female is introduced unnecessarily, the tendency would be to credit the story, as, if a fabrication *in toto*, the odd female would have had no place.

with. Some serve the Vellālars in the fields and others live by begging. Another caste, sparsely represented in Dharmapuri and the Denkanikōta Division of Hosūr, and largely in Maisūr, is that of the Kunchiliars, or in Kanarese Kunchigars. They are a division amongst Sudras, speaking Kanarese, and include both Vaishnavas and Saivas. They are cultivators by trade and intermarry amongst themselves, but may eat in Morasukāpu houses. Their origin is not certainly known, but their tradition is that a certain nawāb, who lived north of the Tungabadra, sent a peon to search for ghee twelve years old. In his travels south of the river, the peon met a lovely maid drawing water who supplied his want. Struck by her beauty he watched her bathing-place, and stole one hair which fell from her head in bathing which he took to the nawāb. The latter conceived the idea of marrying the girl, and sent an embassy, which was so far successful that the girl and her family came to his residence and erected a marriage pandal. Subsequently they repented, and, thinking that the marriage would be a *mésalliance* (the nawāb was probably a Masalman), fled in the night, leaving a dog tied in the pandal. It is not clear what the dog has to do with the story as he is not mentioned again. In their flight they came to the Tungabadra, which was in full flood, and, eager to escape, they consented to marry the fair maiden to a Kurumban who ferried them across the stream. The Kunchigar are the descendants of this girl and the Kurumban. This however gives no clue to the etymology of the word Kunchigar. The story goes on to say that in their haste they forgot a little girl behind them, who was seized by the nawāb, who thirsted for vengeance, and thrown into the air so as to fall on knives placed to transfix her. Some miracle interposed to save her, and the Ārō Kunchigar, who live in Maisūr, are said to be her descendants. The etymology of this name is also a mystery. The above however give but a faint idea of the number of castes. Amongst those omitted are the Ashtashastri, Aruvēlaniyogalu, Kālabasti, Gōlakondavipari, Konāj, Padakkunādi, Vaiganāsalu and Shōlia said to be sub-divisions amongst Brahmans; the Karagutti, Kodi, Nīrpūchi, and Malayādi Vellālars; and sundry classes, not clearly identified, who call themselves Anjikarai, Uppāndi, Eṛuttukārar, Odēkārar, Kallāndi, Kongabirāttu, Kannan, Kūthādi, Kaliyān, Kandiyar, Chekkān, Chīnikode, Sutthumān, Songanār, Thammattiyār, Thirumudi, Tholuvar, Dombaravar, Thogattar, Thuluvan, Thoppar, Tharjīlu, Nāvithar, Nāyār, Nīnān, Nātham, Niyōgalu, Bommakāran, Paulikārar, Bōgam, Bailukamsala, Pādra, Budubudugalu, Malamār, Māvaliyān, Madavāndi, Murikināti, Mēlakārar, Madiga, Malemān, Vīramushti, Vadam, Valanādi, Jainiyar, and many others too numerous to mention here. The caste-marks are known by various names. Thus the Vishnu trident is called generally tiruchennam; it is also called nāmam. Tirunūru and vibūdhi denote the marks of a Saiva. Bottu is the dot worn on the forehead by some Vaishnavas, especially Rajputs. Gendam is the sandal mark of a Saiva, kunkumam is the red dot worn by women of both sects. The Tengalai or left-handed Vaishnavas wear a more angular trident than the Vadagalai or right-handed; it also has a slight projection downwards, forming a sort of prolongation of the centre prong of the trident. This little line is known as the pātham. The centre prong is called tiruchūranam or strīchuranam, and the whole is called tiruman. These names however are mostly confined to Brahmans, nāmam

being used by Sudras to denote the caste-mark of both sects. The Saiva mark is commonly three smears of ashes or chalk across the forehead in a line with the eyebrows. The Vishnu trident is said to be an emblem of Vishnu lying on his back and viewed from the ground at a distance; the right and left prongs being the soles of his feet and the centre prong Prajāpati; the pātham may be intended for the appendages, but possibly this is a slander invented by the Saivas. Certainly some of the head and tail pieces which appear in illustrations of native books seem to bear out the theory. Another explanation is that the pātham is Nīladēvi, one of Vishnu's wives, in prints represented by a lotus flower in which Nīladēvi was born. The centre mark is Strīdēvi, the most beautiful of the three wives. The right and left prongs are the feet of Vishnu. In prints a sort of box is delineated under the centre lotus flower and called pittam. This is supposed to represent Bhūdēvi, the third wife, but is not included in the caste mark as the bridge of the nose is taken to be Bhūdēvi. Female devotees amongst Vaishnavas wear a horizontal line of white chalk with a perpendicular line of red or yellow. So amongst Saivas, females wear three horizontal smears of chalk and a bottu or spot of red in the middle. It sometimes occurs that a Saiva wears the Vishnu mark and *vice versâ*.

The mass of the people are poor: they are fairly honest, except when engaged in litigation; nor is their heathen morality to be despised when compared with the practice of European nations. Rāgi is the staple grain consumed by the lower and rice by the upper classes. So long as the wants of the day are supplied, the poorer classes take little thought for the future. The force of custom, the closely drawn ties of kindred in undivided families, and caste rules have much to do with this. Where discontent prevails it is generally amongst the so-called educated classes. The ordinary agriculturist rises before dawn, if indeed he has not slept in his field all night; ploughing, baling with the *picotta*, and such like employments occupying him until the heat of the day warns him that he and his cattle need repose. The morning meal is generally the cold remains of the previous night's supper, the latter being often the only meal cooked, but when they can afford it they have three full meals a day. Towards the afternoon he resumes work and often stays out until "lamp-lighting time," when he returns to his home. A piece of white cloth round his loins and another for his head, with, in cold weather, a rough *cumbly* (blanket) form his only attire. His wife is equally simple in her mode of life. Her one cloth may or may not be annually renewed at the *Pongal* feast in January, and ear-rings and nose-rings, more or less as the husband's circumstances admit, form her bravery together with the inevitable *thāli*. The children sometimes, to the age of ten years or more, go in a state of nudity, relieved perhaps by a piece of string round the waist which sustains the "araimudi" or heart-shaped piece of silver, which calls attention to what it purports to conceal. The *ravikai* or jacket is worn generally by Masalmānis and by women of caste, but rarely by the lower orders, except above the ghāt where the colder climate renders it necessary. The wealthier classes dress in public more richly, as may be warranted by their means, though in their houses their attire is very scanty. The people are, as a rule, well made, often handsome, the younger women being noted for the grace and symmetry of their figures. The houses and furniture of the people are the same as

throughout the Karnatic. Over the Talaghāt and the greater part of the Bārahmahal Tamil is the language in general use. Telugu is generally spoken in the northern portion of Krishnagiri, and in the Bālāghāt Kanarese has the mastery; Telugu and Tamil, the latter comparatively rarely, being also spoken.

WAGES.

The normal rates of wages for unskilled labour are as follows:—Men, 2 annas; women, 1½ annas; children (male or female), 10 pies. The *Wudder* or navvy caste get twice as much, but they generally work by task, at which they gain more than by daily wages. Were their providence equal to their industry, they would surely rise in the social scale, but they rarely save. They mostly speak Telugu. The wages of a working goldsmith vary with the value of the materials, but may be taken on an average at 8 annas per diem. A blacksmith gets 8 annas, a carpenter from 8 to 10 annas, bricklayers from 6 to 10 annas.

INDUSTRIES AND TRADE.

The chief industry is weaving, which is carried on in almost every large town or village, and the weavers of Salem and Ghāzipūr are especially noted. Carpets of great beauty and superior workmanship are made in the Salem jail. Good iron and steel are made, but only on a small scale, an attempt to utilize the mineral wealth of the district on a large scale having failed owing to the cost of charcoal. In Salem there are several cutlers, whose wares for temper and finish are reputed throughout India. Jaggery, cotton, hides, indigo, saltpetre, salt, grains, betel, areca-nut, coir, jungle produce, &c., pass freely in and out of the district, but there is no trustworthy source of information regarding imports and exports.

USE OF ACCUMULATIONS.

Savings are for the most part invested in jewellery or spent in adding to stock. That a great portion of surplus cash goes to the grog-shop may be inferred from the falling off in abkāri during and since the famine. The ryots are backward in the matter of digging wells, the sums obtained for this purpose under the Land Improvement Act having, in the majority of cases, been spent in procuring food. In fact, so long as the peasantry are in a state of indebtedness, they have no particular object in effecting improvements, as any surplus wealth they may accumulate goes into the pocket of their creditors. It is not probable that money is ever lent for less than 1 per cent. per mensem, and doubtful borrowers have to pay from 3 per cent. and more.

The following table, which shows the operations of the License Tax in 1878, is a fair gauge of the wealth and prosperity of the people:—

Trade, Dealing, or Industry.	Class.	Annual Income.			Number of Persons taxed.	Rates of Tax on each Person.	Total of Taxes paid.		
		RS		RS.		RS.	RS.	A.	P.
In grain	VIII.	From 5,000	to	10,000	1	100	100	0	0
	IX.	,, 2,500	,,	5,000	5	50	250	0	0
	X.	,, 1,250	,,	2,500	99	25	2,271	5	6
	XI.	,, 500	,,	1,250	269	10	2,676	0	0
	XII.	,, 200	,,	500	966	4	3,840	0	0
In cloth	IX.	,, 2,500	,,	5,000	19	50	950	0	0
	X.	,, 1,250	,,	2,500	23	25	575	0	0
	XI.	,, 500	,,	1,250	298	10	2,800	10	0
	XII.	,, 200	,,	500	710	4	2,620	0	0
In leather	IX.	,, 2,500	,,	5,000	2	50	100	0	0
	X.	,, 1,250	,,	2,500	4	25	100	0	0
	XI.	,, 500	,,	1,250	9	10	90	0	0
	XII.	,, 200	,,	500	3	4	12	0	0
Money lending ..	IV.	,, 25,000	,,	30,000	1	500	500	0	0
	VI.	,, 15,000	,,	20,000	1	300	300	0	0
	VII.	,, 10,000	,,	15,000	1	200	200	0	0
	VIII.	,, 5,000	,,	10,000	5	100	500	0	0
	IX.	,, 2,500	,,	5,000	33	50	1,650	0	0
	X.	,, 1,250	,,	2,500	110	25	2,725	0	0
	XI.	,, 500	,,	1,250	325	10	3,238	0	0
	XII.	,, 200	,,	500	837	4	3,320	0	0
In twist	X.	,, 1,250	,,	2,500	4	25	100	0	0
	XI.	,, 500	,,	1,250	15	10	150	0	0
	XII.	,, 200	,,	500	110	4	440	0	0
Smiths	X.	,, 1,250	,,	2,500	1	25	25	0	0
	XI.	,, 500	,,	1,250	3	10	30	0	0
	XII.	,, 200	,,	500	72	4	280	0	0
In brass	VIII.	,, 5,000	,,	10,000	1	100	100	0	0
	XII.	,, 200	,,	500	6	4	24	0	0
In tamarinds ..	XI.	,, 500	,,	1,250	11	10	110	0	0
	XII.	,, 200	,,	500	13	4	52	0	0
In saffron	XII.	,, 200	,,	500	2	4	8	0	0
Lapidaries	XII.	,, 200	,,	500	1	4	4	0	0
Copper smiths ..	XI.	,, 500	,,	1,250	1	10	10	0	0
	XII.	,, 200	,,	500	5	4	16	0	0
In bullocks	X.	,, 1,250	,,	2,500	2	25	50	0	0
	XI.	,, 500	,,	1,250	20	10	200	0	0
	XII.	,, 200	,,	500	30	4	120	0	0
Blacksmiths	XII.	,, 200	,,	500	3	4	8	0	0
In gold	IX.	,, 2,500	,,	5,000	1	50	50	0	0
	X.	,, 1,250	,,	2,500	2	25	50	0	0
	XII.	,, 200	,,	500	10	4	40	0	0
In jaggery	XII.	,, 200	,,	500	21	4	84	0	0
In fruits	XII.	,, 200	,,	500	2	4	4	0	0
In tobacco	XII.	,, 200	,,	500	6	4	24	0	0
In cocoanuts	XI.	,, 500	,,	1,250	10	10	100	0	0
	XII.	,, 200	,,	500	13	4	54	0	0
In oil	IX.	,, 2,500	,,	5,000	1	50	50	0	0
	X.	,, 1,250	,,	2,500	5	25	125	0	0
	XI.	,, 500	,,	1,250	35	10	350	0	0
	XII.	,, 200	,,	500	51	4	200	0	0
In ghee	X.	,, 1,250	,,	2,500	2	25	50	0	0
	XI.	,, 500	,,	1,250	1	10	10	0	0
	XII.	,, 200	,,	500	12	4	48	0	0

NOTE.—Owing to failure of collection, Col. 6 is not exactly the product of Col. 5 multiplied by Col. 4.

Trade, Dealing, or Industry.	Class.	Annual Income.	Number of Persons taxed.	Rates of Tax on each Person.	Total of Taxes paid.
		RS. RS		RS.	RS. A. P.
Shop-keepers ..	VIII.	From 5,000 to 10,000	1	100	100 0 0
	X.	,, 1,250 ,, 2,500	1	25	25 0 0
	XI.	,, 500 ,, 1,250	22	10	220 0 0
	XII.	,, 200 ,, 500	259	4	1,036 0 0
In oil-seeds	XII.	,, 200 ,, 500	3	4	12 0 0
Contractors	VIII.	,, 5,000 ,, 10,000	2	100	200 0 0
	IX.	,, 2,500 ,, 5,000	2	50	100 0 0
	X.	,, 1,250 ,, 2,500	3	25	75 0 0
	XI.	,, 500 ,, 1,250	5	10	50 0 0
	XII.	,, 200 ,, 500	8	4	32 0 0
Carpentry	XII	,, 200 ,, 500	27	4	108 0 0
In sheep	XII.	,, 200 ,, 500	15	4	60 0 0
Stone-cutters ..	XI.	,, 500 ,, 1,250	2	10	10 0 0
	XII	,, 200 ,, 500	2	4	8 0 0
Wudders	XI.	,, 500 ,, 1,250	1	10	10 0 0
	XII.	,, 200 ,, 500	1	4	4 0 0
Bricklayers	XII.	,, 200 ,, 500	8	4	28 0 0
In bricks	XII.	,, 200 ,, 500	1	4	4 0 0
Sawing timber ..	XII.	,, 200 ,, 500	3	4	8 0 0
Weaving	XI.	,, 500 ,, 1,250	5	10	50 0 0
	XII.	,, 200 ,, 500	29	4	116 0 0
In sundry articles ..	X.	,, 1,250 ,, 2,500	15	25	375 0 0
	XI.	,, 500 ,, 1,250	32	10	320 0 0
	XII.	,, 200 ,, 500	242	4	960 0 0
In timber	X.	,, 1,250 ,, 2,500	2	25	50 0 0
	XII.	,, 200 ,, 500	6	4	24 0 0
In nuts	X.	,, 1,250 ,, 2,500	2	25	50 0 0
	XI.	,, 500 ,, 1,250	5	10	50 0 0
	XII.	,, 200 ,, 500	5	4	20 0 0
Indigo factory ..	XI.	,, 500 ,, 1,250	1	10	10 0 0
	XII.	,, 500 ,, 200	2	4	8 0 0
Tannery	VIII.	,, 5,000 ,, 10,000	2	100	107 10 6
	IX.	,, 2,500 ,, 5,000	1	50	50 0 0
	X.	,, 1,250 ,, 2,500	8	25	190 0 0
	XI.	,, 500 ,, 1,250	14	10	140 0 0
	XII.	,, 200 ,, 500	12	4	48 0 0
Bamboos	XI.	,, 500 ,, 1,250	1	10	10 0 0
Butcher	XII.	,, 200 ,, 500	7	4	28 0 0
Pottery	XII.	,, 200 ,, 500	3	4	12 0 0
Salt	XI.	,, 500 ,, 1,250	1	10	10 0 0
	XII.	,, 200 ,, 500	5	4	20 0 0
Brokerage	XII.	,, 200 ,, 500	5	4	20 0 0
Avāram bark ..	XII.	,, 200 ,, 500	3	4	12 0 0
Hardware	X.	,, 1,250 ,, 2,500	1	25	25 0 0
	XI.	,, 500 ,, 1,250	1	10	10 0 0
	XII.	,, 200 ,, 500	3	4	12 0 0
Sweetmeat	XII.	,, 200 ,, 500	3	4	12 0 0
Shroffs	XI.	,, 500 ,, 1,250	2	10	20 0 0
	XII.	,, 200 ,, 500	8	4	32 0 0
In dubbahs or hide bottles to contain ghee, oil, &c.	XI.	,, 500 ,, 1,250	2	10	20 0 0
	XII.	,, 200 ,, 500	3	4	12 0 0
		Total ..	4,990	..	36,695 10 0

AGRICULTURE.

One man is held to be sufficient for the ordinary every-day labour on a farm of 3 acres of wet or 6 acres of dry land, if assisted in the heavy work of planting, weeding, reaping, and threshing. His wages are supposed to be 480 measures of grain per annum = Rupees 12-8-0, *plus* an annual payment of Rupees 3 (the wages in the northern being lower than in the southern taluks). Twenty-seven measures of seed are required for an acre of wet and six measures for an acre of dry land. Irrigated crops are weeded twice if sown broad-cast, but once only if planted. Dry crops are generally weeded only once. Manuring is applied, as a rule, by treading in leaves on wet and penning out sheep on dry land. For wet lands the average is 120 bundles of wild indigo or other leaves per acre, and this is supplied annually to all fields thought worth manuring. Eight pens of 200 sheep each, at a cost of four measures of grain per diem, is the usual allowance per acre for dry lands. The implements said to be required for a farm of 3 acres of irrigated or 6 acres of dry land are a plough, a mamooty, an axe and chopper, three small weeding hoes, and three sickles. These are made gratis by the village artisans in consideration of their annual fees, the materials being found by the cultivators. Wood can be had for nothing, but iron costs Rupees 1-8-0 per maund, which will suffice for a year's repair to the implements above-named. The staple crops are paddy and rāgi, the latter being almost exclusively the food of the labouring class. The yield was assumed, for purposes of assessment, to be 641 Madras measures in paddy and 347 Madras measures in the other three staples for the *Talaghāt* taluks, the outturn in the *Bārahmahal* and *Bālāghāt* taluks being the same in paddy, but somewhat less on the average of dry grains. Rāgi grows to perfection in the *Bālāghāt* and is above the average in the *Bārahmahal.* Kambu is about the same as in the *Talaghāt,* but gram, though remarkably fine, is an uncertain crop, and yields little more than half as much as the other staple grains. In the northern taluks the *regur* is 20 per cent. A pair of oxen could manage a farm of 3 acres dry, but not more than an acre of wet land. In fact wet land is almost invariably ploughed by four, five, or six pairs of oxen working together in the field, and if the owner has not enough of cattle of his own he must hire or borrow them. On a holding of 2 acres wet and 3 dry of average land, the net profit in a fair year would not probably exceed Rupees 60 per annum, or about Rupees 5 per mensem; in a bad year the yield would barely pay the kist and often not even that. The position of the poorer farmers may be gauged from the fact that they will desert their farms in numbers if a wage of Rupees 4 per mensem is assured them. The mass of the peasantry are in debt. The habit of indebtedness is so ingrained in their nature, that, if they all started fair to-morrow, 50 per cent. would be in debt again by the end of the year. The Government share of the produce being 50 per cent. of the net produce, estimated in money according to the commutation rates, and Rupees 9-11-2¾ being the average paid by each pattadar, the annual income of the Government ryot may be fairly estimated. The following statement shows the rent roll for Fasli 1281 and Fasli 1286:—

Fasli 1281	Single Pattas.		Joint Pattas		Total	
Items	Numbers	Assessment.	Numbers.	Assessment.	Pattas.	Assessment.
		RS		RS.		RS.
Under Rs 10	103,055	3,98,000	39,805	1,85,842	142,860	5,83,842
Exceeding Rs. 10 & under Rs 30	31,767	4,82,840	22,485	3,63,729	54,252	8,46,569
" " 30 " " 50.	3,020	1,32,857	2,714	99,416	6,334	2,32,273
" " 50 " " 100.	1,301	82,010	882	58,237	2,183	1,40,247
" " 100 " " 250.	246	33,598	120	16 924	366	50,522
" " 250 " " 500	13	5,170	5	1,966	18	7,136
" " 500 " " 1,000.	1	534	1	858	2	1,392
Upwards of Rs 1,000						
Total	140,003	11,35,009	66,012	7,26,972	206,015	18,61,981

NOTE.—Information in the form given for Fasli 1286 is not available for this Fasli.

Fasli 1286	Single Pattas		Joint Pattas			Total.		
Items.	Number of Ryots holding Single Pattas.	Assessment	Number of Pattas	Number of registered Joint Pattadars.	Assessment.	Number of Pattas.	Number of registered Ryots.	Assessment.
		RS.			RS			RS.
Under Rs. 10	100,090	3,16,015	42,405	125,564	1,82,055	142,495	225,654	4,98,070
Exceeding Rs. 10 and under Rs. 30.	21,351	2,98,441	19,042	81,613	2,91,490	40,393	102,964	5,89,931
" " 30 " " 50	2,071	67,207	1,914	9,390	61,663	3,985	11,461	1,28,870
" " 50 " " 100	981	50,758	705	3,314	41,760	1,686	4,295	92,518
" " 100 " " 250.	133	16,399	101	434	14,218	234	567	30,617
" " 250 " " 500	8	2,314	6	24	1,950	14	32	4,264
" " 500 " " 1,000	1	533	1	2	770	2	3	1,303
Total	124,635	7,51,667	64,174	220,341	5,93,906	188,809	344,976	13,45,573

The number of villages in the district according to the quinquennial return for Fasli 1286 was 4,021, of which 600 were uninhabited. Besides these there were 3,051 hamlets, of which 494 were uninhabited. The details of these villages and hamlets were as follows:—Ryotwar 4,762, villages in shares 36, rental villages 68, jodi and inam villages 394, mitta or zemindari villages 1,449, and pālaiapat villages 399. The details of village establishment will be found in the notice of each taluk. The total establishment retained is as follows:—Karnams 927, Munsifs 280, Munsifs and Monigars 1,793, Monigars 179, Toties 12, Uddaris 11, Talaiyāris 2,325, Vettiāns 2,350, joint Talaiyāris and Vettians 92, and the total cost Rupees 2,38,607 per annum, the cost of unsurveyed villages included. The number of cattle in the district according to the statistical returns for 1878-79 was as follows:—Buffalos 40,090, bullocks 230,919, cows 201,410, donkeys 5,521, goats 376,064, horses 1,065, ponies 2,607, pigs 10,520, and sheep 339,390. Bullocks are chiefly used for ploughing and buffalos occasionally. There is a very superior breed of cattle raised in the jungles reaching down from Ālambādi along the banks of the Kāvēri. The Trichengode cows are also famous as good milkers. One of these costs from 30 to 40 rupees; a good pair of travelling bullocks from Rupees 50 to 250 a pair, and at the latter price will do nine miles or more in an hour if pressed. Ordinary ploughing

cattle cost Rupees 25 a pair. The general price of other domestic animals is as follows:—Tattoos (ponies) 15 to 30 rupees, donkeys 7 to 10 rupees, sheep 1½ to 2 rupees, goats 2 to 3½ rupees, pigs 4 to 10 rupees, fowls 3 to 5 annas, chickens 1 to 2 annas, ducks 4 to 10 annas.

There were 8,278 carts and 115,712 ploughs. The number of houses is as follows:—

—	Number of Houses.	Number of Inhabitants.	Average Number of Persons to a House.
Terraced	1,204	6,869	5·7
Tiled	39,074	232,526	5·9
Thatched	349,586	1,715,948	4·9
Unknown	1,655	11,464	6·9
Total ..	391,519	1,966,807	5·0

The following return shows the acreage in Government villages cultivated in each crop in Fasli 1284 before the famine, and Fasli 1287 during the famine:—

Particulars of Crop.	Fasli 1284.	Fasli 1287.	Remarks.
	ACRES.	ACRES.	Fractions of 1,000 have been omitted in this table: when they exceed 500 the sum is raised to the next highest figure, and when they fall short of 500 they are omitted.
I. Food-grains or Corn Crops—			
Rice—One crop, irrigated	95,000	80,000	
Second crop, irrigated	17,000	9,000	
Unirrigated	16,000	8,000	
Cholam	71,000	72,000	
Ragi	369,000	230,000	
Varagu or Arikalu	89,000	56,000	
Kambu	349,000	371,000	
Korralu or Thenai	14,000	17,000	
Millet or Samai	67,000	54,000	
Pulses	220,000	166,000	
Miscellaneous crops	12,000	5,000	
Total No. I ..	1,319,000	1,068,000	
II. Seeds—			
Coriander seed	9,000	2,000	
Gingelly-oil seed	69,000	48,000	
Oil-seeds of various sorts and nuts ..	52,000	29,000	
Total No. II ..	130,000	79,000	
III. Green and Garden Crops—			
Sugar-cane	2,000	1,000	
Chillies	8,000	6,000	
Tobacco	9,000	7,000	
Turmeric and Saffron	2,000	1,000	
Betel-leaf gardens	1,000	1,000	
Plantain gardens	4,000	1,000	
Miscellaneous vegetable crops	3,000	7,000	
Total No. III ..	29,000	24,000	

Particulars of Crop.	Fasli 1284.	Fasli 1287.	Remarks.
	ACRES.	ACRES.	Fractions of 1,000 have been omitted in this table: when they exceed 500 the same is raised to the next highest figure, and when they fall short of 500 they were omitted.
IV. Topes and Orchards—			
Cocoanut tope	3,000	4,000	
Areca-nut tope	3,000	3,000	
Tamarind tope	1,000	..	
Total No. IV ..	7,000	7,000	
V. Special Crops—			
Hemp and Flax	1,000	..	
Cotton	11,000	10,000	
Coffee, Tea, and Chinchona	..	5,000	
Indigo	2,000	2,000	
Total No. V ..	14,000	17,000	
Grand Total ..	1,499,000	1,195,000	

The statistical returns for 1878-79 give the cultivated acreage of both Government and Zemindari lands in detail as follows:—

Chief Products.	Government.	Inam.
	ACRES.	ACRES.
Cereals—		
Wheat (*Triticum vulgare*)	416	1
Rice	111,767	11,735
Great millet or Cholam (*Sorghum vulgare*).. ..	52,323	10,558
Spiked millet or Kambu (*Panicum spicatum*) ..	281,196	29,956
Italian millet or Thenai or Korra (*Panicum Italicum*)	17,114	984
Ragi (*Eleusine corocana*)	219,840	24,217
Chenna or Samai or Chamalu (*Panicum miliare*) ..	46,442	4,458
Khoda, Varagu, Ariga or Arikalu (*Panicum miliaceum*)	58,569	5,326
Maize (*Zea mays*)	98	2
Total ..	787,765	87,237
Pulses—		
Gram or Bengal-gram (*Cicer arietinum*)	934	51
Cajan-pea, Red-gram or Dholl (*Cajanus Indicus*) ..	11,320	1,099
Horse-gram (*Dolichos uniflorus*)	88,021	16,363
Green-gram (*Phaseolus Mungo*)	4,685	126
Black-gram (*Phaseolus radiatus*)	6,950	240
Thattipayiru	595	..
Field-gram or Narippayiru	2,020	148
Avarai	18,376	1,946
Total ..	132,901	19,973
Orchard and Garden Produce and Topes—		
Plantains	2,000	237
Brinjals	352	31
Mangos	72	..
Cocoanut	3,136	233
Topes of various kinds	68	5
Total ..	5,628	506

Chief Products.	Government.	Inam.
	ACRES.	ACRES.
Drugs and Narcotics—		
Tobacco	5,813	779
Coffee	9,677	..
Others	1	..
Total ..	15,491	799
Condiments and Spices—		
Chillies	5,651	349
Onion	132	68
Coriander seeds	409	205
Fenugreek or Vendiam	82	..
Betel leaves	395	104
Areca-nut	2,176	338
Total ..	8,845	1,064
Sugar—		
Cane	707	31
Palm or Palmyrah	1,094	61
Total ..	1,801	92
Oil-seeds—		
Mustard	82	..
Sesame or Gingelly	18,745	3,223
Lamp-oil	24,840	2,843
Ground-nut	937	132
Total ..	44,604	6,198
Dyes, not Forest—		
Indigo	697	..
Saffron	838	38
Others	27	..
Total ..	1,562	38
Fibres—		
Cotton	11,453	21
Flax	..	2
Mulberry (silk)	212	10
Total ..	11,665	33
Grand Total ..	1,010,262	115,920

The same returns give the area cultivated and waste as follows:—

Whether Inam or Government.	Area of District in Acres.	Area cultivated					
		Irrigated.		Unirrigated.		Total.	
		First Crop.	Second Crop.	First Crop.	Second Crop.	First Crop.	Second Crop.
	ACRES.	ACRES.	ACRES.	ACRES.	ACRES.	ACRES.	ACRES.
Government ..	2,711,522	84,446	31,862	819,505	74,448	903,951	106,310
Inam	231,999	11,604	1,889	96,154	6,274	107,758	8,163
Total ..	2,943,521	96,050	33,751	915,659	80,722	1,011,709	114,473

Whether Inam or Government.	Area of District in Acres.	Area uncultivated.				Total Area assessed.	Total Assessment.
		Cultivable but not cultivated.	Pasture and Forest Land.	Barren or Waste Lands uncultivable, including Porambokе.	Total.		
	ACRES.	ACRES.	ACRES.	ACRES.	ACRES.	ACRES.	RS.
Government.	2,711,522	791,637	21,089	994,245	1,807,571	1,703,059	22,42,464
Inam ..	231,999	62,042	1,670	60,529	124,241	169,800	2,90,984
Total ..	2,943,521	853,679	23,359	1,054,774	1,931,812	1,872,859	25,33,448

It is not quite clear what this statement is founded on, as the total acreage accounted for gives only 4,599 square miles, whereas the district contains between 7,483 and 7,882 square miles.

Regarding cotton there are some interesting details in Proceedings of the Board of Revenue, No. 2,168, dated 30th July 1879. The area cropped was as follows:—

Fasli.	Cultivation.	Outturn.	Value.	Yield per Acre.	Cost of Cultivation per Acre.
	ACRES.	CWTS.	RS.	LB.	RS. A. P.
1285	12,630	5,155	1,52,605	45	8 0 0
1286	11,507	4,395	1,31,877	43	
1287	8,912	3,773	1,12,366	47	

The latter fasli showing a falling off as compared with Fasli 1285 of 29 per cent. in acreage and 27 per cent. in value owing to excessive and untimely rains and blight. The indigenous cotton only was grown.

The last item was estimated as follows:—Seed 6 annas, ploughing Rupees 2, manure Rupees 2-8, hoeing and raking 8 annas, weeding 12 annas, gathering Rupee 1-14. The assessment of the land was omitted; this would be fully Rupee 1-8. The *retail* price of cotton retained for local consumption in the district was Rupees 122 in Fasli 1286 and Rupees 111 in Fasli 1287 per candy of 500 lb. It would take about 11 acres to produce one candy, and if, adding the assessment, or say Rupees 16-8, the cost of cultivation was Rupees 104-8 (8 × 11 + Rupees 16-8) the profit on 11 acres would be about Rupees 6-8 or about Annas 9-6 per acre! The profit on *wholesale* prices, with cost of carriage added, would appear to leave no margin whatever for the cultivators. The condition of the weavers, said to number 18,000, was reported as deteriorating owing to large importation of cheap English goods.

The particulars of area irrigated in 1877-78 and 1878-79 is given as follows:—

Particulars of Land.	Total Area in Acres.	Cultivable Area in Acres.	Cultivated Area in Acres.	Area irrigated.									
				Sown from April to November 1878.			Sown from December 1878 to March 1879.			Whole Year of 1878-79.			Percentages of Increase or Decrease in 1878-79
				Total Area.	In comparison with 1877-78.		Total Area	In comparison with 1877-78.		Total Area.	In comparison with 1877-78.		
					Increase.	Decrease.		Increase.	Decrease.		Increase.	Decrease.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Government land ..	2,709,120	1,738,880	1,018,419	74,751	15,007	..	41,557	..	1,292	116,308	13,715	..	+ 13·36
Inam land	233,600	185,600	136,935	8,552	188	..	2,119	231	..	10,671	419	..	+ 4·08
Zamindari	889,600	551,040	290,711	453	61	..	233	..	..	686	61	..	+ 9·76
Total ..	3,832,320	2,475,520	1,446,065	83,756	15,256	..	43,909	..	1,061	127,665	14,195	..	+ 12·50

According to this statement the total area of the district is 5,988 square miles.

The actual revenue due to irrigation in the district was estimated as follows for Fasli 1287 :—

Particulars.	Area.	Assessment, Quit-rent, or Water-rate.
	ACRES.	RS.
Government lands charged as irrigated.		
Dry crops charged as irrigated	1,118	3,753
Lands irrigated and charged as cultivated with wet crops ..	95,164	5,29,166
Total ..	96,282	5,32,919
Deduct—		
Remission on account of excess or failure of water ..	..	13,660
Other remissions and usual deductions	..	38,363
Total Remissions ..	..	52,023
Remainder ..	..	4,80,896
Inam and Zemindari lands charged as irrigated.		
(*a*.) Inam paying quit-rent	13,188	23,959
(*b*.) Inam and Zamindari land paying water-rate	370	1,087
Lands irrigated free of all charges.		
Inam area	1,873	..
Zamindari area	493	..
Total Area irrigated ..	112,206	..
Deduct land included twice over in items marked (*a*) and (*b*).	370	..
Remainder land irrigated and the total assessment, quit-rent and water-rate	111,836	5,05,942
Remission of assessment on wet lands left uncultivated for deficiency or excess of water-supply, besides that on cultivated lands shown above	3,297	15,413

This statement is however to a certain extent misleading, as it does not include any portion of the peshkash in zamindaris, which being a lump payment cannot be divided into charge for wet and dry lands, tīrvajāsti only coming to account.

The following is a statement showing the irrigated area and revenue due to irrigation up to the latest date for the last four years :—

Years.	Area.	Revenue.	Remarks.
	ACRES.	RS.	
1875-76 ..	91,205	3,88,104	
1876-77 ..	79,003	2,88,560	Decrease due to remissions on account of famine.
1877-78 ..	97,559	4,14,991	Increase owing to favourable season.
1878-79 ..	100,011	4,36,431	Do do

The following statement shows the sources of irrigation in the district :—

Nature of the sources of Irrigation.	Sarcar.		Private.		Dasabandam.		Total.	
	Fasli 1281.	Fasli 1286.	Fasli 1281	Fasli 1286.	Fasli 1281.	Fasli 1286.	Fasli 1281.	Fasli 1286.
Tanks	2,120	2,109	631	622	229	199	2,980	2,930
River channels..	335	377	27	5	7	4	369	386
Spring channels.	118	141	11	14	..	..	129	155
Anaikats ..	432	446	115	106	13	10	560	562
Wells	17,719	16,839	29,046	33,738	4,438	3,539	51,203	54,116

The statement below shows the different classes of irrigation works in the district :—

Class.	Tanks.	River Channels	Spring Channels	Anaikats.	Wells.
Works with ayakat exceeding 600 acres.	1	..	..	..	..
Do. do. do 500 do	2	..	..	1	..
Do. do. do 400 do.	9	..	..	..	..
Do. do do. 300 do.	14	1	..	4	..
Do. do do. 200 do	37	1	..	8	..
Do. do. do. 150 do.	47	13	..	9	..
Do. do. do. 50 do.	340	59	4	73	..
Do. do. below 50 do.	2,480	312	151	467	54,116
Total ..	2,930	386	155	562	54,116

FAUNA.

The *feræ naturæ* are daily diminishing in numbers, as every hill-man carries a gun and shoots for the pot everything that comes in his way, regardless of sex, age, or season of the year. Bison and even elephants are occasionally seen on the Javādis. Cheetas and bears are to be found in most of the hilly tracts. Tigers are very rare. Sambur may be found towards Pennāgaram and in a few places in the Hosūr Taluk. Hyænas, black buck, deer of kinds, wild pig, a species of armadillo (Pangolin), and a few wolves go a long way to complete the catalogue. Pea and jungle fowl, partridge and quail are to be had all the year round, and duck, teal, snipe, florican, &c., can be had in season. The average number of deaths from wild beasts and snakes is 270. The cost of keeping them down is about Rupees 800 per annum.

CHIEF TOWNS.

Salem, the capital, is a Municipality with a population of 50,012 and a revenue of about Rupees 42,800 per annum. There are 11 other towns with a population of over 5,000. They have all been mentioned at length in the taluks to which they belong.

REVENUE.

The following statement shows the revenue of the district for a series of years :—

Year.	Land Revenue.	Transit Duties.	Licenses.	Small Farms	Motarpha	Stamps.	Total Revenue.
	£ s.	£ s	£ s.	£ s.	£ s.	£ s	£ s.
1805-6 ..	182,348 15	5,892 14	2,562 7	938 1	..	..	191,786 18
1820-21 ..	178,295 0	17,329 18	4,023 12	2,351 15	9,500 18	2,185 11	213,686 15
1834-35 ..	164,471 7	17,255 10	5,140 0	698 10	7,807 3	1,764 4	197,136 15
1850-51 ..	177,535 9	..	8,650 0	870 19	7,345 13	2,291 7	196,693 9

The revenue and expenditure for the years 1860-61 and 1870-71 in abstract and detail are :—

—	1860-61.	1870-71.
	RS.	RS.
Total revenue	23,21,215	30,20,914
Total expenditure on Civil Administration	4,95,839	7,03,167

Revenue.	1860-61.	1870-71.	Expenditure.	1860-61.	1870-71.
	RS.	RS.		RS.	RS.
Land revenue ..	20,01,517	23,21,911	Refunds and Drawbacks	9,464	3,491
Forest	..	64,676	Land revenue ..	2,05,395	2,26,682
Excise on spirits and drugs ..	1,39,430	3,61,862	Medical	4,427	15,241
Motarpha ..	70,941	..	Forest	4,195	9,271
Assessed taxes ..	16,431	54,815	Assessed taxes ..	813	598
Stamps	55,996	1,35,235	Stamps	2,683	4,349
Post Office ..	13,729	21,924	Post Office ..	11,016	16,614
Law and Justice..	12,961	34,645	Administration and Minor Department.	4,417	5,358
Police	..	5,809	Law and Justice ..	1,15,180	1,62,189
Education ..	1,236	2,770	Police	45,995	1,41,177
Interest	2,329	7,337	Education	7,587	22,604
Miscellaneous ..	6,645	9,930	Ecclesiastical ..	..	7,809
			Printing	..	2,665
			Allowances and Assessments ..	56,206	55,785
			Miscellaneous ..	10,043	9,232
			Superannuation, retired, and compassionate allowances	18,518	20,102
Total Receipts ..	23,21,215	30,20,914	Total Charges ..	4,95,839	7,03,167

The figures for 1874-75 vary very little from those for 1870-71, and it would be useless to carry the comparison farther down as the effects of famine are still perceptible in almost every branch of revenue.

EMIGRATION.

The district having no sea-board, emigration is inconsiderable; but a few coolies go to Ceylon, the French colonies and Burmah. There is no immigration to speak of.

WEIGHTS AND MEASURES.

The ordinary weights and measures are as follows :—

Of Time.

60 Tharparais	.. .. ..	= 1 Vinādi.
60 Vinādis	.. .. ..	= 1 Nāligai or Indian hour of 24 English minutes.
2½ Nāligai	.. .. ..	= 1 Orai or English hour of 60 English minutes.
3¾ do.	.. .. ..	= 1 Muhūrtham.
7½ do.	.. .. ..	= 1 Jāmam or watch = 3 English hours.

8	Jāmams	..	..	..	=	1	Nāl or day.
7	Nāls	..	..	..	=	1	Wāram or week.
15	do.	..	..	..	=	1	Paksham or fortnight.
30	do.	..	..	..	=	1	Māsam or month.
6	Māsams	..	..	..	=	1	Ayanam or half year.
2	Ayanams	..	..	..	=	1	Varusham or year.

The tharparai, orai, muhūrtham, and ayanam are either imaginary or obsolete. According to another computation one muhūrtham = 2½ nāligais. The paksham is either sukla (bright) or krishna (dark), according as the moon does or does not shine in that particular fortnight.

With the mass of the people there is no accurate idea of time. The time of day is approximately given by saying that the sun was so many *mārs* or fathoms above the horizon on east or west. Of night they speak as so many *nāligais* after sunset or lamp-lighting (a vague term for 7 to 8 P.M.,) the middle watch, so many *nāligais* before sunrise; they count also from the rising and setting of the moon. Of distance they speak as so many *nāligais* journey, and one *nāligai vari* may be accepted as one mile; 4 A.M. is indicated by "I went for one purpose" (nān onukku ponēn), a euphemism. Some vague time between 4 and 5 P.M. is the "anthi ēri" or time of tying the evening plough. The expression "the sun was overhead" is comparatively rare for midday.

Of Grain.

64	Rupees weight	..	..	..	=	1	Mānam.
8	Mānams	..	..	..	=	1	Vallam.
40	Vallams	..	..	..	=	1	Kandagam.

Of Solids.

1	Tolah	..	..	..	=	1	Rupee weight
3	Tolahs	..	..	..	=	1	Pallam.
8	Pallams	..	..	..	=	1	Seer.
5	Seers	..	..	..	=	1	Viss.
10	do.	..	..	..	=	1	Thadaiyam.
8	Viss	..	..	..	=	1	Maund.
10	Maunds	..	..	..	=	1	Pothi.
2	Pothis	..	..	..	=	1	Bāram.

Of Distance.

12	Inches	..	..	..	=	1	Foot or Adi.
3	Feet	..	..	..	=	1	Gajam or yard.
6	do.	..	..	..	=	1	Mār or fathom.
¾	Nāligai Vali	..	..	..	=	1	Mile.
7½	Nāligai Vali or 1 Kādam			..	=	10	Miles.

Of Land.

33	Square Feet	..	..	..	=	1	Kuli.
40	Kulis	..	..	..	=	1	Acre.

or

16 Annas	..	..	..	..	=	1 Kuli.
40 Kulis	..	..	..	..	=	1 Acre.
			or			
1,000 Links	..	..	..	..	=	1 Decimal.
100 Decimals	..	..	..	..	=	1 Acre.

There are numerous land measures, for which see Chapter V.

The grain measures vary all over the district, and even in the same taluk two or more sets of measures may be current.

For the last three or four years establishments have been at work in the taluks stamping the measures; but the results have been most unsatisfactory, as may be seen from the following extract from a letter from Mr. H. E. Stokes, the Acting Collector, to the Board of Revenue (cf. Proceedings Board of Revenue, No. 930, dated 9th July 1880):—

"The question is the revision of the table for the conversion of local measures in the calculation of prices of grain. The Board are aware of the way in which the original table was prepared. The desire was not to introduce any new standards, nor to make any attempt at obtaining uniform measures, but to ascertain what were the standards locally known and recognized. Collectors were therefore directed to ascertain the local standards, and to send up to the Board, after testing, the most accurate specimens of each procurable. These were again examined in the Board's Office, and conclusions arrived at as to the values of the local measures which were made the basis of the Board's table.

"The Salem District was a rather unlucky one on which to try this plan. Not only were the local measures very various, but the use of metal measures was not general, and a large number of the specimens sent up were of bamboo. The recognized local standards which the measures sent were supposed to represent were, as I recollect, not reported. When stamping was introduced, viz., at various dates from the end of 1876 till the beginning of 1878, the Board's standards, to which it was assumed the local measures must conform, were found not to be very accurate, but were further entirely vitiated by neglect of the fact that the Board's standards were in average rice, whereas the universal practice of the district is to test measures with gram, which (taking average gram) is 3 or 4 per cent. heavier than rice.

"To remedy this state of things some unauthorized and generally unintelligent attempts were made to adjust the standards. The Assistant Collector ordered the introduction of the Salem measure (136 tolas gram) into Āttūr, where the true standard was 154 of gram; a stamping maistry transferred from Salem to Nāmakal introduced without orders the Salem measure, altering the standard from 150 tolas gram (double measure) to 136; the Vāniambādi Sub-Magistrate altered without any authority the town standard from 86 tolas rice to 90 tolas gram; and the Sub-Collector, Mr. Wilkinson, took it into his head that it would be a good thing to introduce the pucka seer of 80 tolas into the Sub-division and ordered accordingly; but he made a mess of it, for, instead of a seer of 80 tolas rice, he introduced one of about 77 tolas, as the 80 tolas is weighed in gram.

"The system of test by volume of water ordered by the Board has never been introduced in the district, and the only method of test in vogue is by weight of horsegram, sometimes very old, sometimes moderately so, some-

times mixed; but often, it is probable, one or other as suits the interest of the stamping maistry, to please the merchant who brings the measure. The difference between the weight of old and new gram is 16 or 17 per cent. In Salem Taluk the gram used for testing is said to be ten or twelve years old, and in other taluks the gram in use is nearly as old. The use of a test of this kind has, it appears to me clearly established, enlarged the measures by degrees. Thus the Rāsipūr Sub-Magistrate reports that the people complain that the new measure, though supposed to be 136 tolas, is really one-eighth measure larger than the old māmūl measure, which was 144 tolas. Complaints have also reached me from Dharmapuri that the measures stamped when operations were begun some years ago are now too small, and this is attributed to use; but the real cause is the gradual enlargement of the standard, as the testing gram gets lighter with age. At any rate, if the māmūl standards are expressed in old gram, the result of the use of this as a test makes the Board's table and standards inapplicable, inasmuch as the measures actually used are considerably larger, and prices consequently considerably lower than they are supposed to be. * * *

"The measures referred to are stamped measures now in use, and collected with reference to Board's Proceedings, No. 1,662, dated 13th June 1879. I arrange them in groups. The first comprises the measures supposed to be equalized with the Salem measure, for which the Board's standard was 132 tolas of rice and the customary standard 136 tolas of gram. The second group is the Sub-division measures which Mr. Wilkinson attempted to make the pucka seer, *i.e.*, 80 tolas of rice, but which are now supposed to contain 80 tolas of gram. The third comprises the rest of the district. The Vāniambādi standard is 90 tolas, the rest are from 63 to 66 tolas of rice, but tested for the like weights of gram. For grain tests of the measures, I procured four specimens of rice and gram actually on sale in the bazaar and used them mixed.

"From this it will be seen that, assuming the correctness of the Board's heaping table and of the measures sent up from the taluks, it results that the old gram used for testing averages 102·39 tolas to 100 cubic inches. The Board's conversion data give 116·59 tolas to 100 cubic inches. Hence it would appear that the recorded prices are some 15 per cent. out.

"It is no use attempting to remedy this state of things as long as the present system of test continues."

For the proposals to remedy the existing confusion the reader is referred to the Proceedings above quoted.

The currency is generally in rupees, annas, and pies. The pies are commonly called "cash," the English sovereign being known as "pound cash." The poor classes commonly speak of a "duddu" = 4 cash or $\frac{1}{3}$ of an anna, but there is now no such coin. The ordinary quarter anna is called "mukkāl duddu" or $\frac{3}{4}$ of a duddu. The anna, as its name implies, is the sixteenth of a rupee, and the silver coins are ordinarily spoken of as so many fractions, $\frac{1}{8}$, $\frac{1}{4}$, or $\frac{1}{2}$ of a rupee as the case may be. The "$\frac{1}{2}$ duddu" is a term used for 2 cash, a coin representing that value having been formerly coined. The 2-anna piece is called a "panam" or "fanam," "panam" being the generic term for money. The "varāgan" or pagoda, = $3\frac{1}{2}$ rupees, is a coin often spoken of in computation. In rural tracts there are traces of a

coinage not generally known. Thus in one case[1] a sum of money stated to be "Puli 69, Maili 26, and Kāsi 54" was said to be the equivalent of Rupees 243-9-3 in Fasli 1231 = A.D. 1821. The puli was probably a gold coin with a tiger (puli) engraved on it and = about 3½ rupees or one pagoda. The "maili" may have borne the representation of a peacock (maiyal), which would bring us possibly back to the days when gold and peacocks were exported from the Wynaad Ophir; the kāsi seems to be our old friend "cash." Cf. Col. Read's report, p. 248 Chap. V.

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[1] Suit No. 1 of 1879 on the file of the Sub-Collector.

CHAPTER IV.

DEPARTMENTS.

ABKĀRI.

Up to the year 1875 the abkāri revenue was conducted on the "farming" system, the farmers having the monopoly of the sale both of arrack and toddy. In the year 1875 the Salem District was selected by the Board of Revenue as a suitable one for the introduction of the improved excise system, as it was known that under the old farming system most of the taluks had been managed on a somewhat similar plan by former renters, inasmuch as they had manufactured nearly all the spirits required for each taluk at a central distillery, under their own superintendence, and had supplied them to the vendors on the dowle system, *i.e.*, the vendor who undertook to sell the largest quantity of liquor per mensem was given the license for any particular locality, and he paid for the liquor to the renter as soon as he received it, recouping himself as he sold it to his customers. What Mr. Dalyell terms the "experimental excise system" had already been on its trial in five other districts, and the plan adopted for Salem was based on this, the new system being supposed to combine the moral checks of the Sadr distillery system (which professed to secure the maximum of revenue from the minimum of consumption) with the financial advantages of the farming system, and would be free from many of the defects which were inherent in both those modes of managing the excise revenue. The main differences between the improved excise system and the experimental excise system are—(1) that under the former the duty on spirits is fixed with reference to the actual selling price of spirits in the districts concerned, instead of being an arbitrary rate; (2) that the contractors are not permitted to sell spirits beyond a fixed maximum price, in order to prevent their securing to themselves a large profit on a small and easily managed consumption, to the detriment of the excise duty and the neglect of the supply of outlying tracts of country; and (3) that a minimum guaranteed revenue for each district is arrived at by tenders in the open market, so that a public estimate may be occasionally obtained of that normal consumption of spirits in each locality upon which the State is entitled to levy its excise. The improved farming system requires that all spirits shall be sold at certain specified strengths, and at retail rates between certain specified minima and maxima. It also provides, as far as possible, for the manufacture of all spirits at central distilleries, which are subject to Government inspection, and requires that detailed accounts shall be kept at all distilleries and shops for the information of the officers of excise. In the last year of the farming system (1873-74) the total abkāri revenue, the

toddy and arrack farms being combined, was Rupees 3,72,088. The tender accepted for arrack (Messrs. Wilson and Company) promised a guaranteed revenue of Rupees 3,41,000, and the toddy farm sold talukwar for Rupees 1,39,430, the two combined promising Rupees 4,80,430. From various causes—the bad seasons, high prices charged, competition of toddy, &c.—the new arrack contract broke down in the very first year, and Government accepted a compromise whereby the renters were allowed to pay on issues only. Then came the famine, and, what with loss of population, bad seasons, general poverty, &c., the renters never had a fair trial. When the period of the contract entered into in 1875 had expired, Messrs. Wilson and Company again tendered a guaranteed revenue of Rupees 1,77,584 and the toddy, sold talukwar, totalled Rupees 1,25,000 for the whole district. The toddy contractors fell almost immediately into difficulties; one of them died in jail and the arrangements were disturbed not only in this but in other districts. Messrs. Wilson and Company have also claimed concessions which had to be granted in other districts, and on the whole the question of what this branch of revenue can yield is not yet solved. The bad seasons from which the country has been suffering cannot last for ever, and the next contract in 1881 may be expected to be of a stable nature. Valuable information on the subject will be found in a report from Mr. Dalyell to the Chief Secretary, dated 23rd September 1876, and another to the Board of Revenue, dated 22nd April 1874.

DEPARTMENT OF PUBLIC WORKS.

This department has recently undergone much disorganization and is now being reorganized. A few years ago a District Engineer had under him a Range Officer of the Executive Engineer class at Salem and Hosūr, a Supervisor in charge of a range at Tirupatūr, and another working in the south of the district, with an Overseer for each taluk. The Executive Engineer at Salem now supervises the Assistant Engineer at Hosūr, and the subordinate department is about to be reduced;[1] so it is impossible to write anything definite on the subject. The roads have all been handed over to the Local Fund Boards, who keep their own Engineers, and it is understood that minor irrigation works are to be repaired by the Collector, while all departments will carry out the repairs of their own buildings.

ECCLESIASTICAL.

The district is not one of those in which a Government Chaplain is stationed, but once in two months a Chaplain from Bangalore comes out to officiate at the Remount Depôt and Hosūr, and, when there is a Chaplain on the Shevaroys, he is bound to visit Salem and officiate once a month. Clergymen on leave on the Shevaroys are appointed to be *pro tem.* Chaplains at Erkād, for which they draw Rupees 100 a month, and are provided with accommodation at the parsonage, for which they pay Rupees 30 per mensem. Otherwise the district is wholly unprovided for as regards the Church of England. The church on the Shevaroys belongs to trustees. That at Salem, which is a monument of good taste on the part of the architect, Mr. Chisholm, was

[1] Since the above was written the Assistant Engineer was reduced and the Executive Engineer has now entire charge of all Public Works Department operations in the district.

erected partly by local subscriptions and partly by a Government grant-in-aid. The church at Hosūr was built by the S.P.G. aided by subscriptions. The S P.G. is supposed to work in the Hosūr Taluk, where the Society is only represented by a catechist, who is occasionally supervised by a native clergyman from Bangalore. The rest of the district is occupied by the London Mission and Lutheran Evangelical Mission (Protestants), and by the French Foreign Mission (Roman Catholics). The London Mission has two chief stations at Salem and Tirupatūr, and commenced work under the Reverend H. Crisp in 1827 at Salem. Several schools which had been established and supported by the Collector, Mr. M D. Cockburn, were at once given over to the charge of the Missionary. This gentleman died in 1832, and the Mission was in abeyance until 1833 when Mr. Walton took charge. The schools then contained 350 heathen children, and on Sundays the number of hearers had increased from 5 to 50. In May 1840 the Reverend J. M. Lechler arrived, and in June of the following year, when the Reverend J. Walton died, took entire charge of the Mission, laboured alone for 21 years, and, while still in harness, was seized with cholera and expired on the 17th June 1861 in the fifty-seventh year of his age. In the course of 21 years he naturally made experiments in more than one direction. The first plan which he tried was to establish schools over the greater part of the district, where Christian books were taught, and where he and his assistants preached during their periodical visits. This plan failed because the masters were all heathens and could not be prevailed upon to teach the Catechism and Christian lessons. The second plan was to collect scattered families willing to place themselves under Christian instruction and to form them into Christian villages, giving them pecuniary assistance to start as cultivators The catechists in charge proved unfaithful, and the people, when the assistance begun was not continued, went back to their old habits and beliefs. A female orphanage was commenced in 1840 with 4 girls, and the numbers gradually rose to 14, 22, 40, and at last 70 girls. A similar school was started for boys, and in connection with it a school of industry This school of industry appears to have had a somewhat chequered history. A Christian carpenter and three young men first constituted it In 1851 a European master and superintendent was needed: the institution then numbered 14 young men, to whom the trades of carpentry, smithery, and brick-laying were taught. In 1853 the number of inmates had risen to 35 A second European assistant was then engaged and considerable improvements made. Treble the number of workmen could then have been employed, but, to the surprise (!) of the Missionary, many of the people went away to the rail-road and other places where they found easier work and greater pay. In 1858 there were 16 young men in the school, who were instructed in the truths of Christianity while learning a respectable trade. This school, though not fulfilling Mr. Lechler's expectations, did good work, and was only abolished after his death, as it was deemed unadvisable to continue it under the altered circumstances of the Mission His widow, who is a large house-owner and coffee-planter on the Shevaroys, still takes an interest in the affairs of the Mission, in which two of her sons-in-law are labouring. According to Mr. Lechler's report for 1859, a year and a half before he died, the statistics of the Mission were as follows —

catechists 11, out-stations 4, communicants 35; "under Christian instruction about 350." As far as can be made out, *all* these were not baptized, for in the report for 1858 the number of baptized persons is given as 144, while the number under "Christian instruction" is given as "somewhat above 300." The schools were: Boys' Orphan and Boarding Asylum containing 30, Girls' Orphan and Boarding Asylum containing 25, Industrial School 25 lads, and six country day schools containing 75 pupils.

Mr. Lechler erected a Mission-house at Salem, a fine substantial Gothic church, and school-rooms for boys and girls. He also opened a Bible and book depôt in the Bazaar Street, Salem. The Reverend C. Campbell from Bangalore took charge of the Mission after Mr. Lechler's death until the arrival of the Reverend G. Mabbs in January 1862. Mr. Mabbs in consequence of ill-health was often away for lengthened periods from the district, so that he was able to do but little; and in November 1865 he was transferred to Travancore, when the Reverend W. E. Morris took charge of the station; but after three years the work proved too much for him. He was obliged to go home in February 1869 to recruit his shattered health with the hope of returning, but that hope was never realized, as his medical advisers decided that he should never again attempt to live in the tropics.

In January 1869 Mr. Phillips took charge of the Salem Mission in addition to the Tirupatūr station, an account of which will follow. There were at the end of that year 11 out-stations, 14 native preachers, 129 communicants, 475 baptized persons including communicants, 5 boys' schools containing 125 scholars, and 2 girls' schools containing 84 girls, in connection with the Mission.

In February 1870 the Reverend Henry Toller and his wife arrived to take the place of Mr. and Mrs. Morris, but within six weeks of their arrival Mr. Toller was suddenly attacked with cholera and died in a few hours. Mrs. Toller returned home in the very same ship in which both had come out.

The Directors were greatly perplexed when they heard of the sudden death of Mr. Toller. They had lost four men at Salem during the preceding eight years, two by death and two by illness, and naturally feared the consequences of sending another man there. They therefore proposed to give up the district to the Arcot Mission, and transfer Mr. Phillips from Tirupatūr to the Coimbatūr District. Apart, however, from the inability of the Arcot Mission to take the district, the Local Committee strongly and unanimously opposed the proposal. They pointed out the effect it would have in breaking up the symmetry of the Mission field, Salem being the connecting link between the Madras, Bangalore, and Coimbatūr Missions; adjoining the latter on the south, and Bangalore on the north, and only half a day's journey from Madras by rail. The result was that the Directors relinquished the idea of giving up the district, and Mr. Phillips has continued in charge of the Mission from 1869 to the present time, except when at home on furlough in 1873-74, when the Reverend H. Rice, who had been appointed to succeed him at Tirupatūr, superintended the work from that station.

The strength of the Mission according to the report of 1878, or 17 years after its commencement, was as follows:—native preachers 5, reader 1,

out-stations 5, communicants 26, baptized (including communicants) 154, boys' school 1, containing 80 pupils, and a girls' school containing 39.

Among the converts of this Mission are *five Brāhmans*, but one went back to heathenism under great pressure from his relatives.

Since the commencement of the Mission 52 years ago, the Society have kept *only one Missionary* in the district 43 years, and *two Missionaries* for 9 years.

There are now 2 Missionaries in the district assisted by 15 native preachers. In round numbers there are 950 baptized persons, the proportion of native preachers to baptized persons being 1 to 63⅓.

The Lutheran Evangelical Mission has a little chapel on the Shevaroys, which is occasionally visited by one of the Missionaries from Trichinopoly or Tranquebar, but this can hardly be said to be one of the chief stations of that Society.

The Roman Catholic Mission is divided into eight districts as follows :—

Salem, including 9 centres of work at Salem, Chettiapatti, Chinnapampatti, Yedapādi, Reddiūr, Kaniampatti, Sankagiridurgam, Kāttēri, Kalkavēri, and Madiampatti, with 3,795 adherents in 114 villages. In this district is the principal church of the Salem District with its presbytery, and six minor churches with presbyteries, one church with no presbytery, and two chapels.

Akkraveram and surrounding villages with 565 converts ; this district contains a church and residence for the priest and a convent for nuns.

Ērkād (Shevaroys), European, East Indian, and Native Roman Catholic population 685. A church and bungalow are provided here.

Koilūr-Dharmapuri, with 8 centres at Koilūr, Sāvadiūr, Nellimarathampatti, Mallāpuram, Pallipatti, Tenkaraikōttai and Bēlagundūr. In this district are 3,146 converts in about 40 villages. A principal church, presbytery and convent are provided at Koilūr ; and one church with presbytery, three chapels with presbyteries, and fourteen chapels without presbyteries, are scattered over the different villages.

Koilūr-Tirupatūr.—This district contains 2,554 converts, one principal church and presbytery, three minor churches with one presbytery, and four chapels.

Kosavampatti is partly in the district of Trichinopoly ; but in the Salem District it boasts of 748 converts in about 20 villages, with two churches and presbyteries and three chapels.

Kangavēli has some villages in South Arcot ; but in Salem it has 1,698 converts in about 40 villages, two churches with presbyteries, and one chapel with presbytery and six chapels without presbyteries. .

Madagondapalli.—This district is at present governed by the Vicariate Apostolic of Bangalore, the seven preceding being under the Bishop of Pondicherry. This, however, is not a permanent arrangement, but may be modified according to the number of Missionaries available. Twenty-five years ago the whole district of Salem was under a single priest ; there are now ten or more. Madagondapalli is the chief station, where a pretty church, giving quite a home-like look to the village, has been erected. The stations annexed to it are Mattakōri, Mardanapalli, Attipalli, and Dāsaripalli ; 1,200 Christians, mostly Sudras, form the congregations. The grand total for the

district is 14,391. Brāhmans and Kshatrias excepted, all the higher castes are fairly represented in these numbers. The above details have been furnished by the courtesy of Monseigneur Laouenan, the Bishop of Pondicherry. The devotion to duty shown by these Missionaries is beyond praise, but their lives are so retired that, unless sought out, their presence in the neighbourhood might long be unsuspected. Men of high culture and sometimes of high birth give up all in Europe to live and fare like the native peasantry for whom they labour, and subsist on a pittance which is thought barely sufficient for a native clerk. For thirty and forty years they live this life of monotony but high endeavour, never returning to Europe of their own free will. Both in the past and present they have conciliated the admiration of all but their most bigoted opponents, and not rarely their loss is felt as a loss to the whole district. When, at the close of the famine, in which his efforts had been unceasing, Father Brisard of Salem put on the crown of immortality, there was not a European in the district who did not regret him as a friend. The famine orphans of the sub-division were handed over *en masse* to Père Thirion of Dharmapuri, in whom the little waifs have found a kind and indulgent father. The disparity of numbers between the Protestant and Roman Catholic converts is generally accounted for on the ground that the Protestant Missionaries are more exacting in the tests applied before baptism; but the antiquity of the Salem Mission is quite enough to account for the difference. The following is a translation of a memorandum in French which Père Thirion was kind enough to draw up :—

"St. François Xavier, Apostle of India, came from Portugal to Goa in 1540 and made innumerable converts in the ten years during which he preached the Gospel in this land. Towards the end of the sixteenth century the Reverend Jesuit Fathers took up the work which he had commenced, and had much success in preaching over the whole south of India, where they founded many flourishing Missions. In 1606 the celebrated Robert de Nobili,[1] a relation of the Pope Julius the Third and of the Cardinal Bellarmain,[2] arrived in India and entered on a career of preaching which lasted forty years, during which he worked incalculable good by his wisdom and indefatigable zeal. Deeply versed in all the languages and customs of the country, he made himself 'all things to all men' to win the people to the faith. He adopted the habit of life of the Brāhmans and observed all the āchārams or customs of the higher castes, and crowned his work by founding the Christian Church at Madura. After this, accompanied by his Brāhman disciples and native servants, he turned his steps to Salem about the year 1630, to carry his mission towards the north. Passing by Trichiñopoly he reached Shendamangalam (in Nāmakal), capital of the State of Ramachandra Nāyakar, a tributary to the king of Madura, where the great 'Saniyāsi was received with all distinction, the king himself offering him a handsome site on which to build a church. The Missionary, however, thought himself bound to push on to Salem, and was forced, for the moment, to decline the generous offer.'

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[1] Known to the natives as Tattuva Nādar podagér or "prédicateur de la vraie sagesse."
[2] Bellarmine?

"Salem was then the capital of the State of Salapatti Nāyakan,[1] another chief tributary to the king of Madura. At the very outset the population of Salem manifested an unmistakable hostility to the efforts of the Father Robert de Nobili, and refused him everything, so that he was reduced to pray for shelter in an abandoned chāvadi outside the town. There he was subjected to all sorts of privations and contemptuous treatment and at last fell dangerously ill: his followers, however, failed to persuade him to leave this inhospitable city. Warrior by nature, he set himself resolutely to conquer or die in planting the cross in this country. After he had endured a severe and long trial of forty days of suffering, the pagans, touched by so much virtue and patience, came in crowds to visit the new 'guru,' and to listen to his teaching. The brother of the king of Sattiamangalam, then a refugee at Salem, was, with his four sons, amongst the most assiduous attendants. A great number of persons of distinction received baptism; the king of Salem conceived the desire to see the great man and hear his doctrine, which filled him with wonder, and he ended by bestowing on him his confidence and true friendship, and defended him against the calumnies and plots of the priests of the idols, who were stirred with anger against the preacher and sought to persecute him. The Brāhmans and other experts had numerous conferences before the king, and the missionary, refuting victoriously all their fables, had little difficulty in showing to them the sublimity and sanctity of the Christian doctrine. From this date, A.D. 1630, Christianity was established in Salem, and a fair church, surmounted by the cross, arose in the middle of the town. That the crusade developed itself towards the north, and that Missionaries came from Salem and neighbouring places to preach the Gospel in the kingdom of Maisūr, and especially at Koilūr-Dharmapuri, may be presumed from the fact that in 1675, or fourteen years after the death of Robert de Nobili at Mailapūr in Madras, the Reverend Father Jean de Britto passed through Sattiamangalam on his way to visit the two Missionaries installed at Dharmapuri. Of these, both Europeans, one was named Susiapēre Swāmiar and the other Antoniar. Tradition has it that, in the outset, a European priest was assigned exclusively to minister to the higher castes and was called the 'Priest of the Brāhmans,' while another, called 'Pandāram Sāmi,' ministered to the Pariahs of the neighbourhood, so that caste prejudices might not stay the progress of conversions. Father de Britto was subsequently recalled to Europe by his superiors; but, again returning, made his way by Gingee through the wild forests of the Javādis to Dharmapuri. Thence he proceeded to his mission in the Marava country, where he was put to death in an outburst of fanaticism after having baptized more than 10,000 pagans in a single year. He has been happy in his death, being the only canonised martyr of India. Towards the middle of the eighteenth century religion advanced its standards in all directions throughout the country, and the number of converts is said to have reached a total of three millions when the deplorable suppression of the Company of Jesus took place. This was a misfortune felt as irreparable to the present day; for the Missions of India, founded at the price of so many privations, being deprived of their Missionaries, many of the Christian communities were lost,

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[1] Shīla Naik? cf. page 71, Vol. II.

and it was not until towards the commencement of the nineteenth century that the work could be seriously taken in hand. Then Vicar-Apostolic Bishops with Missionaries were sent forth by the Sovereign Pontiff to sustain and re-establish the Missions of India. First, about 1785, Monseigneur de Tabraca and Mottet, and after them, about 1795, Monseigneur Dolicha and the famous Abbé Dubois came to Pondicherry, followed in 1819 by Monseigneur D'Halicarnasse and Monsieur Jarrige. The little church at Koilūr was enlarged and rebuilt in 1822 by the Missionary Sahadeva Nādar, and again enlarged and restored, under Monseigneur Bonnand de Drusipare, by Monsieur Fricand, and again by Monsieur Gouyon. Lastly it was completely demolished and rebuilt on a much larger scale with a cupola and nine naves, under Monseigneur Godelle, by Monsieur Thirion, now in charge; but even this does not suffice for the Christian population, and it has been found necessary to build at Koilūr a large number of chāvadis to shelter the numerous pilgrims who come from great distances to the grand festivals The Missionaries are grateful for the favour of Government, under which (by the Tope Rules) a large tope, tax free, has been planted for the convenience of the public; but they deplore the loss of an annual grant of Rupees 42 granted by Government to their ancient and historic church. At the time of the conquest of Maisūr the Abbé Dubois assisted with his sympathy and valuable advice in the struggle against Tīpu Sultan. Besides the natural sympathy of a common European origin, there were other reasons why the celebrated Abbé should interest himself in the success of the English arms, namely, the hostility and cruelty which the Christian community had experienced at the hands of Tīpu Sultan, who, without any provocation, had ordered the destruction of the important church at Koilūr and of another at Kadagatūr, and had exported by force to Maisūr half the Christian population, whom he sought to convert to Mahometanism. The Rupees 42 annually given by Government were regarded as a compensation to the Mission for the losses and injuries which they had suffered at the hands of the Masalmans It may be hoped that my feeble voice may be heard and approved by a generous Government, so that this small but valued alms may be restored to the church of Koilūr, honoured but lately by the presence of the Governor of Madras and other distinguished representatives of English rule.

"We have established, according to our feeble means, a school for little orphan girls[1] and neophytes, superintended by three nuns from Pondicherry. This little institution prospers, and promises to work in its little sphere for the regeneration of Indian women, hitherto neglected.

"NOTE.—To understand the concessions made by the Missionaries of former times to caste usages, reference is necessary to the different circumstances of time and place which rendered them legitimate, and they were, in part at least, sanctioned, after long controversies, by the legitimate authority of the Pope. Since those times, usages opposed to religion were ruthlessly and irrevocably abolished amongst the Christians, despite the defection of a great number whose religious impressions were not fully consolidated. If it

[1] All the famine orphans of the sub-division, some 200 in number, were taken over, without any pecuniary assistance from Government, by the Koilur Mission, and are being carefully brought up by Father Thirion and his coadjutors.

was permissible to a philosopher to say "Perish the world for an idea," still stronger reasons existed to justify the Pope and the Missionaries in saying the same for the scrupulous maintenance of the ascertained faith of God. In former times usages, legitimate or deemed a matter of indifference, were observed and maintained by the Missionaries as suggested by human wisdom and by the example of St. Paul, who made himself all things to all men that he might win them all to Christ: and as the Saviour did not disdain to become man to save men, so, in the same spirit, the Missionaries of former times did not disdain to become Indians to save the Indians; and we, their successors, are bound to make to caste those concessions, legitimate and approved by the superiors, and by the more common wisdom of mankind."

CEMETERIES.

Under the heading of Ecclesiastical the cemeteries of the district deserve notice. Many brave men, who died in the service of their country, lie buried in them, and the inscriptions over their tombs become daily more and more illegible. It is not inappropriate, therefore, to append a list of the Europeans who have found a last resting-place in the district, so far as their names are known.

Year.	Name, Parentage, and Age.
	SALEM CEMETERY.
1813	21st April. Lieutenant Charles Thomas **Ellis**, of H.M.'s 1st Regiment of Royal Scots, aged 25 years 9 months and 9 days.
1818	4th June. Charles **Carpenter**, Esq., of the Honourable Company's Civil Service on the Madras Establishment, aged 44 years.
1818	17th September. William **Heath**, son of Josiah Marshall Heath and Charlotte Catherine Heath his wife. Born May 20th, 1818.
1820	19th January. Lieutenant-Colonel **Fehrszen**, H.M.'s 53rd Regiment, aged 34 years. Died at Namakal of cholera. This is probably a cenotaph.
1823	16th January. Maria Rosalie, wife of W. D. **Davis**, Esq., aged 27 years.
1824	16th June. Mrs. Ann **West**.
1824	26th June. Robert John **Hunter**, Esq., aged 28 years.
1824	5th July. Louisa, wife of Robert J. **Hunter**, Esq., aged 24 years.
1828	5th February. Jane, the beloved wife of Captain H. **Coyle**, of the 28th Regiment Native Infantry.
1829	7th May. Eliza Steffe, the beloved wife of the Rev. H. **Crisp**, in her 24th year.
1830	28th February. Edward Robert **Hargrave**, Esq., of the Madras Civil Service, and 18 years Collector of the Zillah of Salem, aged 56 years.
1831	22nd February. Ensign John Harrison **Stapleton**, of the 39th Regiment Native Infantry, aged 20 years.
1831	2nd June. Captain Thomas **Robson**, of the 26th Regiment Madras Native Infantry, aged 40 years.
1831	28th October. The Rev. Henry **Crisp**, Missionary of the London Missionary Society, aged 28 years.
1833	4th February. Robert **Deacon**, Captain in the 18th Regiment Native Infantry, aged 34 years.
1833	18th July. George Campbell, the infant son of Captain George **Burn**, 14th Regiment Native Infantry, aged 11 months.
1835	24th March. John **Symons**, Lieutenant in the 18th Regiment Native Infantry, aged 32 years.
1836	29th May. John McDonald **Minto**, Captain of the 15th Regiment Madras Native Infantry, aged 33 years.
1837	23rd, 24th, and 25th July. Mary Ann **Bevan**, and Emma Julia and Adel, the wife and daughters of Captain Henry Bevan, of the 27th Regiment Native Infantry—all of cholera.
1837	11th September. James **Glen**, Esq., late of the Madras Medical Service.
1839	4th February. James Corbett **Taylor**.

Year.	Name, Parentage, and Age.
	SALEM CEMETERY—(*Continued*).
1839	25th March. Archibald **Douglas**, late Lieutenant in the Corps of Madras Engineers.
1839	28th March. Louisa Margaret, the beloved daughter of William and Maria **Clarke**, aged 4 years 7 months and 13 days.
1839	18th August. Mrs. Anna **Walton**, the beloved wife of the Rev. George Walton, aged 36 years and 3 months.
1840	18th August. James Moreton **Walhouse**.
1841	9th June. Rev. George **Walton**, Missionary at Salem, aged 39 years and 6 months.
1842	6th April. Isabella Helen, daughter of John and Charlotte Helen **Cadenhead**, aged 1 year 2 months and 23 days.
1842	23rd April. Eugene Chattelier **Merchant**, aged 30 years 1 month and 5 days.
1842	1st December. Frederick **Mole**, Esq., Madras Civil Service, aged 30 years.
1845	17th March. Emelia, daughter of Charles and Emelia Ann **Mortlock**, aged 33 years 10 months and 10 days.
1846	8th February. Robert **Fitzsimons**, late Head Writer of the Salem Collector's Cutcherry, died of cholera at Ghazipur.
1846	25th May. Charles Warner, son of Captain **Lancaster**, of the Horse Artillery.
1846	6th June. Archibald **Hamilton**, Madras Civil Service, aged 27 years.
1847	14th September. Mary Ann, the beloved wife of the late Mr. Luke **Madden**, of Chittoor, aged 43 years and 6 months.
1848	10th June. D. **Cadenhead**, Esq., aged 38 years.
1849	16th April. Mary Ann Sophia, daughter of the late W. O. **Shakespear**, Esq., aged 26 years and 6 months.
1849	22nd June. Louisa Isabella, daughter of G. **Quanbrough**, Lieutenant, Indian Navy, and Wilhelmina his wife, aged 3 years 8 months and 12 days.
1851	5th April. Rev. C. Josiah **Taylor**, of the Church Missionary Society, Missionary at Paneividali, Tinnevelly, aged 43 years.
1853	3rd February. Heinrich George, son of the Rev. C. **Ochs**, and Sarah his wife, aged 3 years and 6 months.
1853	9th August. Josepha Jennings, the beloved wife of Mr. J. L. **Bantleman**, Merchant, aged 27 years and 8 months.
1854	28th January. Mr. Cosmo **D'Santos**, of the Medical Establishment, aged 65 years.
1854	30th May. Edmund Robert Joseph, the infant son of Mr. J. L. **Bantleman**, aged 1 year and 3 months.
1854	August. Thomas, infant son of Esther Rahm by her former husband Mr. C. **Crowe**, aged 9 months.
1858	15th April. Emily, the beloved daughter of James and Leila **Fischer**, aged 11 months and 21 days.
1860	18th June. Emma, beloved daughter of Major E. B. **Marsack**, 13th Regiment Native Infantry, and of Louisa his wife, in the 4th year of her age.
1861	31st May. Leila, the beloved wife of Mr. James **Fischer**, aged 21 years 8 months and 28 days.
1861	10th July. Major-General Nicholas Fenwick **Johnson**, aged 58 years.
1862	16th December. Mrs. Wilhelmina Amelia Gilles, the second and beloved daughter of Apothecary George **Sampson**, of the Madras Medical Establishment, died at Munchavadi, aged 15 years and 4 days.
1862	16th December. Esther, the beloved wife of Mr. C. **Rahm**, aged 27 years.
1863	10th March. William **Green**, late Serjeant of the D Company, 2nd Battalion, Madras Artillery, and Inspector of Police, Chittoor District, aged 47 years.
1863	28th April. Henry Stewart **Hill**, Lieutenant in the Madras Staff Corps, aged 28 years.
1865	14th October. T. H. **Tate**.
1867	30th June. Maria Leonora, wife of W. **Boalth**, Esq., Pensioned Deputy Collector, aged 59 years.
1867	27th July. The infant son of Captain and Mrs. Picton **Warlow**.
1868	8th November. Montague Edwin **Foord**, Captain, Madras Staff Corps (Sappers and Miners), fourth son of Colonel H. S. Foord, Madras Artillery, aged 32 years 8 months and 8 days. Shot accidentally by his own Shikari who was trying to save him from a bear.

Year.	Name, Parentage, and Age.
	SALEM CEMETERY—(*Continued*).
1869	25th May. George Frederick **Fischer**, aged 25 years.
1869	21st September. Vere Leventhorpe, the little son of Charles N. **Bochin** and Annie his wife.
1870	15th March. Henry **Toller**, Missionary, aged 25 years.
1870	Charles Norman **Pochin**, of the Madras Civil Service, aged 44 years.
1870	13th August. Guy A. **Bloomfield**, aged 2 years 3 months and 29 days.
1871	15th May. Emma Jane, the beloved wife of Mr. William **Brown**, Jailor, Central Jail, Salem, aged 26 years.
1871	8th October. Francis Gerald, son of Captain Picton **Warlow** and Eleanor his wife, aged 8 months and 8 days.
1871	10th October. Emma Eliza, the beloved child of John and Ann **Bower**, aged 6 months and 4 days. Died at the Salem Railway Station.
1873	21st February. James **Fischer**. Age not given.
1873	27th October. Edward Frederick **Eliott**, Madras Civil Service, Judge of Salem, aged 39 years 4 months and 21 days.
1874	14th December. Elizabeth Harriett, daughter of Thomas and Mary Ann **Clarke**, aged 27 years 11 months and 4 days.
1875	16th August. Ellen, the beloved wife of Thomas **Bailey**, Assistant Traffic Manager, Madras Railway, aged 33 years.
1875	The Rev. A. **Younker**, Missionary, Church Missionary Society, aged 61 years.
1875	5th October. Clara Maud, the beloved daughter of John and Matilda **James**.
1878	19th April. Percy O'Connell, the dear son of B. C. and M. **Dumphy**, aged 8 months and 8 days.
1878	18th September. Louisa, the beloved wife of Edward **Simmons**, aged 23 years 3 months and 3 days.
	In the compound of the London Mission, Salem.
1846	5th May. Miss Ann **Machell**, aged 44 years.
1861	17th June. The Rev. J. M. **Lechler**, aged 56 years and 9 months.
	SHEVAROY HILLS.
	Protestant Cemetery.
1853	31st December. Constance Johnston, eldest child of William **Johnston**, M.D., H. E. I. C. S., and Agnes his wife, aged 5 years 9 months and 14 days.
1855	23rd June. Norman **Morrison**, Esq., aged 49 years.
1855	23rd July. Emily Ramsay, daughter of H. D. **Cook**, Esq., Madras Civil Service.
1855	10th August. Catherine Ramsay, wife of H. D. **Cook**, Esq.
1859	24th August. Walter Dykes, aged 1 year and 7 months, the beloved child of the Rev. B. **Davies**, B.A., and of Anne his wife.
1859	5th September. Val. Jordon **McMaster**, aged 1 year 8 months and 5 days.
1859	10th September. Florence Emily, aged 5 years and 9 months, the beloved child of the Rev. B. **Davies**, B.A., and of Anne his wife.
1860	3rd July. William **Martin**, aged 47 years and 6 months.
1860	24th August. Constance, infant daughter of Captain A. H. **Marsack**, 15th Regiment Native Infantry, and of Constance his wife.
1861	22nd August. Margaret, infant daughter of Robert **Maxwell**, of Madras, and Jane his wife, aged 1 day.
1861	28th August. Jane, wife of Robert **Maxwell**, aged 38 years.
1863	30th June. Gertrude Eliza, youngest daughter of Major and Mrs. **Hunter**, aged 5 days.
1866	29th June. Howard Barth **Lechler**, aged 10 years.
1868	9th April. Edith May, infant daughter of Rev. W. E. **Morris**, of Salem, aged 8 months.
1868	12th July. Reginald Percival **Dawes**, aged 2 years and 22 days.
1869	20th April. C. F. **Chamier**, Esq., Civil and Session Judge of Salem.
1869	18th May. Brinard Anthony **Daly**, aged 48 years and 6 months.
1872	10th September. Catherine Lenora **Grainger**, aged 4 months and 15 days.

Year.	Name, Parentage, and Age.
	SHEVAROY HILLS—(*Continued*).
	Protestant Cemetery—(Continued).
1872	17th September. Robert Edward **Orr**, aged 1 year and 17 days.
1872	28th October. Alice Florence **Norfor**, aged 17 years and 6 months.
1873	3rd April. William **Clarke**, aged 53 years.
1874	3rd June. Johanne Marie **Anderson**, aged 1 year and 2 months.
1875	28th June. Mary Anne, the beloved wife of the Rev. J. W. **Gordon**, of the London Mission, Vizagapatam, aged 64 years.
1876	26th January. Arthur John **Dodson**, C.E., of the M.I.C.C., aged 57 years.
1877	8th October. Wilhelmina, daughter of William and Emily **King**, aged 1 day.
	List of Persons buried who have no Tombs over them.
	Mrs. **Ball**, Mrs. **Rahm**, Mrs. H. **Short**, Mr. W. **Short**, Mr. **Montserrat's** infant, Mr. **Foote's** infant, Major **Huddleston's** son, Mrs **Daly**.
	Tablets in the Church.
1848	10th June. Duncan **Cadenhead**, Esq., aged 38 years.
1850	30th January. W. E. **Lockhart**, Esq., for 5 years Collector of this district, who died at Hosûr and was interred at that place.
1854	5th June. Caroline Harriett Emily, second and beloved daughter of J. R. **Boyson**, Esq., and Matilda Margaret his wife, aged 4 years and 11 months.
1854	21st June. Matilda Margaret, wife of John Robert **Boyson**, of Madras, Solicitor, aged 29 years.
1861	31st May. Leila, the beloved wife of Mr. James **Fischer**, aged 31 years 8 months and 28 days.
1861	23rd October. Louis **Blenkinsop**, Esq., Engineer, Department Public Works, aged 34 years (buried at Harur).
	GREEN HILLS CEMETERY.
1866	Mrs. M. **Orr**.
1875	15th February. Mrs. Eliza **Copp**, widow of the late G. Copp, Esq., aged 49 years 3 months and 6 days.
1877	14th November. Eleanor **Gilbert**, aged 1 year 5 months and 10 days.
	Persons buried who have no Tombs over them.
	Charles Ernest Edward **Grant**, Mary **Jane**, Edmund **Jane**, Richard **Jane**, Mrs. Charles **Grant**.
	LUTHERAN MISSION CEMETERY.
1876	12th May. A. Fritz **Mayr**, aged 4 years 10 months and 16 days.
	ROMAN CATHOLIC CEMETERY.
1872	7th May. Mary Anne, the dearly beloved wife of James **Campbell**, aged 46 years.
1876	30th June. Caroline **Berne**, wife of Veterinary Surgeon H. Berne, R.A., aged 29 years.
	Persons buried who have no Tombs over them.
	Mr. **Mayers**, Captain **Markham's** son, Mrs. **Deelcourt**.
	NÂMAKAL.
1821	21st June. Brevet Captain G. W. **Dover**, of the First Regiment of Native Infantry, aged 30 years.
1821	26th June. Richard, son of Brevet Captain G. W. **Dover**, aged 6 years.

Year.	Name, Parentage, and Age.
	TRICHENGODE TALUK.
	Sankagiridurgam.
1808	27th August. William **Ash**, Lieutenant, 1st Battalion, 7th Regiment Native Infantry, aged 22 years.
1820	18th June. Lieutenant Robert **Waters**, of the 25th Regiment Madras Native Infantry, son of Robert Waters, Esq., Bloomsbury Square, London, aged 28 years.
	ĀTTŪR.
1799	6th May. John **Murray**, Lieutenant-Colonel, Commander of the 1st Regiment of Native Cavalry in the Honourable East India Company's Service, aged 50 years.
1828	5th February. Jane, wife of Captain **Coyle**, 28th Regiment, interred at Salem.
	ŪTTANKARAI TALUK.
	Irumattūr.
1846	28th December. Octavius Orlando Bridgeman, son of the late Major **Gunning**, 10th Regiment Native Infantry, aged 7 years
	Harūr.
1861	23rd October. L. B. (Louis **Blenkinsop**, cf. tablet in Ērkad Church, *supra.*)
	DHARMAPURI TALUK.
	Dharmapuri Fort Glacis.
1819	16th October. James **Ives**, Esq., late a Lieutenant-Colonel in the Honourable Company's Madras Establishment, aged 37 years. Distinguished himself at the head of his corps at the battle of Mahidpore; died of a return of fever contracted in the zealous discharge of his duty in the field. Erected by his widow, Maria Wilhelmina.
1875	2nd November. Thomas **Hartnell**, aged 25 years 6 months and 22 days.
1875	8th November. Maria, daughter of Thomas **Hartnell**, aged 2 years 10 months and 17 days.
1877	30th June. Little Allie (Albert Asked), the beloved son of Charles **Alfred** and Jane Agnes **Montgomery**, aged 1 year and 8 days.
	ADAMANKŌTTAI.
1846	8th February. Mrs Cherezna **Younker**, wife of the late Mr. John Younker, aged 57 years.
1846	21st March. Captain J. W. **Rumsey**, 44th Regiment Native Infantry, aged 49 years.
	PENNĀGARAM.
1793	13th July. Captain James **Turing**, Commandant of the Garrison of Pinagra, and the 4th Battalion Native Infantry.
	TIRUPATŪR TALUK.
	Tirupatūr.
1861	2nd May. Gunner Robert **Jones**, A Troop, Madras Horse Artillery.
1869	26th February. Thomas Leonard, son of Alfred and Angelica **Sharp**, aged 3 months and 23 days.
1869	21st May. Arthur Alexander, son of Joseph and Agnes **Wrightman**, aged 2 years 1 month and 19 days.

Year.	Name, Parentage, and Age.
	TIRUPATŪR TALUK—(*Continued*).
	Tirupatūr—(Continued).
1870	9th September. George Alexander, only son of Samuel Thomas and Anne **Fisher**, aged 10 months and 26 days.
1877	29th March. John Montgomery **Caldwell**, a Bengal Public Works Officer sent to the Madras Presidency on famine relief works, aged 40 years 4 months and 21 days.
1877	6th April. Sophia Mary, daughter of Edward MacDonald and Maria **Stevenson**, aged 6 months.
	In the London Mission Church, Tirupatūr.
1867	28th December. Mary Jane, wife of the Rev. Maurice **Phillips** of the London Mission, aged 24 years and 8 months.
1867	29th December. Dora Lechler, daughter of the Rev. Maurice **Phillips**, aged 5 days.
	JOLĀRPETT.
1870	11th April. William St. Clair **Miller**, aged 11 years 6 months and 11 days.
1875	22nd May. James **Freeman**, Coffee Planter, Shevaroy Hills, aged 81 years 7 months and 25 days.
	VĀNIAMBĀDI.
1856	25th June. Henrietta Amelia, daughter of John Cornall and Henrietta **Midford**, aged 7 years and 11 months. (This tomb is on the side of the road from Nattrampalli to Vaniambadi.)
	KRISHNAGIRI TALUK.
	Krishnagiri.
1857	5th August. Sarah Charles, the wife of Captain J. **Wright**, 1st N. V. Battalion, aged 26 years.
	There are many other tombs in this cemetery, some of great age, but not one of them unfortunately bears any inscription.
	RĀYAKŌTA.
1795	12th November. Elizabeth **Keaser**; the rest of the inscription is illegible.
1802	20th March. Captain John **Innes**, of the Honourable East India Company's Service, aged 40 years.
1806	31st July. Thomas W. **Krebs**, son of Lewis Krebs, Store Serjeant, aged 5 years 1 month and 20 days.
1811	29th November. Colonel R. M. **Strange**.
1819	19th November. Lieutenant Alexander **Campbell**, of the Rifle Corps, aged 28 years.
1821	16th April. Ensign William **Roy**, late of the 5th Extra Battalion of Native Infantry, aged 20 years.
1823	25th February. Oliver **Lloyd**, Lieutenant, 1st Battalion 25th Native Infantry, aged 19 years.
1831	7th November. Lieutenant Henry **Kerrel**, 9th Regiment Native Infantry, aged 28 years.
1834	September. Captain W. P. **Burton**. (Erected by his widow.)
1837	8th December. John, son of Serjeant-Major John and Elizabeth **Rarter**, H.M.'s 15th Dragoons, aged 4 years and 9 months.
1843	8th October. Hubert John, eldest son of Captain John **Campbell** and Maria his wife, aged 7 years.
1845	20th December. Christiana Clementina, daughter of Apothecary Christopher and Grace Elizabeth **Oliver** his wife, aged 1 year 8 months and 12 days

Year.	Name, Parentage, and Age.
	HOSŪR TALUK.
	Hosūr.
1850	30th January. Walter Elliott **Lockhart**, M.C.S., Collector of Salem, aged 49 years.
1842	5th February. John Edward **Bunkall**, aged 38 years and 9 days.
	There is another tomb, but no inscription.
	MATTAKĒRI.
1842	20th May. Rhoda, daughter of John **Ratliff**, Esq., Civil Service, aged 3 months.
1843	10th June. Patrick, infant son of Captain John **Hill**, A. C. General, 24th Regiment Native Infantry.
1846	19th October. William, son of John **Ratliff**, Esq., of the Madras Civil Service, aged 3 years and 8 months.
1850	1st September. Elizabeth, daughter of Serjeant William **Farmer**, aged 1 month and 2 days.
1855	10th August. Catharine **Lennon**, daughter of James and E. Lennon, D Troop, M. A. Pensioner, aged 11 years and 10 months.
1857	31st August. John Peter, son of W. A. **Borthwick**, Clerk, Remount Office, aged 6 years and 6 months.
1858	30th April. Eva Joanna, child of Matilda and Charles **Evers**, Second Apothecary, aged 1 year and 11 months.
1858	5th May. Edwin Emilius, child of Matilda and Charles **Evers**, Second Apothecary, aged 3 years and 5 months.
1863	16th December. Alice Louisa, daughter of Mr. J. P. **Barringer**, Overseer D. P. W., aged 8 months.
1868	16th January. Alexander, son of Andrew and Margaret **Milne**, aged 2 months.
1868	April. Mary, infant daughter of F. G. **Shaw**, Esq., Staff Veterinary Surgeon, aged 20 days.
1868	9th May. Florence, daughter of Catharine and John **Peel**.
1868	31st July. Catharine, the beloved wife of Sub-Conductor John **Peel**, Remount Depôt, aged 38 years.
1870	29th June. John **Murray**, Apothecary, Madras Establishment, aged 62 years 7 months and 22 days.
1870	30th July. Elizabeth, daughter of William **Borthwick**, aged 6 years 4 months and 20 days.
1872	18th June. Harriett Mabel, daughter of Samuel **Wells**, M.D., aged 7 months and 17 days.
1872	11th September. Mr. Samuel **Graham**, "the respected Coachman of six successive Governors of Madras," aged 52 years.
1872	26th October. Rose Adeline Charlotte, daugher of W. W. and Anne **Honey**, aged 5 years 5 months and 16 days.
1873	20th April. Harriet, wife of Samuel **Wells**, M.D., aged 35 years 4 months and 17 days.
1876	15th March. Catharine Frederica, the beloved wife of Serjeant D. G. **Mootham**, aged 33 years and 16 days.
1876	13th August. Major **Glover**, Madras Veterans.
1878	18th January. Henry Clement, son of D. G. and Mary **Mootham**, aged 8 months and 1 day.
1878	13th October. Walter Sydney **Morse**, son of F. W. Morse, Esq., Assistant Engineer, aged 2 months and 13 days.
1879	15th November. J. R. **Lowry**, Esq., Executive Engineer, D.P.W., aged 55 years

EDUCATION.

Higher and middle class education is maintained or aided by Government from Provincial Funds, as is also female education, while schools of the lower class are supported by or aided from Local Fund Boards and the Salem Municipality. The inspecting agency consists of a Deputy Inspector for each circle and five Inspecting Schoolmasters, all under the supervision of the Inspector of Schools,

Fourth Division. Ūttankarai is the only taluk in which there is not a middle-class school; in Āttūr and Trichengode there are aided middle-class schools, and in each of the others a Government school. In each circle there is a Normal school maintained by the Local Fund Board, at present stationed at Salem and Krishnagiri, in which men are trained to be masters and taught in the course required in the elementary schools for the standards under the Result system. At Salem the Government school, formerly called the Zillah School, was raised to the status of a second-grade college in 1879 and prepares students for the First Examination in Arts. In addition to the Government and aided schools there are many pial schools as well as the London Mission High School, Salem, which receive no grants from Government or the Local Boards, so that the following table, including only such schools as are under inspection, does not show the whole number of persons under instruction in the district.

Description of Schools.		Number.	Number of Pupils.	Cost per Mensem.				Remarks.
				RS.	A.	P.		
Government College		1	344	553	2	10		The figures in columns 1 and 2 refer to the second and third quarters of 1880, and the cost is the average for 1879-80.
Do. Middle-class Schools ..		5	407	580	15	1		
Do. Girls' Schools		3	152	122	4	8		
Middle-class.	Grant-in-aid Schools ..	6	308	349	15	10		
	Municipal Schools ..	2	234	158	14	4		
Local Fund Board.	Normal Schools ..	2	35	240	0	0		
	Salary System Schools.	9	578	248	11	5		
	Combined System do.	70	1,874	989	9	7		
Result System Schools		66	1,108	944	15	0		
Pial Schools (Unaided)		109	1,403	231	12	1		
Total ..		273	6,443	....				

Great interest is shown by the people of this district in education, and it is to be hoped that, notwithstanding the famine, which has proved a severe check to educational progress, a marked advance will be shown at the census of 1881 as compared with the returns of the previous census, when only 2·8 per cent. of the population could read and write. There were then, according to the returns, only 190 schools in the district, but the Local Fund Act, passed in 1871, gave a stimulus to popular education by providing the funds for its extension, and in 1874-75 there were 230 schools, Government or aided, with 7,140 pupils. This does not include all the unaided pial schools, which may be taken at an average of 12 per taluk or 108 in all. Allowing 10 children to each pial school, about 1,080 children must have been receiving elementary education from this source. An attempt was made in 1873 to force the union system on the district, according to which villages were to be clubbed together and a house rate levied for educational purposes; but the late Lord Hobart refused to be a party to forcing the poor to pay for what they did not want, and this scheme fortunately fell to the ground. The educationalists have so interlarded their system with such words as "combined," "mixed," "primary," "results grant system," "salary aided

system," "Local Fund schools," "grant-in-aid," "middle schools," &c., that it is not very easy for an outsider to master the shibboleths, but good work is being done. Quite recently an Educational Grant-in-aid Code has been published by order of Government, which considerably modifies the rules previously in force; it will be found in the Supplement to the *Fort Saint George Gazette*, 24th February 1880.

FOREST AREA.

The forests, with the exception of the reserves, have not been demarcated; hence their exact area cannot be ascertained; it has, however, been roughly calculated at 2,251 square miles. For the better supervision of the forests, which are very scattered, they have been apportioned into ranges as follows:—

The Āttūr Range comprises two taluks, viz., Nāmakal and Āttūr, under the charge of a Forest Ranger.

In the Nāmakal Taluk the only forests are those of the Kollimalais, which have been roughly calculated at 216 square miles: the chief timbers met with are Venghay (*Pterocarpus marsupium*), Nammai (*Conocarpus latifolia*), Blackwood (*Dalbergia latifolia*), Kadukai (*Terminalia chebula*), Tamarind (*Tamarindus Indica*), Jack, Kāt Maddi (*Terminalia tomentosa*), Sampangi (*Michelia Champaca*), and Sandalwood (*Santalum album*).

The sandalwood is worked departmentally; other timbers are worked under the license system.

In the Āttūr Taluk are situated the northern slopes of the Pachaimalais, the Peria Kalrāyan and the Chinna Kalrāyan (private forests); the area of all these hill forests is about 35 square miles. The chief timbers are those already enumerated under the Nāmakal Taluk, together with Acha (*Hardwickia binata*), Selluvanji (*Albizzia odoratissima*). Sandalwood and timbers designated as belonging to the first class, such as Venghay, Teak, &c., are worked departmentally, other timbers being worked under the license system.

Until recently the Chinna Kalrāyan hill forests were leased to Government by the Pattagar on a payment of Rupees 12,500 for twenty years, but the lease was annulled by orders of Government (*vide* G.O., No. 3,370, dated 7th December 1877). The lease of the Peria Kalrāyan forest is also under litigation.[1]

The Salem Range comprises the Salem and Trichengode Taluks and the forests of the Shevaroys, the Bodamalai and the Ārunūttimalai (north-east of Salem), total area about 300 square miles, under the charge of a Forest Ranger. The chief timbers are Teak (stunted *Tectona grandis*), Blackwood (*Dalbergia latifolia*), Mali (*Cedrela toona*), Nammai (*Conocarpus latifolia*), Kadukai (*Terminalia chebula*), Satinwood (*Chiokrassia tabularis*), Acha (*Hardwickia binata*), Venghay (*Pterocarpus marsupium*), Selluvanji (*Albizzia odoratissima*), Catechu (*Acacia catechu*), and Sandalwood (*Santalum album*).

The working is partly departmental and partly license.

The Harūr Range comprises the taluks of Ūttankarai and Tirupatūr under the charge of a Forest Ranger.

In the Ūttankarai Taluk are situated the Chittēri hill forests, the western slopes of the Ariagoundan Nād, the Kōttaipatti and Tīrtamalai forests, and a portion of the Javādi hill forests: total area about 300 square miles.

[1] Since settled and confirmed to Government.

The timbers are similar to those in the Salem Range. Departmental felling and the license system are in force. The Naiamalai[1] is a tract of private forest to the east of the Shevaroys belonging to the Mittadar of Chekkadipatti. In the Tirupatūr Taluk are situated a large portion of the Javādis and the Yēlagiris, total area about 200 square miles. The timbers are the same as in the Salem Range and worked departmentally. Besides the Naiamalais, a part of the Ariagoundan Nād, the Naikanūr Jāghīr on the Javādis, and the Vellakuttai Jāghīr belong to private parties.

PRIVATE FORESTS.

The Sub-division Range comprises the taluks of Hosūr, Dharmapuri, and Krishnagiri, under the charge of a Sub-Assistant Conservator.

The Hosūr Taluk contains the hill forests south of Denkanikōta towards the Kāvēri, namely, the Mēlagiri, Kōtagiri, and Manchi hills (rising to about 4,000 feet), the Bilikal hill forests west of Anchitti and the Achawood tracts on the banks of the Kāvēri; the total area is about 500 square miles. Chief timbers Teak (*Tectona grandis*), Blackwood (*Dalbergia latifolia*), Venghay (*Pterocarpus marsupium*), Acha (*Hardwickia binata*), Kadukai (*Terminalia chebula*), Mali (*Cedrela toona*), Nammai (*Conocarpus latifolia*), Selluvanji (*Albizzia odoratissima*), Bilvaram, Vilva-maram (*Ægle marmelos*?), and Sandalwood (*Santalum album*), all worked departmentally.

The Dharmapuri Taluk contains the Gutrāyan[2] hill forests and the Pennāgaram Achawood tracts, area about 450 square miles. The timbers are the same as in the Hosūr Taluk and worked departmentally.

The Krishnagiri Taluk contains the forests of the Maharājagarh hill, north of Krishnagiri, and the Rāyakota forests; area about 250 square miles. Timbers chiefly Neem (*Azadirachta Indica*), Tamarind (*Tamarindus Indica*), and various jungle woods worked under the license system.

Under the head of Reserves are included certain forest tracts which have been demarcated and surveyed. These have been formed into reserves for the supply of fuel. There are ten along the south-west line of railway, viz., six near the Shevaroy Hill station, one at Mallāpuram, one at Harūr, one at Ūttankarai (two blocks), one at Singārapett, and two a little to the south of the Bangalore branch between Tirupatūr and Krishnagiri. The four reserves designated A, B, Ammanēri, and Kanjēri are all situated in the Āttūr ghāt (Shevaroy Hill Railway station) jungles close to Salem, through the centre of which the railway line runs. The Pillapalli and Kariappakombai reserves lie to the east of the Shevaroy Hill station. The Mallāpuram reserve abuts on the east side of the railway line close to the Mallāpuram Railway station. The Harūr reserve is six miles east of the Morapūr Railway station. The Ūttankarai reserve is 4 miles and the Singārapett reserve 12 miles east of the Sāmalpatti Railway station. The D or Burgūr reserve is 5 miles south of the Bangalore line and 16 miles west of Tirupatūr. The E reserve is 2 miles south of the Bangalore line and 18 miles west of Tirupatūr.

RESERVES.

The trees met with in the reserves are mostly good fuel-yielding trees of which the following are some of those most commonly found:—

Zizyphus glabrata (Karukattan), *Prosopis spicigera* (Parambai), *Conocarpus*

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[1] In Āttūr, but apparently worked from Ūttankarai.

[2] This is a mistake. The Gutrayan belongs to Hosūr.

latifolia (Nammai), *Dichrostachys cinerea* (Vadatala), *Acacia leucophlœa* (Vel-vēlam), *Cassia fistula* (Konē), *Albizzia odoratissima* (Vel-vaghē), *Albizzia lebbeck* (Vaghē), *Premna tomentosa* (Podangie Nari), *Capparis pyrifolia* (Sangatira), *Erythroxylon Indicum* (Semblichan), *Grewia rothie* (Adave),[1] *Strychnos nux vomica* (Yetti), *Pongamia glabra* (Pungam). Besides these there are the *Acacia amara* (Thurinji), the *Wrightia tinctoria* (Pala), stunted Satinwood, *Diospyros montana*, *Albizzia amara*, the Babul, Neem, *Cassia florida*, *Acacia catechu*, *Canthium didymum*, Tamarind, &c. The estimate was 4 tons of firewood fit for railway consumption per acre, but on experiment 2½ tons was found to be the outturn.

The following statement shows the acreage, expenditure, and receipts of each reserve from date of formation up to 31st March 1880:—

No.	Name of Reserve.	Date of Formation.	Acreage.	Expenditure.			Receipts.		
				RS	A.	P.	RS.	A.	P.
1	A Reserve	1866-67	1,976½	4,436	6	11	5,960	5	0
2	B do.	1866-67	799½	3,435	0	1	80	5	9
3	C do.	1866-67	587	7,564	5	9	316	13	9
4	D do.	1866-67	221	2,427	4	10	51	0	0
5	E do.	1866-67	1,070	3,205	6	4	377	1	6
6	Kuriyappa Kombai Reserve	1873-74	531¼	1,068	15	2	50	0	6
7	Pillapalli Reserve ..	1873-74	981	1,240	3	8	32	10	8
8	Ammanēri do.	1872-73	253	1,727	14	5	27	0	0
9	Úttankarai, two blocks ..	1872-73	469	1,302	8	5	45	0	0
10	Singārapett Reserve ..	1874-75	2,624½	2,098	4	6	179	0	0
11	Harūr Reserve	1874-75	1,177	1,351	13	9	60	0	0
12	Kanjēri do.	1878-79	Not surveyed.	277	6	5	13	5	4
			Total ..	30,135	10	3	7,192	10	6

PLANTATIONS.

There is only one plantation, viz., a small sandalwood plantation, 5 miles[2] in extent, formed in 1874 on the Mēlagiri Hills close to Denkanikōta; the elevation is about 3,000 feet. It is not proposed to extend it, as the reservation of tracts where there is a natural growth of this tree is deemed preferable to any attempts to plant on cleared land. The total forest revenue and expenditure of the district for the period of five years commencing from 1875-76 was as per subjoined statement:—

Years.	Receipts.			Expenditure.		
	RS.	A.	P.	RS.	A.	P.
1875-76	64,015	0	0	43,117	0	0
1876-77	59,920	11	8	25,816	3	5
1877-78	63,666	10	2	20,797	7	7
1878-79	60,837	15	5	20,417	6	7
1879-80	65,946	1	8	20,628	12	7

[1] So the Assistant Conservator spells it. The name is not found in Balfour or Drury.
[2] So the Forest Officer says. The extent is probably 5 *square* miles.

Further particulars will be found in Proceedings, Board of Revenue, No. 996, dated 3rd March 1877, and G.O., No. 1,529, dated 22nd July 1879. Between 1862 and 1876 the revenue from sandalwood alone was Rupees 1,47,537.

The following woods were collected for the Paris Exhibition:—

Acacia Arabica (Karu-vēlam).—Common throughout the district in the plains. Wood close-grained and tough, of a pale brownish red colour; used for building purposes, axles, and the naves, spokes and felloes of wheels, ploughshares, &c.

Acacia sundra (Karungāli).—Common in the plains. The timber is very hard, tolerably close-grained and durable, of a dark red colour, veined with streaks of a darker shade. It is very heavy and is regarded as the best for posts in house-building. The tree is abundant, and grows to a fair size. Chips of this wood boiled in water produce a dark purple dye: the tree yields a gum similar to catechu.

Acacia leucophlœa (Vel-vēlam).—Grows on the plains and slopes of the hills within an elevation of 1,000 feet. Timber dark coloured, hard and durable, seasons well and takes a fine polish. The wood is not much in demand. From the bark mixed with jaggery an ardent spirit is distilled. The bark yields a tough and strong fibre used for large fishing nets and coarse cordage. The roots rival the Pī-maram in exhaling an offensive odour.

Ailanthus excelsus (Pī-maram).—Found in the forests of the plains. A large tree; wood light and not durable. Exhales an intolerable stench, whence its name (pī = fæces + maram = arbor). Employed in making doors of native houses.

Alangium decapetalum (Alanji)—Found in the jungles of the plains. Timber handsome and strong, of a dark colour. Used for agricultural, &c., purposes.

Albizzia amara (Thurinji).—Met with on the plains and slopes of the hills within an elevation of 1,000 feet. Timber hard and strong, of a dark reddish colour. Used for agricultural purposes, naves and felloes of wheels, &c.

Abbizzia lebbeck (Kāt-vāgai).—Found on the plains. Wood very durable, hard and close-grained, of a light colour. Used for building purposes, furniture, &c.

Albizzia odoratissima (Selluvanji or Kal-Thurinji).—Met with generally on the slopes of hills in the district up to an elevation of 2,500 feet; is also occasionally met with on the plains; height 30 to 40 feet. Heartwood of a rich brown colour, tough and strong, seasons well, works freely, takes a fine polish, and is fairly durable when kept dry. Used for naves, spokes, felloes, oil-mills, and furniture. The tree is very abundant and grows in almost any soil.

Artocarpus integrifolia (Pila-maram).—Met with on the hills; also cultivated on the plains. Timber at first somewhat pale-coloured, but afterwards assumes a darker tinge. Employed for making furniture, picture-frames, &c.

Atalantia monophylla (Kāt-ellimicham).—Found in the plains. Shrub. Wood hard, heavy and close-grained, of a yellow colour. Not much used.

Azadirachta Indica (Vēpam or Neem.)—Found in the jungles of the plains,

also occasionally met with on the slopes of the hills up to an elevation of about 1,000 feet, 20 to 30 feet high. A useful and ornamental tree. Timber dark reddish colour, hard, heavy, and durable. Used for building and agricultural purposes, also employed in making rice-pounders, &c. The bark is remarkably bitter and is used medicinally by the natives. From the seed is expressed an acrid bitter oil of a deep yellow colour, used medicinally and for burning in lamps. A gum is also got from the bark and used medicinally as a stimulant.

Bassia latifolia (Kāt-illupai).—Found in the plains. Timber hard and strong, of a dark colour. Used for naves of wheels and purposes of a like nature. An oil is expressed from the seeds which is used in lamps and in cooking by the poorer classes.

Bassia longifolia (Illupai).—Found in the plains. Used for beams, &c. A juice which exudes from the bark is used medicinally. An oil expressed from the fruit is used for lamps among the poorer classes. The cakes which are left after the oil is expressed are used as a substitute for soap. The wood is beautifully variegated, light brown and whitish, even-grained, hard, and strong.

Bombax Malabaricum (Kāt-Ilavam).—Found in the plains and up to an elevation of about 2,000 feet on the hills. Wood soft and spongy. Wood not used; the wool of the pods used for stuffing pillows, cushions, &c. A gum exudes from the bark.

Borassus flabelliformis (Panai-maram).—Known as the palmyra palm in English. Largely distributed over the district. The stem when old becomes very hard and durable if protected from moisture. Used for house-building purposes, irrigation troughs, &c.

Canthium didymum (Nekani).—Found on the plains and slopes of hills at an elevation of within 1,000 feet. A small tree. Wood hard and of a darkish tinge. Used for agricultural purposes.

Cathartocarpus fistula (Sara-konnai).—Found in the plains and slopes of the hills up to an elevation of 2,000 to 3,000 feet. Middling size, wood close-grained and dark. Bark used for tanning.

Cedrela toona (Tūn-maram).—Found in the forests on the hills at an elevation of about 3,000 feet. The sapwood is whitish, the heartwood red or reddish brown, light, even, open-grained, easily worked, and polishes well. Highly valued as a furniture wood, used for door panels and carving. From the flowers a red or yellowish dye is made.

Chickrassia tabularis (Agalai or Shūli, or Chittagong).—Found on the hills at an elevation of 2,000 feet and upwards. A large tree with light reddish wood, very close-grained. It is employed much by cabinet-makers for furniture. The bark is powerfully astringent.

Chloroxylon Swietenia (Purasu or Satinwood).—Found on the plains and hills up to an elevation of about 1,000 feet. The wood, which is of a yellow or light orange colour, is close-grained. It is durable and will stand immersion in water. Though not a tree of large size, planks of 12 or 15 inches broad may be obtained from it. It is very suitable for picture frames and ornamental decoration, and if well varnished will preserve its handsome appearance for a long time, but it is apt to split.

Conocarpus latifolia (Nammai or Vellai Nāga-maram).—Found on the

slopes and hills up to an elevation of 3,000 feet. A large tree with smooth white grey bark. The wood is light coloured with a purple heart. It is universally used for axe-handles and poles for carrying loads; in many parts of the district the axles of native carts which have to carry heavy weights on rough roads are made of it. It warps and splits in seasoning, and unless kept dry is not very durable. It is specially esteemed for many economical purposes for house-building and agricultural implements; from incisions in the bark a fine white hard gum is obtained similar to gum-arabic, employed in cloth printing and sold extensively.

Cordia angustifolia (Narvilli).—Grows on the plains. A small tree; wood very tough and of a light colour. Occasionally used for making handles of agricultural implements.

Cratæva Nurvala (Mavalingam).—Grows on the plains. A small tree. Wood soft and light coloured. The bark and leaves are used medicinally.

Dalbergia latifolia (Eruvadi).—Found in the forests on the plains and on the hills and slopes at an elevation of about 2,000 feet. A magnificent tree, abundant in the forests, producing blackwood or rosewood. As a timber for furniture it is in great request. It is likewise used for ordnance purposes.

Dichrostachys cinerea (Vedatarai).—Grows on the plains. A small tree. Wood very hard, light coloured. Beyond making walking sticks, the wood is not used in the district.

Diospyros melanoxylon (Karunthambi or Ebony).—Grows in the forests on the plains and on the hills up to an elevation of about 3,000 feet. Wood whitish, with a red tinge, tough and fairly durable. Used for building and shafts of carriages. The centres of old trees generally consist of an irregularly-shaped mass of jet black ebony. Trees before felling are generally tested by boring into the wood to see whether the ebony in the centre is sufficiently large. The heartwood is used by cabinet-makers for inlaying and ornamental turnery.

Emblica officinalis (Nelli).—Grows at an elevation of about 4,000 feet. Wood hard and durable, of a reddish colour; used for building purposes, furniture, &c.

Eugenia caryophyllifolia (Kātu-nāga).—Found on the plains and on the hills up to an elevation of 4,000 feet. Wood close and even-grained, not very strong or durable, except in water of a brown colour.[1] Used for well work and in native house-building.

Eugenia jambos (Jembunaga).—Found on the plains and occasionally met with on the slopes of the hills. Wood of a reddish tinge, not very durable. Used in native house-building. The fruit is eaten and is known as the rose-apple in English.

Ficus virens (Āla-maṛam or Banian).—Grows on the plains and on the hills up to an elevation of 1,000 feet. Wood light and porous. Used for planking, &c. A fibre is made from the descending suckers.

Hardwickia binata (Acha).—Sapwood small, whitish; heartwood dark, reddish brown, sometimes nearly black, close and fine-grained, strong, very hard and very heavy. Liable to split, but does not warp; takes a fine polish,

[1] *Sic* in Forest Office note. The meaning intended to be conveyed is probably that the wood is of a brown colour and more durable under water than when exposed to the air.

and is exceedingly durable. Used for bridge and house-posts and for ornamental work. The bark yields a strong fibre. It is found mostly in the dry forests of Denkanikōta and Kōttaipatti, but not everywhere.

Mangifera Indica (Mā-maram).—Grows in the plains and in mountain forests up to an elevation of 4,000 feet. A large tree. Wood coarse and open-grained, of a dull grey colour, not durable. Used for making doors of native houses, boxes, and planking, &c. The bark and leaves are used medicinally and a gum exudes from wounds in the bark ; lac is produced on it. The mango is the most esteemed of Indian fruits, but uneatable except when produced from a grafted tree.

Melia azadirachta (Malai-vēmbu).—Introduced. Planted throughout the district. Wood handsomely marked and rather durable. Used for building purposes and for furniture-making.

Morinda citrifolia (Nonā-maram).—Found on the plains. Wood close-grained, light, and tough, of a yellowish brown colour, used for native shoes. The root yields a red dye which is fixed with alum.

Nauclea cordifolia (Manja-kadambai).—Grows in the plains and hills to an elevation of about 4,000 feet. Wood exceedingly beautiful, resembling box-wood, close-grained, smooth, light yellow in colour, will not stand wet, but otherwise is good for furniture. It can be procured from 2 to 3 feet in diameter. Used for house-building purposes, planking, &c.

Nauclea parvifolia (Nīr-kadambai).—Found on the plains and on the hills up to about 4,000 feet elevation. Wood light chestnut coloured, firm, and close-grained ; will not stand wet. Used for building purposes, planking, &c.

Pongamia glabra (Punga-maram).—Found on the plains. Wood light, tough, and fibrous, coarse and even-grained, of a light yellowish brown colour. Used for a variety of purposes. An oil expressed from the seeds is used for lamps, &c.

Prosopis spicigera (Parambai).—Found in the plains and hill forests. Wood dark red, straight, and close-grained, but easily worked, hard, and durable. The tree attains a considerable size. Used for building purposes, cart-wheels, &c.

Pterocarpus marsupium (Venghay).—Grows on the plains and hills up to about 4,000 feet elevation. Attains a considerable size, with an erect, but not very straight, stem, sapwood large, whitish. Heartwood reddish brown or nut-brown, close-grained, tough and strong. Seasons well, takes a fine polish, and is durable. The heartwood is full of gum resin, and stains yellow when damp. Makes beautiful furniture, and is much used for doors and window frames, posts, and beams. Highly valued for cart-building. It is considered—next to Teak—the most valuable tree, and the timber often fetches the same price as Teak. Used for building purposes, wheels, yokes, &c. A reddish green resin, which exudes from the bark, is known as "kino."

Sapindus emarginatus (Pūvānkottai).—Grows on the plains and hills. Wood close-grained, of a pale yellowish colour, not durable. Used for door frames, posts, &c. The seeds are used instead of soap.

Santalum album (Sandana-maram or Sandal tree).—Found on the plains and hills, &c., up to an elevation of about 4,000 feet. The sapwood is white and scentless; the heartwood is of a yellowish brown and strongly scented. Used for ornamental purposes and for incense. An oil used as a

perfume is distilled from the roots and chips or pieces of the heartwood. It is an important article of trade, and is largely exported to China and Arabia.

Spondias mangifera (Kāttu-mā-maram).—Found on the plains and hills to about 3,500 feet elevation. Wood of a greyish colour and soft; used for planking, &c.

Strychnos nux-vomica (Yetti-maram).—Grows on the plains and hills up to about 4,000 feet elevation. Wood of a light brown colour, streaked with white, hard and durable; used in the construction of carts, house-building, ploughs, &c.

Strychnos potatorum (Tettānkottai).—Found on the hills up to an elevation of about 4,000 feet. Wood hard and durable, of a greyish colour; used for house-building purposes, &c.

Shorea lacifera (Jallari).—Grows on the hills. A large tree very abundant in the hill forests of Denkanikōta. Its timber, strong and of a greyish colour, is very useful for house-building and many useful purposes. The Hindus are very fond of offering the flowers in their temples; and the women add to their charms by intertwining the blossoms in their hair; lac is procured on the tree.

Tamarindus Indica (Pulia-maram).—Grows on the plains and hills up to about 4,000 feet elevation. Wood very hard, close-grained, of dark reddish colour. Employed in the construction of oil-presses, rice-pestles, sugar-presses, carpenters' mallets, and as planking. The heartwood is very durable and excellent for turning, but the outer wood is apt to be eaten by insects.

Tectona grandis (Tēk-maram or Teak tree).—Found on the hills from 1,000 to about 3,000 feet elevation. Wood very hard, strong, and durable, yellowish brown in colour; used for house-building and a variety of purposes. The leaves, which contain a red dye, are used as plates and for thatching and to wrap up parcels.

Terminalia Bellerica (Tani).—Found on the hill slopes within 1,000 feet elevation up to about 4,000 feet. Wood light-coloured and rather soft, tolerably durable. Wood not much used.

Terminalia Berryi (Vella-marudu).—Found on the plains and hills up to an elevation of 3,500 to 4,000 feet. Wood hard and durable, of a brownish colour; utilized for house-building purposes, &c.

Terminalia chebula (Kadukai).—Found on the plains and hills up to about 4,000 feet elevation. Wood hard and heavy, of a brown colour, takes a good polish and is fairly durable; it is used for furniture, carts, agricultural implements, and house-building. The bark is employed for tanning and dyeing. Hollow round galls found on the young twigs are very astringent and are used to make writing-ink, in tanning, and in dyeing. The galls are called kadukai.

Thespesia populnea (Pū-arasa-maram or Tulip tree).—Found in the plains. Wood strong, straight, even-grained, and durable, of a pale reddish colour; used for gun-stocks, naves, felloes, &c.

Wrightia tinctoria (Palai).—Found on the plains and hills up to an elevation of about 4,000 feet. Wood white and close-grained. The wood not much used. An indigo is extracted from the leaves.

Wrightia antidysenterica (Veppāla-maram).—Found on the slopes of the

hills within about 1,000 feet elevation. Wood light coloured, not durable; used for furniture making.

Zizyphus glabrata (Karukattan).—Found on the plains. Wood lightish-brown in colour, tolerably hard, strong, and durable; used for building purposes, beams, &c.

Zizyphus jujuba (Yellendai).—Grows on the plains. Wood close-grained, hard and durable, of a reddish brown colour; used for beams, frames, &c.

Besides the above the following forest trees deserve mention:—

Feronia elephantum (Wood-apple).—Found wild in the jungles; wood yellowish or light-brown, close, even, fine-grained, strong and hard. Used for house-building, naves, oil-crushers, and agricultural implements. The sapwood is often eaten by beetles.

Ægle marmelos (Bael fruit or Vilva-maram).—Wood yellowish white, with occasionally even a pinkish tinge; close and smooth-grained. It is easy to work, fairly tough and durable, and not heavy. Used for drums, models, writing-boards, combs, boxes, and in turnery.

Terminalia coriacea (Kara Marda-maram).—Abundant in the forests; wood whitish pale yellow or brown; heartwood distinctly darker coloured; used for house-building and domestic purposes.

Tetranthera monopetala (Marda-maram).—A large tree yielding strong, hard, and heavy timber. It is much used for making the solid wheels of buffalo or sāmi carts.

Diospyros hirsuta (Kali Acha).—This is one of the most valuable woods; the wood, which is sold in the market in logs, is very hard, close and even-grained, beautifully marked alternately with irregular black and brownish-coloured veins, sometimes mottled; it works smoothly and takes a very high polish.

Acacia speciosa (Vel-vengai or Kātuvālai).—The timber is very durable, hard and close-grained, and is employed in making furniture, &c. It is of a light colour and well adapted for picture frames and similar work. The tree yields a considerable quantity of gum something like gum-arabic, but more difficult to dissolve, which is valuable for many ordinary purposes. In addition to the above may be mentioned the following timbers, omitted in these lists, which were exhibited in 1874 amongst the forest products of the district:—*Zizyphus xylopyra* (Telugu Gotti, Balfour), *Amanoa collina* (not identified), *Anogeissus latifolia* (not identified), *Chrysophyllum Roxburghii* (not identified), *Mimusops elengi* (Maghadam, Drury), *Mimusops hexandrus* (Pallæ, Drury), *Michelia Champaca* (Shambaga-pu), *Phyllanthus emblica* (Topoo-nellee, Balfour).

The following timbers are "reserved," *i.e.*, felled exclusively by the officers of the Forest Department:—

Santalum album (Sandana-maram), *Tamarindus Indica* (Pulia-maram), *Mangifera Indica* (Mā-maram), *Feronia elephantum* (Wood-apple), *Ægle marmelos* (Bael fruit or Vilva-maram), *Tectona grandis* (Tēk-maram), *Pterocarpus marsupium* (Venghay), *Cedrela toona* (Tūn-maram), *Chickrassia tabularis* (Agalai or Shūli, or Chittagong), *Diospyros melanoxylon* (Karunthambi or Ebony), *Dalbergia latifolia* (Eruvadi), *Chloroxylon Swietenia* (Purasu or Satin wood), *Acacia sundra* (Karungāli), *Hardwickia binata* (Acha), *Albizzia odoratissima* (Selluvanji or Kal Thurinji), *Acacia leucophlœa* (Vel-vēlam), *Cono-*

carpus latifolia (Nammai or Vellai-nāga-maram), *Terminalia coriacea* (Kara marda-maram), *Tetranthera monopetala* (Marda-maram), *Terminalia chebula* (Kadukai), *Bassia longifolia* (Illupai), *Nauclea cordifolia* (Manja-kadambai), *Diospyros hirsuta* (Kali atcha), *Azadirachta Indica* (Vēpam or Neem), *Prosopis spicigera* (Parambai), *Acacia speciosa* (Vel-vengai or Kātu vālai), *Shorea lacifera* (Jallari), *Acacia odoratissima* (Kalthurinji), *Eugenia jambolona* (Nagai).

The list of "reserved" timbers may be increased or reduced; passes for "unreserved" timber are issued freely to ryots, who want timber for house-building or agricultural implements, by Tahsildars, and in some cases by village officers.

The following are the principal unreserved timbers:—

Acacia stipulata (Saellai),[1] *Schleichera trijuga* (Puluvai or Pu-maram), *Rottlera tinctoria* (Kapilarang or Kapilapodi), *Morinda citrifolia* (Nōnā-maram; Manja Pavuttai-maram, Balfour), *Cassia fistula* (Kāt-konnai), *Alangium decapetalum* (Alanji), *Ulmus integrifolia* (Ayah-maram, Balfour), *Bauhinia racemosa* (Athee), *Ehretia aspera* (Adali), *Maba buxifolia* (Irumbili), *Ixora parviflora* (Karankattai), *Careya arborea* (Kumbi; Pailai-maram, Balfour), *Gmelina arborea* (Kumbadari), *Nauclea cadamba* (Kuddappai; Vella-cadamba, Balfour), *Hemigyrosa cadescens*[2] (Karadipungun), *Pongamia glabra* (Punga-maram), *Acacia amara* (Thurinji), *Vitex altissima* (Mialadi;[3] Kāt-miella, Balfour), *Butea frondosa* (Murukun; Porasu-maram, Balfour), *Diospyros sylvatica* (Mali), *Strychnos potatorum* (Thethan), *Strychnos nux-vomica* (Yetti), *Schrebera swietenioides* (Mavalingum), *Canthium didymum* (Nekani), *Canthium didymum* (Niluvai), *Greweia leaficata* (sic) (Uduppai), *Cluytia collina* (Wodden; Odugu-maram), *Odina Wodier* (Wodiyan), *Dalbergia frondosa* (Nalvalangai), *Pterospermum suberiflorum* (Vennangu), *Bignonia xylocarpa* (Valmuringai;[4] Vadencoorni-maram, Balfour), *Greweia tiliæfolia* (Sadachi), *Diospyros cordifolia* (Vukkana-maram), *Polyanthia Corinthia* (Viri), *Sethia Indica* (Sembalichan), *Eliodendron Roxburghii* (Siri), *Premna tomentosa* (Podunganari; Kolcuttai Teak-maram, Balfour), *Cordia myxa* or *latifolia* (Naruli; Vidi-maram, Balfour), *Wrightia tinctoria* (Pālai-maram), *Wrightia antidysenterica* (Veppālai), *Givotia Rottleriformis* (Velthannakum; Bootalie-maram, Balfour), *Dichrostachys cinerea* (Vadatharai), *Zizyphus jujuba* (Yellanthai), *Memecylon tinctorium* (Katchan), *Erythrina Indica* (Kalliāna-murukam), *Stereospermum chelonoides* (Padri), *Terminalia Belerica* (Tani), *Bombax Malabaricum* (Kāt-ellavam), *Buchanania latifolia* (Sarapuppu; Moreda, Balfour and Drury), *Spathodea falcata* (Kalir-vidi).

Timber for seasoning should be immediately removed and stacked in a shed. The process should be carried out slowly and a free current of air between the logs ensured. The bark should not be removed until the timber is required for use, as otherwise it is liable to crack. In the case of Acha wood, however, the bark should be invariably removed, as the timber is liable to be

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[1] So the Sub-Assistant Conservator spells it. Amlooki is the Bengali equivalent. Cf. Drury, Balfour, &c.

[2] So the Sub-Assistant Conservator spells it; not identified

[3] So the Sub-Assistant Conservator spells it.

[4] So the Sub-Assistant Conservator spells it.

perforated by black beetles (probably the carpenter beetle) if the bark is left on.

Seigniorage is levied on timber felled at rates varying from Rupee 1 to Rupees 5 per bandy-load, according to the description of the timber and its being in the rough, squared, or worked up. Bamboos pay 12 annas a bandy-load, or if split Rupees 1-4-0; for head-loads of timber and for firewood rates proportionately smaller are charged. The gathering of the following barks in the State forests or jungles is only permitted on payment of the fees set forth below :—

Name of Bark.	Rates leviable.	
	Bandy-load.	Head-load.
	RS. A. P.	RS. A. P.
Velam	2 8 0	..
Āvāram	0 12 0	0 0 6
Pesugu	4 0 0	..
Sombu	4 0 0	..

Vel-Vēlampattai (Acacia leucophlœa).—This bark is ground and mixed with flour during times of scarcity. It is largely used in the preparation of spirits from sugar and palm juice, being added on account of the tannin it contains to precipitate the albuminous substances of the juice.[1] The right of collecting the bark is obtained on license. By steeping the bark in water for four or five days and beating it, a tough fibre is made, used for making nets and coarse cordage.

Āvārampattai (Cassia auriculata) is generally found as a small shrub in the jungles. The bark, which is astringent, is used for tanning and dyeing leather.

Pesugupattai (Botanical name unknown).—Nothing is known of this bark or its use, but it is said to be of good quality.

Sombupattai (Soymida febrifuga).—This bark is internally of a light red colour; a decoction made from it dyes brown of various shades, according as the cloth is prepared. It is said to be a good tonic in intermittent fevers.

Maddi Sukkai (Morinda citrifolia).—The bark of the root is used for dyeing red and yellow. No seigniorage is levied on its collection.

The following are the other exhibits prepared for the Paris Exhibition :—

Palms and Bamboos.

Borassus flabelliformis (Panai); *Bambusa arundinacea* (Moongil); *Dendrocalamus strictus* (Siruvarai).

[1] Mr. Carey, the Abkari Agent at Salem, disputes this; the bark in question may, in his opinion, have the action claimed, but, if so, its use for this purpose is of secondary importance, the bark being mainly employed for flavouring the arrack and not being at all essential to its manufacture. He has made the spirit without the bark, employing orange-peel to give a flavour, with, to European taste, decided advantage; but the natives, who are very conservative, missed the accustomed "twang," and a return to the bark was necessary to satisfy them.

FIBRES

Hardwickia binata (Acha).—The bark of this tree yields a strong valuable fibre, which requires no preparation, and is in some places much used for cordage.

Bauhinia racemosa (Chithathi).—According to Balfour, the fibre is made from the inner bark soaked in water and twisted when wet. The ropes though strong are said not to be durable and to rot in water.

Spathodea falcata (Kadalathi).—Fibre produced from the bark of the branches and roots is used for cordage and nets.

——————— (Kothukovai).—Fibre produced from the bark of the branches and roots is used for cordage and nets.

——————— (Vellai Sellai).—The fibre is produced from the bark and is used for cordage, &c.

Aloe vulgaris (Samba Kathālai).—Fibre produced from the leaves is much employed for mat-making, cordage, &c.

Calotropis gigantea (Yerukam).—Fibre produced from the bark bears a severe test, being superior even to jute; while in fineness it is almost better suited to weaving than for mere rope-making.

——————— (Puvella).

Musa paradisiaca (Vārai).—The common plantain yields a strong and beautiful fibre somewhat difficult to manipulate.

Musa paradisiaca (Karu-vārai).—A species of the same.

Musa paradisiaca (Mantham-vārai).—A species of the same.

Sida (?) (Masathuthi).—Fibre produced from the bark is used for cordage.

Abelmoschus esculentus (Kāt-vendai).—Fibre produced from the outer coating of the plant is used for making ropes, &c.

Cocos nucifera (Kathambai).—Fibre produced from the barks of the nuts is much used for cordage, stuffing pillows, &c. Large ships' cables are made from it and are noted for resiliency. It is curious to note that the word "coir," applied principally to this, but also to other fibres, is really the Tamil "kairu," a rope. The word is as much anglicised as *catamaran*, which is a corruption of "kattu-maram," or "the logs tied together."

Sanseviera Zeylanica (Malai-manji).—Fibre is produced from the leaf and is useful for manufacturing ropes, &c.

Sida acuta (Aruvamūku).—The inner bark consists of numerous distinct layers of finely reticulate fibre, which is made into ropes, whips, paper, lace, and all kinds of wearing apparel.

Corchorus variety (Vallukai).—A kind of jute. The fibre of a variety said to be the *Corchorus acutangulus* was included in a collection shown at the Madras Agricultural Show in February 1874.

——————— (Pullipūndu).—Fibre is produced from the outer coating of the stem and branches and used for rope-making.

Sesbania Zeylanica (Kāt-semḷbai).—Fibre is produced from the outer coating of the stem and branches and used for rope-making.

Sanseviera variety (Karumunji).—Fibre produced from the leaf is used for manufacturing ropes, &c.

Pavonia Zeylanica (Chittamutty).—Fibre is produced from the outer coating of the stem and branches of the plant and used for ropes, &c.

Pavonia Zeylanica (Mosapundu).—Fibre is produced from the outer coating of the stem and branches of the plant and used for ropes, &c.

——————— (Ottadai).—Fibre is produced from the outer coating of the stem and branches of the plant and used for ropes, &c.

Hibiscus canabinus (Pulichai).—A kind of hemp.

Crotalaria juncea (Janapai).—The sunn-hemp plant. The fibre is produced from the outer coating of the stem and used for manufacturing gunnies. The class of weavers named Janapars derive their name from the Janapa-nār or fibre which they chiefly employ.

Agave Americana (Pachakathālai).—The American aloe. Fibre produced from the leaves is used for cordage, matting, and a variety of purposes.

Ficus Indica (Āla-maram or Banian).—A coarse fibre is produced from the bark.

Guazuma tomentosum (Rudracham, the Bastard Cedar).—The young shoots yield a fibre.

Abutilon Indicum (Thūthee).—A kind of mallow. The stem yields a fibre.

——————— (Nallapolan).—A kind of mallow. The stem yields a fibre.

Besides the above mentioned fibres the Sub-Assistant Conservator mentions the following as being found in the district:—

Caryota urens (Kondapanai-nār or Bastard Sago).—The fibre prepared from this palm is used for fishing lines and bowstrings. It is strong and durable and resists for a long time the action of water, but is liable to snap if suddenly bent or knotted.

——————— (Nallapūtan-nār), the fibres of which are coarse but strong.

Cordia angustifolia (Naruvalli-nār), the bark of which yields a fibre used for dragging timber from the forests.

——————— (Peypulān-nār), the bark of which yields an abundance of strong white fibres.

Sesbania Ægyptiaca (Karam Sembai-nār).—Commonly cultivated and naturalised in many parts of the district. It is grown with other plants to shade and support the betel-vine: rope is made of the bark.

Hibiscus sabdariffa (Sevappa Kashurum Kerai-nār), the Roselle, yields a fine and silky fibre. It should not be gathered more than two days before being prepared, and exposure to the sun imparts a brownish tint to the fibres. The specimens exhibited from this district in 1874 were not comparable to those sent from Cuddapah, which were 6 to 7 feet long.

Gums, Resins, and Oils, &c.

Azadirachta Indica (Vepam), *Ægle marmelos* (Vilvam), *Pterocarpus marsupium* (Venghai), *Semecarpus anacardium* (Sarankottai), *Butea frondosa* (Kāt-murkam), *Eriodendron anfractuosum* (Kāt-elevēm ?) *Ailanthus excelsus* (Pīma-ragonthu), *Prosopis spicigera* (Parambai), *Chloroxylon swietenia* (Porasu), *Emblica officinalis* (Nelli), *Conocarpus latifolia* (Nammai), *Hardwickia binata* (Acha), ——— (Silla), *Mangifera Indica* (Mā-maram), *Canarium strictum* (Kunghlium), *Acacia amara* (Thurinji), *Acacia leucophlæa* (Vel-vēlam), *Acacia Arabica* (Karu-vēlam), *Feronia elephantum* (Vellam), *Albizzia odoratissima* (Selluvanji), *Sesamum Indicum* (Nallennai), *Pongamia glabra* (Pungennai),

Azadirachta Indica (Veppennai), *Bassia longifolia* (Elluppennai), *Cocos nucifera* (Thengai ennai).

In addition may be mentioned—

Mallotus Philippinensis (*Rottlera tinctoria* ?) (Kupli podi).—Common in the Denkanikōta, Javādi, and Kalrāyan tracts. The red mealy powder of the capsules is a valuable product and might be a source of considerable revenue in many of the forests; it is used as an orange dye, principally for silk. The ripe capsules are gathered in March and rubbed together or shaken in bags till the farina separates.

SEEDS AND LEAVES, &c.

Cassia toro (Thagara-virai).

Bixa orellana (Kuragumanjal-virai).—A valuable dye, known as "Arnotto," is produced from the pulp surrounding the seeds of this plant. It is prepared by macerating the pods in boiling water, extracting the seeds, and leaving the pulp to subside, the fluid being subsequently thrown off. The *residuum*, with which oil is sometimes mixed, is placed in shallow vessels and dried in the shade. When properly made it should be of a bright yellow colour.

Sapindus emarginatus (Puchankottai).—The shells of the nuts are used by the natives as a substitute for soap.

Strychnos potatorum (Tettankottai).—The nuts are used in clearing muddy water, the method pursued being to rub the inside of the utensil with the nut previous to pouring in the water, which rapidly deposits the suspended silt.

Elettaria cardamomum (Yelakai). — Cardamoms. Used as a spice or flavouring ingredient.

Cassia auriculata (Āvārampattai).— Used for tanning.

——————— (Sombupattai).—By boiling yields a yellow colour.

——————— (Pesugupattai).—A rose-coloured dye is extracted from the bark by boiling with gall-nuts, &c.

Acacia leucophlœa (Vel-vēlampattai).—Used in the manufacture of arrack.

Morinda citrifolia (Nonnapattai).—A yellow dye is produced by boiling with alum mordant.

Rottlera tinctoria (Kapilipodi).

Ventilago Maderaspatana (Puplichakkai).—The bark of a creeper which abounds throughout the jungles. It yields a fine purple dye and finds a ready sale in the local market and for export to Bombay, &c.

Wrightia tinctoria (Palai-nīlam).—Indigo is produced from the leaves.

Canarium strictum (Karupu-muddipal).—Burnt as incense in native temples.

Vateria Indica (Vellai-muddipal).—Burnt as incense in native temples.

Terminalia chebula (Kadukai).—Used with other stuffs to produce, by maceration and boiling, a yellow or black dye, also extensively used for tanning purposes.

Acacia concinna (Shīakai).—Used by natives as a substitute for soap.

Semecarpus anacardium (Sherangkottai).—Used medicinally and for colouring cotton cloths: the colour is improved and fixed by the mixture of a little quicklime and water.

Bassia longifolia (Illupai.)—Yields an oil used for burning in lamps.

Azadirachta Indica (Vēpam).—Used medicinally and yields a bitter oil.

Pongamia glabra (Pungamkottai).—An oil is extracted from the seeds, used for burning in lamps also medicinally.

Sesamum Indicum (Yellu).—An oil extracted from the seeds is used in native cookery and is a good substitute for olive oil.

Wrightia tinctoria (Palai-yilai).—An inferior kind of indigo is produced by boiling the leaves.

Cocos nucifera (Thengai).—The ordinary cocoanut: yields an oil and fibre besides having an edible pulp.

No list of forest products would be complete which contained no reference to lac, which is found principally in the Denkanikōta forests. It is chiefly worked up into ornaments and varnishes; the red colouring matter, which is now exported in small quantities only, being used as a dye. The natives employ raw lac in making the bangles worn by the lower classes, while the best shell lac is turned into similar ornaments of greater value, as also into beads and rings. Shell lac is also extensively consumed in the manufacture of sealing wax, liquid varnish, and the composition of certain inks.

In connection with forests the operations of the Jungle Conservancy Fund may be mentioned. The following statement shows the assets and expenditure of the fund for a series of ten years:—

Year.	Receipts.			Expenditure.		
	RS.	A.	P.	RS.	A.	P.
1870-71	38,281	11	1	14,781	8	11
1871-72	29,807	10	10	34,167	5	9
1872-73	38,219	9	8	56,688	12	5
1873-74	28,303	15	0	30,690	14	6
1874-75	23,187	0	4	34,747	10	2
1875-76	23,623	12	4	28,076	4	2
1876-77	16,758	2	1	35,772	12	7
1877-78	9,108	11	8	20,971	3	2
1878-79	35,488	6	2	13,084	9	6
1879-80	47,441	6	1	13,843	14	10

Two hundred and thirty-two topes aggregating 2,431 acres in various stages of growth were maintained in the year 1879. The total number of trees as returned was 179,633. The toddy contractor enjoys all palmyrah trees on Government waste lands. As regards trees on patta lands he has to make his own arrangements with the owners. The leaves used for thatching are not generally sold, as all *oleivetti* trees are, as a rule, held on patta. The rate for cuttings per tree is 3 pies. If, however, there is any special occasion for disposing of the leaves separately, they are sold by auction.

The price at which palmyrah trees (as a rule past bearing) are sold for building and other purposes varies as follows :—

	RS.	A.		RS.	A.
Salem	1	0	Ūttankarai	1	4
Āttūr	1	0	Hosūr	1	12
Nāmakal	1	0	Dharmapuri ..	1	12
Trichengode ..	1	4	Krishnagiri ..	1	12
Tirupatūr	1	4			

Scattered tamarind and other trees are generally given on patta: the rate is 3 annas per tree. Where the trees are situate in woody or jungle tracts, they are rented out from time to time.

When applications for lands containing trees already held on patta are received, the rule is to give the tree pattadar the option to take the land on patta, but if he refuses to take it, to give the patta to the applicant, putting him in possession of the trees also. Where there are already two pattas, one for land and the other for trees, the tree assessment is credited towards the demand on the land. There is, however, reason to believe that this rule is not universally enforced and that Government occasionally got the double rent.

Palmyrahs, however, form an exception. Lands containing palmyrah trees stand in one man's name while the trees are in that of another. The revenue is credited to Jungle Conservancy. In some cases the same person holds two different pattas, one for the land and the other for the trees. There are again cases in which a patta for the land only is held, but the usufruct of the palmyrah trees growing thereon is enjoyed by the pattadar without payment of a separate tax. This is in consequence of an order in 1873-74, that the separate palmyrah tree pattas should cease in all cases in which the same individual held patta for both land and trees in that fasli. This order was not however fully carried out.

When applications are received for lands containing timber trees, and which either border on or are situated in woody or jungle tracts, it is usual to consult the Forest Department before making the adamānam.[1] Then the value of the trees is collected and the adamānam made absolute. The rules also permit the adamānam being made without conferring the right to cut the trees, but this has not been generally acted up to. Also if the lands applied for contain valuable trees, but are not situate in jungles, the trees are sold to the applicant and the adamānam made after the price has been paid. There is obvious reason for collecting the value of the trees from the darakhāstdar. As a tree worth Rupees 30 may stand on land assessed at 8 annas, the adamānam would give the ownership of the tree, and there would be nothing to hinder the pattadar from cutting down the tree and filing rāzināmah for the land, pocketing the difference between one year's assessment and the value of the timber.

JAILS.

The district has one central and sixteen subsidiary jails. The following is a statement showing the average strength, admissions and discharges during the years 1870 and 1875; also the

[1] Adamānam signifies the handing over or putting in possession.

mortality and sickness, together with the gross expenditure and earnings, during the year 1875, of prisoners at the Central Jail, Salem.

—	1870.			1875.		
	Male.	Female.	Total.	Male.	Female.	Total.
Average prisoners during the year	449·65	15·46	465·11	500·42	27·12	527·54
Total admissions	696	35	731	889	75	964
Total discharges	583	26	609	843	74	917
Total admission of sickness				215	9	224
Total death				13	..	13
Percentage of death to admission of sickness				6·04	..	5·80
Percentage of death to average number in jail during the year				2·59	..	2·46

	RS.	A.	P.
Gross expenditure	58,574	7	4
Total cost per prisoner for rations, clothing, establishment, repairs, &c., &c.	111	0	6
Total value of jail manufacture	26,122	2	2
Average amount earned by each prisoner	49	8	2

If these figures[1] are correct, it is difficult to reconcile them with the following, which was epitomized by Mr. McIver for the *Imperial Gazetteer* :—" The Central Jail in 1875 contained 521 prisoners, costing Government Rupees 34,934, or Rupees 69-7-3 per prisoner ; 917 prisoners were discharged during the year, and out of 371 sick there were 14 deaths. The profit on jail manufactures was Rupees 8,169." The subsidiary jails in normal years are often empty, and seldom hold more than two or three prisoners. During the famine, however, the jail population largely increased, the admissions during 1877 being as follows :—

Class of Jail.	Number.	Mortality.
Central Jail	6,688	300
Subsidiary Jails	18,943	111

The jails and their compounds were then often full to overflowing. It was little needed to guard the prisoners, who fared better in jail than outside. Special buildings, often of the flimsiest character, had to be erected to house the enhanced numbers, but there was little or no mortality which could be traced to overcrowding. The old District Jail at Salem had an unenviable notoriety for unhealthiness, but the new Central Jail has earned the opposite character, and when cholera was raging all over the district, the inmates enjoyed a remarkable immunity from the disease. The Jail Commission of 1867 resulted in a great improvement in the subsidiary jails, which were mostly rebuilt according to standard plans or improved

[1] Furnished by the Superintendent on the 13th October 1876.

where the existing conditions admitted of it. There is still something to be done when funds are available, especially at Dharmapuri, where the sub-jail is hardly fit for the animal creation. The carpets manufactured at the Central Jail are very superior. The following, communicated by Mr. Johnston, the Jail Superintendent, is a list of dye stuffs and materials used in the Salem Central Jail for dyeing wool :—

No.	Name.	Colours obtained.	How used.
1	Indigo (*Indigofera tinctoria*) ..	Blue and its shades, green, purple and black.	Maceration in solutions.
2	Turmeric (*Curcuma longa*) ..	Yellow, orange ..	Boiling with alum and soap sand.
3	Log-wood (*Vattangi*, Vernacular).	Red, crimson, scarlet ..	Do. do.
4	Poras flower (*Murukampuvu*, Vernacular).	Yellow, green, orange..	Soaking in water after indigo solutions. Turns into green.
5	Lac (*Coccus Lacca*; *Arakku*, Vernacular).	Red, crimson, scarlet ..	Dye extracted and boiling with alum and lime-juice.
6	Soam bark (*Somampattai*, Vernacular).	Brown and its shades ..	Boiling with alum.
7	Copperas (*Annabathi*, Vernacular).	Black	Soaking in hot water after indigo solution.
8	Kutch (*Kassikatti*, Vernacular).	Used in blue colours ..	Mixed in the indigo.
9	Gallnuts (*Kadukāy*, Vernacular).	Do. black do. ..	By steeping.
10	Tagara seeds (*Cassia toro ? florida*; *Thungadi Beeja* or *Tagara verai*, Vernacular or Kanarese).	Do. blue colours ..	Boiled and mixed in the indigo
11	Limes (*Yelumichem*, Vernacular).	Do. red colours ..	With log-wood and lac to produce light and dark colours respectively.
12	Tamarind (*Puli*, Vernacular) ..	Do. do. ..	

Carpentry, basket-work, weaving, shoe-making and other trades are taught and practised in the Central Jail, where also the convicts are, or were, taught to read. The jail manufactures, however, are chiefly utilized to meet the demands of the Police for uniform, sandals, &c.

LOCAL FUNDS.

There are two Local Fund Boards in the district, one circle being conterminous with the sub-division taluks of Hosūr, Krishnagiri, and Dharmapuri, and the other including the remainder of the district. The Boards are composed as follows. The president, who is always the Collector, belongs to both Boards, which have each a vice-president, who in the sub-division is the Sub-Collector. The Hosūr Board has 12 official and 14 non-official members; the Salem Board has 13 official and 15 non-official members. The average revenues of the Boards for the five years 1874-75 to 1878-79 were—Salem Circle Rupees 1,68,225 and Hosūr Circle Rupees 61,075. The following are the items from which the assets are made up :—

Road Fund.—The assets of this branch of Local Funds consist of two-thirds of the collections of the cess at one anna in the rupee of land

revenue assessment, rent value of the land, &c., according to the tenures on which the land is held; of the proceeds of tolls; of Provincial Service grants sanctioned by Government; of the balance of the Road Fund constituted under Madras Act III of 1866 (this item has disappeared from the accounts); of contributions from the funds of other circles and Municipalities for the construction and maintenance of communications; and of such other appropriation[1] in excess of two-thirds of the collections from the land-cess as may be assigned by the Local Fund Boards with the sanction of Government.

Union Fund.—This fund is at present in abeyance.

Endowment Fund.—This comprises income from funded or other property of dispensaries, choultries, &c., and market rents.

General Fund.—This is made up of all money belonging to the Local Fund Board not applicable solely to the purposes of Road, Union, and Endowment Funds. It consists of one-third of the land-cess, of bungalow fees, contributions, grants, school fees, subscriptions, interest, proceeds of sale of property and avenue rents.

Land-cess.—The cess on land is levied at the maximum rate of one anna in the rupee and forms the chief source of income to Local Funds. It produces about 1,50,000 rupees in the Salem and about Rupees 60,000 in the Hosūr Circle.

Tolls.—Tolls are levied at five places in Salem and at six places in Hosūr, and yield an annual revenue of about Rupees 24,000.

PROVINCIAL GRANT.—On the first establishment of Local Fund Boards, a large sum of money was granted by Government on account of roads and schools, but, in consequence of the distressed state of the finances, this grant has been withheld since 1877.

SPECIAL FUNDS.—These consist of the Surplus Pound Fund, Ferry, Fishery, and Grass Rents and Rent on Avenues. These yield about Rupees 13,000 for the Salem and Rupees 10,000 for the Hosūr Circle.

The expenditure is roughly as follows:—

GRANT I, *New Works.*—None of any importance are now under construction.

Repairs.—There are 113 roads in the Salem Circle and 38 in Hosūr. Sufficient grants to keep these roads in good working order are made each year as far as the funds at the disposal of the Circle Boards admit, and all dispensaries, travellers' bungalows, school-houses, choultries, &c., which require repair are put in order. A sum of about Rupees 96,877 in Salem and Rupees 31,112 in Hosūr was thus spent in 1874-75, the year before the famine. A sum of Rupees 3,500 in the Salem Circle and Rupees 2,000 in the Hosūr is set aside towards the maintenance of avenues on the existing roads.

GRANT II, *Payment for Inspection.*—A sum of Rupees 2,230 in the Salem Circle and Rupees 1,100 in Hosūr is budgeted for annually for four Inspecting Schoolmasters in the former and two in the latter. In 1879-80 a third Inspecting Schoolmaster on Rupees 35 per mensem was entertained

[1] It would be irregular to make any appropriation from the remaining one-third of the land-cess until all the requirements of the purposes to which the General Fund should, by law, be applied have been fully met.

for the Hosūr Circle, but in the following year one on Rupees 25 was dispensed with on account of the establishment of a separate Normal School for Hosūr.

Training Schools.—A Normal School on a small scale, costing Rupees 1,270 per annum, has been established at Salem, and the establishment of another at Krishnagiri in the Hosūr Circle has been sanctioned at an annual cost of Rupees 1,878.

Local Fund Schools.—There are in the Salem Circle 10 lower-class schools under the salary system and 50 under the combined system, of which 3 are girls' schools. The annual cost of these schools is about Rupees 13,000. In the Hosūr Circle there are no schools on the salary system maintained from Local Funds, but the schools on the combined system number 25 and cost about Rupees 5,000 per annum.

Result Grant Schools.—According to the latest lists of schools sanctioned by the Local Fund Boards for examination for result grants, there are 94 such schools in the Salem and 64 in the Hosūr Circle, and Rupees 2,000 and 1,000 respectively are budgeted for these schools. The grants are awarded on the annual examination of the Deputy Inspectors. Those schools only are eligible for grants the masters of which have been vaccinated, and pupils who have not been vaccinated are excluded from the examination.

Elementary books to the value of Rupees 540 in Salem and Rupees 300 in Hosūr are purchased and supplied to taluk depôts for sale to Local Fund and Result Grant Schools. Inspecting Schoolmasters are employed as agents for the sale of these books, being allowed a commission of 15 per cent. on the sale proceeds to cover the cost of conveyance to schools, &c.

GRANT III, *Hospitals and Dispensaries.*—The Local Fund dispensaries, of which there are six in Salem and three in Hosūr, cost Rupees 9,780 and 5,000 respectively per annum. The Government pay 25 per cent. of the salaries of the medical officers in charge for the treatment of Government servants in these dispensaries.

Vaccination.—The details of the establishment maintained for vaccination are given below. Suffice it here to say that a First-class Deputy Inspector, assisted by 20 Vaccinators, is in charge of the Salem Circle, and a Second-class Deputy Inspector, assisted by 9 Vaccinators and 3 Probationers, is in charge of the Hosūr Circle. The annual cost of these establishments amounts to Rupees 4,480 for the Salem and Rupees 2,570 for Hosūr Circle.

Bungalows.—There are twelve public bungalows in the Salem and ten in the Hosūr Circle. The annual cost of the establishment maintained is Rupees 700 for the former and Rupees 314 for the latter.

Choultries.—There are six choultries in the Salem Circle and one in Hosūr, which provide accommodation for all classes of the native community. The construction of a similar chattram at Mattakēri in the Hosūr Circle has been sanctioned and will be undertaken in 1880. Besides these there are ten choultries in Salem and seven in Hosūr, built by the late Collector Mr. Orr, and a small establishment is maintained for keeping them in good order. These choultries cost Rupees 600 for the Salem and Rupees 96 for the Hosūr Circle

The other expenditure under Grant III is as follows .—

Head of Account.	Salem.	Hosūr.
	RS.	RS.
For improvement of water-supply	1,000	500
Improvement of village sites	500	1,000
Scavengering establishments	6,500	6,240
Contribution to Provincial Funds on account of the Medical College	1,530	590
Contribution to salary of Inspectors of Vaccination ..	1,530	590
Contribution to Salem Municipality for Civil Dispensary ..	2,000	..
Miscellaneous, including cholera charges, inspection charges of Zillah Surgeon, lunatic charges, &c.	840	580

GRANT IV, *Miscellaneous.*—This grant comprises the contribution for controlling establishment at the Presidency and in the Collector's Office, the establishment of the Local Fund Board's Office, contingencies, travelling allowance to non-official members, printing and other charges. This amounts to Rupees 3,250 in the Salem and Rupees 1,700 in the Hosūr Circle.

The chief objects for which the funds are administered are the maintenance of communications, sanitation and education.

The mileage budgeted for is as follows :—

	MILES.
Hosūr Circle	434
Salem do.	1,094
Total ..	1,528

There are, however, only 1,342¾ miles of regular roads in the district according to the talukwar totals, or 1¾ miles for every 10 square miles ($\frac{7,604}{10}$) of area; besides these there are 348½ miles of famine roads and roads of the second class, which, though useful, cannot be said to be fit throughout for carriage traffic. The total allotment for the budgeted mileage in 1878-79 was Rupees 1,03,325, or Rupees 67-10-0 per mile. Considering the smallness of the allotment it is wonderful in what condition the roads are kept. In fact the roads are the pride of every district official, most of them being shaded by splendid lines of avenues, planted mostly by forced labour in the time of Mr. Orr (1829 to 1838). In those days it was a far cry to Madras, and as a rule what "master pleased" was done. Old ryots still tell the tale of the "zulum" made by the irascible Collector, whose horsewhip occasionally made Ramasami wince; but generations of grateful travellers and the sufferers themselves in the end testified to the profit and comfort derived from these *travaux forcés.*[1] The roads were for

[1] In the old days the villagers along the lines of road enjoyed the fruits of the avenues in return for keeping the roads in order. This did not work, and the roads were taken over by Government. In 1872 the question of the right of the ryots to the avenues was mooted and decided against them, but in ignorance of the real reason, which was that the *quid pro quo* was no longer exacted from the villagers, cf. Dykes, 426 When Mr. Dalyell visited Natrampalli on abkari duty in 1876, an old ryot who had planted the avenue in Mr. Orr's time advanced his claim, but when Mr. Dalyell asked him if it was not true that in former times those who enjoyed the usufruct of the avenues repaired the roads at their own cost, the aged cultivator put his hand on his mouth and said "Appah!"

years a bone of contention between the Revenue Officers and the Public Works Department, the former affirming that they did the work cheaper and better than the professional department, which pocketed 25 per cent. of the repair allotments for supervision. After oscillating between the two departments, the roads have finally been made over to the Local Fund Boards, which maintain their own engineering establishments as follows:—

Salem Circle.		Hosūr Circle.	
	RS.		RS.
1 Engineer, pay Rs. 500 + 100 travelling allowance ..	600	1 Engineer, pay Rs. 200 + 50 travelling allowance ..	250
1 Estimator, pay Rs. 35	35	1 Clerk, pay Rs. 15 + 8 travelling allowance	23
3 Lascars, pay Rs. 7 each ..	21	2 Lascars, pay Rs. 6 each ..	12
3 Overseers, pay Rs. 60 + 15 travelling allowance each ..	225	3 Overseers, pay Rs. 60 + 15 travelling allowance each ..	225
3 Overseers, pay Rs. 45 + 15 travelling allowance each .	180	3 Sub or Assistant Overseers, 25 + 15 travelling allowance each.	80
6 Assistant Overseers, pay Rs. 25 each	150	3 Lascars for Overseers, pay Rs. 6 each	18
6 Lascars, pay Rs. 7 each .	42		
Total per mensem ..	1,253		
Per annum ..	15,036		
Contingencies	394	Per mensem ..	608
Total Cost ..	15,430	Total Cost per annum ..	7,296

In the latter arrangement the Hosūr Circle is somewhat overweighted, for while 25 per cent. of the Salem Circle allotments leave a considerable margin after providing for the engineering staff, 25 per cent. of the Hosūr Circle allotments barely cover the cost of the modest establishment maintained. It is not easy to remedy this, for even if the Tirupatūr and Ūttankarai Taluks were added to the Hosūr Circle the latter would not profit, as the expenditure in those taluks always exceeds the revenue which they supply, and were it not for the wealth of the Talaghāt taluks the Salem Board would find some difficulty in providing for them.

In speaking of communications the railway must not be omitted, regarding which see below "Railway," page 203.

Regarding sanitation the hospitals of course rank first (see below "Medical," page 199.) There are sanitary establishments maintained by *quasi*-voluntary contributions supplemented from Local Funds in twenty-two villages of the Salem and ten villages of the Hosūr Circle.

The following is the vaccination staff maintained :—

Salem Circle.		Hosur Circle.	
	RS.		RS.
1 Deputy Inspector	70	1 Second-class Deputy Inspector ..	40
6 First-class Vaccinators, 3 on Rs. 18 and 3 on Rs. 15	99	3 First-class Vaccinators on Rs. 15 each	45
14 Second-class Vaccinators on Rs. 10 each	140	6 Second-class Vaccinators on Rs. 10 each	60
1 Peon	7	3 Probationers on Rs. 5 each ..	15
Fixed batta to Deputy Inspector ..	15	1 Peon	7
		Fixed batta to Deputy Inspector ..	15
Total per mensem ..	331	Total per mensem ..	182
Per annum ..	3,972	Per annum ..	2,184
Batta to Peon	22	Extra pay to Vaccinators ..	160
Extra pay to Vaccinators	300	Batta to Probationers	60
Contingent charges	36	Contingent charges	36
Stationery and Postal charges ..	100	Stationery and Postal charges ..	80
Batta to mothers	50	Batta to mothers	50
Total ..	4,480	Total ..	2,570

The work done in the years 1876-77 to 1878-79 was as follows :—

Year.	Salem Circle.		Hosur Circle.	
	Number vaccinated.	Number successful.	Number vaccinated.	Number successful.
1876-77	10,548	9,727	9,330	7,772
1877-78	34,863	33,603	16,915	14,328
1878-79	9,072	8,630	7,393	6,244

Great strides have been made in this branch of prophylactic medicine. No village officer is now appointed who has not been vaccinated or had small-pox. Prisoners in jails are vaccinated, and no child in aided schools can earn anything for the school unless both he and the teachers are protected in this way. The share which the Local Fund Board takes in promoting education has been noticed above (see "Education," page 173).

MAGISTERIAL, CIVIL AND REVENUE COURTS.

Jurisdiction in civil cases is exercised by the District Judge, the Subordinate Judge, and by five District Munsifs. In petty cases the village heads have jurisdiction. Jurisdiction in criminal cases belongs to the Sessions Judge, the District Magistrate, the three Divisional Magistrates, and the Treasury Deputy Collector and Magistrate, who all have first-class powers; the Assistant Magistrate, when there is one, who may or may not have first-class powers; the Taluk and Sub-Divisional Sub-Magistrates of the second class, of whom there are nineteen; to nine Third-class Magistrates, and one bench of Magistrates. There are thus 35 Criminal Courts. The maximum distance of any village from the nearest court is 45, and the average distance 19 miles. The Village Magistrates, of whom there are 2,073, have jurisdiction in petty

cases. Revenue suits can be heard and determined by the Collector, the three Divisional Officers, and by the Treasury Deputy Collector and the Assistant Collector when cases are referred to them, and by the District Judge in appeals. The distribution of the Civil Courts can be ascertained from the following, which is a statement showing the number of officers of each class in the judicial establishment in the district of Salem, the extent of their jurisdiction, and the territorial limits of their original and appellate authority during the year 1875.

Number of Officers of each class.	Extent of their pecuniary Jurisdiction			Territorial limits of their Original authority	Territorial limits of their Appellate authority.
	Original	Appeal	Small Cause		
District Judge.	Over all original suits and proceedings of a civil nature in the absence of the Sub-Judge	All appeals from the decrees and orders of Sub-Judge and District Munsifs where such appeals are allowed and where the value of the subject-matter is Rs 5,000 or below		Over the whole district.	Over the whole district
Subordinate Judge	Over all original suits and proceedings of a civil nature	Over such appeals from decrees and orders of District Munsifs as may be referred by the District Judge for disposal.	Above Rs 50 to Rs 500 (Section 28 Act III of 1873, and G O dated 18th March 1873)	Over the whole district. In small causes, over the Salem Revenue Taluk.	None, except in cases specially referred.
District Munsif of Salem	Over all like suits and proceedings not otherwise exempted from his cognizance, the amount or value of the subject-matter of which does not exceed Rs 2,500	None	Up to Rs 50 (Section 28, Act III of 1873, and G O dated 18th March 1873).	Salem, Attur, Omalur, and Sankagiridrug (old taluks)	None.
District Munsif of Namakal	Do.	None	Do.	Namakal, Paramathi, Ghazipur, and Trichengode (old taluks)	None.
District Munsif of Tirupatur	Do	None	Do	The whole of Tirupatur Taluk, the northern portion of Uttankarai Taluk as divided by the Ponar river, and the northern portion of Krishnagiri Taluk (old taluks)	None.
District Munsif of Dharmapuri	Do.	None	Do	The whole of Dharmapuri Taluk, the southern portion of Uttankarai Taluk as divided by the Ponar river, and the southern portion of Krishnagiri (old taluks).	None.
District Munsif of Hosur	Do.	None	Do.	Hosur and Denkanikota (old taluks)	None.

Statements 14 and 15 in the Appendix show the work performed by the different Courts

MEDICAL.

The Zillah Surgeon resides at Salem, but inspects all dispensaries in the taluks, of which there are nine, once a year, supervising the work of the Apothecaries and Hospital Assistants in charge. At the chief town there is an hospital under the Municipality, in charge of a Native Surgeon, which is visited daily by the Zillah Surgeon, as also the Jail Hospital. The Remount Depôt is under Honorary Surgeon Wells, M.D. The Collector and Divisional Officers have medical subordinates attached to their establishments, who assist in vaccination, peregrinate in the villages when outbreaks of cholera or fever occur, and make *post-mortem* examinations when required. The following is a synopsis of the work performed in the hospitals of the district for the years 1875-76 to 1878-79:—

Name of Hospital.	In-patients.				Out-patients.			
	Number in 1875-76.	Number in 1876-77.	Number in 1877-78.	Number in 1878-79.	Number in 1875-76.	Number in 1876-77.	Number in 1877-78.	Number in 1878-79.
Salem Municipal Hospital ..	205	203	337	262	12,225	8,285	8,748	13,734
Erkad ..	41	86	219	172	1,741	1,768	1,883	3,327
Namakal ..	122	109	65	73	1,772	2,029	1,603	3,198
Tirupatūr ..	14	121	127	178	3,799	3,124	3,247	5,264
Āttūr ..	..	29	103	56	2,533	2,346	2,202	2,627
Sankagiridurgam ..	..	88	42	106	..	3,501	2,326	3,958
Harūr ..	..	.	..	46	..	1,687	2,458	1,942
Hosūr ..	..	146	140	221	..	7,290	5,277	4,890
Krishnagiri.	113	108	230	355	4,559	3,654	4,119	5,323
Dharmapuri.	..	69	179	185	4,297	4,244	4,272	4,504

As regards vaccination and sanitation *vide* supra under Local Fund Board.

MUNICIPAL.

There is only one Municipality in the district, viz., the chief town Salem. The Municipal Commission consists of 8 official and 9 non-official members, the Collector of the district being *ex-officio* president. The working of the Municipality, its income, expenditure, &c. are given below in the taluk notice of Salem, q.v., p. 30, Vol. II.

POLICE.

Exclusive of village watchmen the District Police force in 1876 consisted of 1 Superintendent, 1 Assistant Superintendent, 20 Inspectors, and 1,095 Constables, costing Rs. 1,47,786, furnishing one policeman to every 6·86 square miles and every 1,761 of the population. The cost of the force is at Rs. 0-1-2¼ per head of the population. According to the statistical returns for 1878-79 the total number of the police was 1,139. A trifling addition to the force in the chief town is contemplated. The District Superintendent has the four Talaghāt taluks under his immediate charge, and exercises supervision over the Bārahmahal taluks and the Bālāghāt, which are in charge of the Assistant Superintendent with head-quarters at Tirupatūr. The Head-quarter Inspector resides at Salem and looks after the office work of the Superintendent's office. In the Taluk Notices the police economy in the different ranges has been separately noticed.

POST OFFICE.

The number of letters, newspapers, parcels and books received in and despatched from Salem are shown in the subjoined statement:—

Year	Letters		Newspapers		Parcels		Books	
	Despatched	Received	Despatched	Received	Despatched.	Received.	Despatched	Received.
1861-62 ..	263,323	275,235	6,958	26,419	1,978	3,440	592	1,780
1865-66 ..	344,108	316,050	6,409	27,528	1,846	4,274	378	2,163
1870-71 ..	534,320	388,375	11,810	28,607	1,004	1,852	1,656	4,757

The following are the details of which the foregoing is an abstract :—

Statement of Letters received.

—	Letters													Newspapers		
	Delivered at the window or sent out for delivery by Peons.				Retained in Office as unclaimed, or for redirection, or for District Post.				Total Number received.				Grand Total.	Delivered at the window or sent out for delivery by Peons.		
	Paid.	Unpaid.	Service.	Registered.	Paid.	Unpaid.	Service.	Registered.	Paid.	Unpaid.	Service.	Registered.		Paid.	Unpaid.	Service.
Total for the year 1861-62.	128,595	46,189	46,131	2,178	27,583	16,555	7,523	481	156,178	62,744	53,654	2,659	275,235	16,077	2,088	4,214
Total for the year 1865-66.	171,403	43,866	42,424	5,666	27,921	17,131	6,883	756	199,324	60,997	49,307	6,422	316,050	16,952	1,414	5,171
Total for the year 1870-71.	256,898	46,481	..	10,305	49,745	23,772	..	1174	306,643	70,253	..	11,479	388,375	23,161	985	101
Total ..	556,896	136,536	88,555	18,149	105,249	57,458	14,406	2411	662,145	193,994	102,961	20,560	979,660	56,190	4,487	9,486

—	Newspapers—(*Continued*).							Parcels										Books.		
	Retained in Office as unclaimed, or for redirection, or for District Post.			Total Number received.			Grand Total.	Delivered at the window or sent out for delivery by Peons.			Retained in Office as unclaimed, or for redirection, or for District Post.			Total Number received.			Grand Total.	Number of Steamer Books delivered.	Number of Indian Book-post Packets despatched.	Total.
	Paid.	Unpaid.	Service.	Paid.	Unpaid.	Service.		Paid.	Unpaid.	Service.	Paid	Unpaid.	Service.	Paid.	Unpaid.	Service.				
Total for the year 1861-62.	2,992	635	413	19,069	2,723	4,627	26,419	1,359	810	795	247	92	137	1,606	902	932	3,440	286	1,494	1,780
Total for the year 1865-66.	2,324	640	1,027	19,276	2,054	6,198	27,528	1,217	772	1,922	116	98	149	1,333	870	2,071	4,274	356	1,807	2,163
Total for the year 1870-71.	4,053	268	39	27,214	1,253	140	28,607	450	610	620	77	74	21	527	684	641	1,852	534	4,223	4,757
Total ..	9,369	1543	1,479	65,559	6,030	10,965	82,554	3,026	2192	3,337	440	264	307	3,466	2456	3,644	9,566	1,176	7,524	8,700

Statement of Letters posted for despatch.

—	Letters												Newspapers						
	Posted in this Office.					Redirected.			Returned.			Grand Total.	Posted in this Office.				Redirected.	Returned.	Grand Total.
	Paid.	Unpaid.	Service.	Registered.	Total.	Ordinary Letters.	Registered.	Total.	Ordinary Letters.	Registered.	Total.		Paid.	Unpaid.	Service.	Total.			
Total for the year 1861-62.	164,529	47,559	40,754	3,892	256,554	5,287	135	5,422	1,347	..	1,347	263,323	2,357	750	3,207	6,314	616	28	6,958
Total for the year 1865-66.	211,721	58,021	54,310	6,241	330,293	13,592	223	13,815	..	..	..	344,108	1,149	..	3,882	5,031	1,378	..	6,409
Total for the year 1870-71.	405,717	95,040	2,113	11,322	514,192	19,768	360	20,128	..	..	..	534,320	7,257	..	3,225	10,482	1,328	..	11,810
Total ..	781,967	200,620	97,177	21,455	1,101,039	38,647	718	39,365	1,347	..	1,347	1,141,751	10,763	750	10,314	21,827	3,322	28	25,177

—	Parcels							Books							Statement of Missent Articles.				
	Posted in this Office.				Redirected.	Returned.	Grand Total.	Posted in this Office.				Redirected.	Returned.	Grand Total.	Letters.	Papers.	Parcels.	Books.	Packets.
	Paid.	Unpaid.	Service.	Total.				Paid.	Unpaid.	Service.	Total.								
Total for the year 1861-62.	39[illegible]	688	636	1,715	201	62	1,978	282	9	172	463	113	16	592	420	15	6	1	8
Total for the year 1865-66.	467	364	935	1,766	80	..	1,846	285	..	21	306	72	..	378	..	..	..	..	..
Total for the year 1870-71.	330	360	258	948	56	..	1,004	563	..	789	1,352	304	..	1,656	..	..	..	..	..
	1,188	1,412	1,829	4,429	337	62	4,828	1,130	9	982	2,121	489	16	2,626	420	15	6	1	8

Of late years the statistics of correspondence passing through the Post Office have been deduced from an examination of all articles received for delivery during the weeks 8th to 14th February and 8th to 14th August of each year. The following statement for the years 1875-76 and 1878-79 has been prepared on that principle.

Detail of Articles.	For the year 1875-76.		For the year 1878-79.	
	Number given out for delivery.	Number returned undelivered.	Number given out for delivery.	Number returned undelivered.
Letters paid	531,206	5,200	597,324	14,768
Do. unpaid	90,870	7,254	89,830	14,560
Do. service privileged ..	37,440	26	..	..
Do. registered	21,554	156	23,920	1,534
Papers	40,664	104	60,190	1,170
Packets	11,752	..	10,400	208
Parcels	3,536	..	3,926	130
Total ..	737,022	12,740	785,590	32,370

PUBLIC INSTITUTIONS.

There are reading rooms or literary associations at Salem, Ĕrkād, Hosūr and Tirupatūr. The chief source of charity is the Thopūr Chattram Fund, from which *serais*, *bandy-pettahs*, &c. are being provided all over the district. Those at Salem, Thopūr, Jolārpett, Āttūr, and Tirupatūr are amongst the best; but native liberality has left little to be done in this respect so far as the wants of native travellers are concerned. It would be rare indeed on any line of road to come to a village of importance where shelter for man and beast had not been provided in days gone by.

RAILWAY.

The Madras Railway has 133 miles and 36 chains of line in the district, the south-west main line running from the 120th mile 21st chain from Madras to the 241st mile 32nd chain, and the Bangalore branch extending from the 132nd mile south-west line at Jolārpett to the 144th mile 25th chain on the branch.[1] The annual cost of maintaining each mile of the line is about Rupees 1,150.

The following are the Railway stations in the district, with an estimate of the annual receipts at each under the separate heads of passenger and goods traffic :—

For 1875.	Passenger.			Goods.		
	RS.	A.	P.	RS.	A.	P.
Vāniambadi	17,348	2	11	44,435	7	3
Jolārpett	49,418	2	11	455	7	3
Tirupatūr	20,948	2	11	77,495	7	3
Samalpatti	1,126	5	7	9,624	8	9
Morapūr	8,836	5	10	20,001	13	1
Mallāpuram	3,930	0	0	4,780	14	7
Shevaroy Hills	2,520	0	0	3,335	7	3
Suramangalam (Salem) ..	92,781	13	1	82,385	7	3
McDonald's Choultry ..	1,622	11	8	970	14	7
Sankagiridurgam	7,508	2	11	16,993	10	2
Total ..	2,09,039	15	10	2,60,479	1	5

[1] These particulars were given in a letter from the Manager, dated 13th September 1878.

The following are the heights of the various stations above sea-level :— Vāniambādi 1,152·95 feet, Jolārpett 1,319·82 feet, Tirupatūr 1,271·52 feet, Sāmalpatti 1,261·46 feet, Morapūr 1,305·03 feet. (The highest point in the south-west line is between this and the next station and exceeds 1,400 feet.) Mallāpuram 1,386·59 feet, Shevaroy Hill Station 1,243·48 feet, Salem 919·67 feet, McDonald's Choultry 783·59 feet, Sankagiridurgam 876·38 feet, Erode 539·47 feet.

REGISTRATION.

The registration staff consists of a District Registrar on Rupees 150 *plus* commission, with four Clerks costing Rupees 42 per mensem, and 15 Sub-Registrars, of whom 7 receive Rupees 30 per mensem *plus* commission, and 8 are unpaid, being already either Deputy Tahsildars or Taluk Sheristadars. The Sub-Registrars' Clerks are paid from the fees. Those Sub-Registrars who hold no other post are allowed a peon on Rupees 6 per mensem. The total cost of the staff is Rupees 465 per mensem *plus* commission, which varies according to the work done.

The following is a statement of registrations, receipts and expenditure for Registration Offices in the district of Salem during the years 1874 to 1878 :—

Years.	Total number of Documents registered in Books I, III, and IV.	Aggregate value of Property transferred by Documents registered.	Total amount of ordinary Fees.	Total of other Receipts.	Total Receipts.	Total Expenditure.	Excess of Receipts over Cost of Establishments.
		RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
1874-75 ...	5,615	19,72,757 15 5	8,272 5 0	1,329 7 0	9,601 12 0	6,712 14 5	2,888 13 7
1875-76 ...	6,012	23,14,532 13 10	8,860 5 0	1,375 1 0	10,235 6 0	7,065 11 10	3,169 10 2
1876-77 ...	6,334	19,35,733 12 11	9,152 15 0	934 10 6	10,087 9 6	7,381 4 1	2,706 5 5
1877-78 ...	7,352	20,47,995 2 4	10,157 9 0	1,017 14 9	11,175 7 9	9,014 11 2	2,160 12 7
1878-79 ...	8,962	24,88,568 4 6	11,995 14 0	1,483 4 10	13,479 2 10	10,503 5 3	2,975 13 7

A considerable increase from 1877 to 1879 in the total number of registered documents appears attributable to the pressure of the famine inducing well-to-do classes to pledge or sell their lands.

REMOUNT DEPÔT.

A full account of the origin and working of the Remount Department will be found in Chapter V, Vol. II.

TELEGRAPHS.

Every Railway station is a Telegraph station also. Besides the railway wires the Government wires pass to Bangalore along trunk road No. I, and at Hosūr a Telegraph station has been opened for the use chiefly of the Remount Depôt.

SETTLEMENT.

The working of the Settlement Department is referred to in the following chapter on the revenue system and history of the district.

SURVEY.

The following statement embodies the results attained by the Survey Department up to the year 1877 :—

Number.	Taluks.		Total Area.	Area excess by Survey over old measurement.	Date of commencement of Survey and under whom.	Cost per Acre. Revenue-paying land for Survey.	Cost per Acre. Zamindari for Demarcation and Survey.
			SQ. MILES.	SQ. MILES.		RS. A. P.	RS. A. P.
1	Namakal	Government	378 68	+ 40 64	Captain W. H. Hessey, August 1859.	0 4 2	0 1 5
		Zamindari	338 19	+ 29 95			
		Total	716 87				
2	Attur	Government	779 45	+ 78 50	Captain W H Hessey, January 1860.	0 2 2	0 1 6
		Zamindari	44 72	+ 33 07			
		Total	824 17				
3	Salem	Government	815 40	+ 38 18	Captain G. A. Searle and Captain W. H. Hessey, April 1860.	0 2 10	0 1 8
		Zamindari	108 27	+ 38 12			
		Total	923 67				
	Shevaroy Hills		146 53		Captain W. H. Hessey, June 1861.		
4	Trichengode	Government	426 12	+ 6 25	Captain W. H Hessey, December 1860.	0 2 6	0 0 8
		Zamindari	208 38	— 26 57			
		Total	634 50				
5	Dharmapuri	Government	700 84	+ 35 02	Captain W. H. Hessey, July 1861.	0 3 3	0 1 6
		Zamindari	213 07	+ 60 35			
		Total	913 91				
6	Tirupatur	Government	565 05	+ 10 79	W. Beaumont, Esq., January 1862.	0 4 1	
		Zamindari	154 51				
		Total	719 56				
7	Uttankarai	Government	741 65	— 33 74	W. Beaumont, Esq., February 1862	0 2 6	0 0 9
		Zamindari	165 20	+ 8 04			
		Total	906 85				
8	Krishnagiri	Government	371 68	+ 43 66	W Beaumont, Esq., March 1862.	0 3 0	0 1 7
		Zamindari	281 63	+126 74			
		Total	653 31				
9	Hosur	Government	869 02	+ 36 14	W. Beaumont, Esq., September 1862.	0 3 9	0 1 0
		Zamindari	336 00	+153 92			
		Total	1,205 02				
		Grand Total	7,644 39				

CHAPTER V.

REVENUE HISTORY.

DURING the war which was brought to a close by the treaty of 1792 two persons, whose influence is strongly felt to the present day in the Salem District, were engaged in various military duties in the Bārahmahal. These gentlemen were Captain Read, the first Collector of Salem, and Munro, afterwards Sir Thomas Munro, Governor of Madras. The latter was then about 31 years of age, of which 13 had been passed in this country. Not content with the mere routine of military duty, Munro had devoted himself to the study of the Oriental languages, his proficiency in which, though as far as can be seen mainly confined to Hindustani and Persian, had already brought him to notice, and in 1788 we find him on the general staff of the army and associated[1] in the Intelligence Department with Captain Read who, during the first war with Tīpu, superintended the convoys and communications in the Bārahmahal. The Company's servants appear at this time to have neglected the languages of the people whose affairs they were appointed to administer. "This was universally the case,[2] not in the military department alone, but in the departments of justice and revenue, over which civilians presided; and the consequence was, that all the real business of the State came to be transacted by Native Assistants and Interpreters. A good deal of inconvenience resulted even at the Presidency; but there, as well as in the old provinces, where a patient people had become accustomed to the usages of their masters, the machine, though subject to occasional checks and crosses, worked, upon the whole, satisfactorily. In proportion as the limits of the empire extended, however, it was felt that so clumsy a method of government and finance would not answer. Native Assistants and Interpreters, brought up amid the corruptions of the capital, were not to be trusted in places where English habits were unknown; and the farther the power of England was pushed back from the coast, the more urgent became the necessity of striving to do without them. This was particularly the case in the Bārahmahal. Inhabited almost exclusively by Hindus, who from time immemorial had followed the customs of their fathers, who had never, up to the present moment, had any intercourse with Europeans, and were moreover suffering from the effects of war recently waged among them, the Bārahmahal, it was felt, would require the presence of discreet men in order to reconcile its people to a foreign yoke; and the very first

[1] Gleig's Smaller Life of Munro, New Edn., 1861, p. 31

[2] Life of Munro, p. 63 sq.

requisite in the individuals appointed to conduct so delicate a charge was their ability to communicate directly with the inhabitants. There was not a civil servant at Madras competent to do this: therefore Lord Cornwallis made choice of Captain Read as the fittest person to undertake the task, and Read selected as his Assistants, Mr. Munro, with two other military officers." These two officers were Captains Graham and MacLeod. Gleig speaks of Read as "one of the ablest of the many able men whom the school of Indian warfare and politics ever produced." Munro's opinion of him will be found in the following extract[1] from one of his own letters to his father, dated from Dharmapuri, 14th April 1793:—

"I mentioned to you in a former letter the amount of my allowances, and that beyond them I cannot get a sixpence. I observe the Glasgow politicians have given a large fortune to Captain Read, and some *pickings* to me. Read is no ordinary character: he might, in Maisūr, have amassed as much money as he chose, and by fair means too; but he was so far from taking advantage of his situation for this purpose that he even gave up his bazaar and many other perquisites of his military command, and received nothing but his prize-money and commission, which altogether, I believe, amounted to about six thousand pounds. Whatever I might have done, had I been left to myself, I could get no pickings under such a master, whose conduct is invariably regulated by private honor and the public interest. These, and an unwearied zeal in whatever he undertakes, constitute the great features of his character. The enthusiasm in the pursuit of national objects, which seizes other men by fits and starts, is in him constant and uniform. These qualities, joined to an intimate knowledge of the language and manners of the people, and a happy talent for the investigation of everything connected with revenue, eminently qualify him for the station which he now fills with so much credit to himself and benefit to the public. He will, however, I am afraid, be removed in March, or, at the farthest, July, 1794, in order to conform to system, which requires that civilians only should be Collectors. I have urged him to address Lord Cornwallis, to solicit a continuation in office; but I don't believe he will do it: his principle is to exert himself, and to leave it to Government to discover the necessity of employing him. When we were together at Srīrangapatnam, during the cessation, I prevailed on him to apply for the management of the Bārahmahal. His Lordship replied that he could not venture to interfere, for it would bring all the civilians on his head. He however, a few days after, actually sent him a commission to command the forts in the ceded provinces, and to settle the revenue. Read was, however, of opinion, and I believe he was right, that Lord Cornwallis would have done this of himself, without any solicitation on his part." Read's judgment was also well borne out by Messrs. Graham and MacLeod. The former, working in Krishnagiri under Read's immediate supervision, enjoyed advantages which were wanting to MacLeod: his work has been to some extent more lasting; of the personal interest which he took in the division under his charge many proofs still exist, while of the trust and affection which Read, Munro, and Graham inspired, the language of the people up to a recent date was sufficient evidence. MacLeod was somewhat

[1] Life of Munro, p. 68.

overweighted in his charge and too far away from Read to benefit much by verbal intercourse; and, laboriously industrious and clearsighted though he was, Read's forte did not lie in his pen. Hence, as might be anticipated, MacLeod's work, though good, and considering the novelty and difficulty of his surroundings wonderfully good, did not come up to the standard of that of the other three, and did not stand the test of time so well. To his thorough knowledge of his district and careful administration thereof, Buchanan, a close observer, more than once bears testimony. That men of honesty, exceptional ability, and with their hearts in their work were appointed to the newly-acquired territory was a matter for congratulation, as the task with which they had to grapple was formidable. Lying in the track of three great wars, what battle had not devastated in this tract had been consumed by the contending armies. The more gentle rule of the Maisūr Rājās had for years been succeeded by the iron grasp of Haidar, though under him there was the redeeming feature that, if the revenue was exacted rigidly, there was some hope of justice in the last appeal. With Tīpu matters were different. Exactions went on equally as before, but the band of locusts, which under the guise of revenue underlings preyed on the people, was multiplied. Less reached the tyrant's treasury, but more was wrung from the suffering ryots, who had no hope of redress at Srīrangapatnam. Tīpu "knew no way[1] of checking abuses but by augmenting the number of men in office, and sending two Assophs to almost every province, instead of one, to prey upon the inhabitants. The defalcation of the revenue, which had formerly been about twenty per cent., was now above fifty. His bigotry led him to make none but Masalmans Tahsildars; most of them could neither read nor write, and were often selected from the lowest ranks of the military, at the annual muster in his presence, merely from some fancy that he took to their looks. These men were frequently recalled in the course of a year or two, and placed at one of the principal boards. This so disgusted the old servants of his father, that many of them retired from public affairs to lead a private life in their own houses." It is with the order which the four able administrators above mentioned evolved out of the chaos in which they found Salem, and the subsequent changes of the District Revenue history that this chapter has to do.

Before passing to the review of this subject a list of the different officers who have administered the district finds a fitting place here.

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[1] Life of Munro, p. 121.

Names of Collectors.	Permanent, Acting, or in Charge.	Length of Tenure of Office.		Remarks.
		From	To	
Mr. Kindersley(*a*) ..	Permanent.	30th Nov. 1790	3rd April 1792	(*a*) Collector of Tirupatur and Vaniambadi, a temporary measure during the war with Maisur.
Capt. Alexn. Read(*b*)..	,, ..	4th April 1792	7th July 1799	(*b*) Superintendent and Collector of Barahmahal and Salem, or the present district of Salem *minus* the Balaghat.
,, Wm. MacLeod(*c*).	,, ..	8th July 1799	13th Sept. 1801	(*c*) Collector of Salem and the northern division of Coimbatore. When Colonel Read resigned in 1799 Salem and the Barahmahal were separated. Salem (the Talaghat) and part of Coimbatore were formed into a separate district under Captain MacLeod, while Krishnagiri (the Barahmahal) and the newly-acquired Balaghat formed another under Captain Graham. In 1801 Salem (the Talaghat) was separated from Coimbatore and amalgamated with the Barahmahal and Balaghat under Mr. David Cockburn. In 1803 Salem (Talaghat) was made a separate Collectorate under Mr. Hargrave, while Krishnagiri (the Barahmahal) and the Balaghat were added to the northern division of Arcot under Mr. Cockburn. In 1808 the Barahmahal was separated from North Arcot and added to Salem. In the following fasli (1218) the Balaghat and Mallapadi were similarly transferred to Salem, from which date the district is conterminous with the present district of Salem, petty transfers excepted.
,, Graham(*d*) ..	,, ..	Do. ..	Aug. 1801	
Mr. D Cockburn(*e*) ..	,, ..	14th Sept. 1801	18th Feb. 1803	
,, D. Cockburn(*f*)..	,, ..	19th Feb. 1803	Jan. or Feb. 1805.	
,, Græme(*f*) ..	,, ..	Jan. or Feb 1805.	June or July 1808.	
,, E. R. Hargrave(*g*)	,, ..	19th Feb. 1803	15th Feb. 1820	
,, E. Powney ..	Acting(*h*)..	15th May 1805	17th June 1805	
,, S. Smith(*i*) ..	In charge..	30th April 1815	30th June 1815	
,,	,, ..	12th Dec. 1817	5th Jan. 1818	
,,	,, ..	18th Jan 1819	25th Mar 1819	
,, M. D. Cockburn .	Permanent.	15th Feb. 1820	11th May 1829	
,, R. Nelson(*j*) ..	In charge ..	19th Dec. 1820	25th Jan. 1821	
,, W. D. Davis(*j*) ..	Do. ..	28th Jan. 1823	28th Mar. 1823	
,, G. D. Drury(*k*) ..	Do. ..	14th July 1824	5th Sept. 1824	
,, W. D. Davis(*j*) ..	Do. ..	8th Feb. 1826	15th Mar. 1826	
,, A. Crawley(*k*) ..	Do. ..	12th May 1829	2nd Nov. 1829	
,, J. Orr	Permanent.	3rd Nov. 1829	26th Jan. 1838	
,, R. B. Sheridan(*l*).	In charge .	27th Jan 1831	28th Feb. 1831	
,, S. J. Popham(*m*).	Do. ..	1st Dec. 1831	28th Dec. 1831	
,, R. Gardener(*n*) ..	Do. ..	29th Dec. 1831	29th Feb. 1832	
,, W. C. Ogilvie(*k*)	Do. ..	7th Oct 1833	11th Nov. 1833	
,, W. H. Babington.	Acting ..	12th Nov. 1833	12th Jan. 1834	
,, W. C. Ogilvie(*k*).	In charge..	27th Jan. 1838	15th Feb. 1838	
,, J. D. Gleig ..	Permanent.	16th Feb. 1838	31st Jan. 1845	
,, H. A. Brett(*n*) ..	In charge..	16th Jan. 1843	5th Feb. 1843	
,, H. E Lockhart ..	Acting .	6th Feb. 1843	14th May 1844	
,, H. A. Brett(*k*) .	In charge .	1st Feb. 1845	30th Mar. 1845	
,, H. E. Lockhart(*o*).	Permanent.	31st Mar. 1845	30th Jan. 1850	
,, F. N. Maltby(*k*)..	In charge .	4th Feb. 1850	10th July 1850	
,, H. D. Phillips ..	Permanent	11th July 1850	6th Sept. 1853	
,, H. A. Brett ..	Do. ..	7th Sept. 1853	27th Mar. 1862	
,, H. G. Smith(*n*) ..	In charge..	1st Nov. 1858	11th Nov. 1858	
,, A. Hathaway ..	Acting ..	12th Nov. 1858	7th Jan. 1859	
,, J. R. Gordon(*n*)..	In charge .	8th Jan. 1859	18th Jan. 1859	
,, J. W. Cherry ..	Acting ..	19th Jan. 1859	7th April 1859	
,, A. Hathaway ..	Do. .	8th April 1859	24th April 1859	
,, H. G. Smith(*k*) ..	In charge..	25th April 1859	1st May 1859	
,, E. Fane ..	Acting	2nd May 1859	15th June 1859	
,, H. G. Smith(*k*) ..	In charge..	16th June 1859	3rd Aug. 1859	
,, T. J. Knox ..	Officiating.	4th Aug. 1859	28th Aug. 1859	
,, H. G. Smith(*k*) ..	In charge..	29th Aug. 1859	15th Sept. 1859	
,, T. J. Knox ..	Officiating.	16th Sept. 1859	11th May 1860	
The Hon. D. Arbuthnott	Permanent.	28th Mar. 1862	14th Jan. 1867	
Mr. H. S. Thomas(*k*).	In charge..	10th Jan. 1865	19th Jan. 1865	
,, C. N. Pochin ..	Acting ..	20th Jan. 1865	19th April 1865	
,, C. N. Pochin(*p*)..	Permanent.	15th Jan. 1867	26th Aug. 1870	
,, J. F. Price(*k*)	In charge..	29th Aug. 1870	9th Oct. 1870	
,, C. T. Longley ..	Permanent.	10th Oct. 1870	16th June 1881	
,, H. T. Knox(*q*) ..	In charge..	17th Mar. 1873	21st Mar. 1873	
,, J. F. Price ..	Acting ..	22nd Mar. 1873	14th June 1874	
,, F. H. Wilkinson(*n*)	In charge .	15th June 1874	1st July 1874	
,, H. LeFanu(*n*) ..	Acting ..	23rd Dec 1878	8th Jan. 1879	
,, C. S. Crole ..	Do. ..	9th Jan 1879	5th June 1879	
,, C. D. Maclean(*n*).	Do. ..	7th June 1879	2nd July 1879	
,, H. LeFanu ..	Do. ..	31st Oct. 1879	10th Nov 1879	
,, H. E. Stokes(*r*) ..	Do. .	11th Nov. 1879	To date.	

(*d*) Collector of Krishnagiri (the Barahmahal) and the Balaghat.
(*e*) Collector of Salem (the Talaghat) and Krishnagiri (the Barahmahal).
(*f*) Collector of the Barahmahal (Krishnagiri), Balaghat and northern division of Arcot (Chittur).
(*g*) Collector of Salem (Talaghat), 1803, and of Salem, the Barahmahal and Balaghat or the present district of Salem, 1808. Buried at Salem.
(*h*) It should be understood that when no officer was acting or in charge the permanent Collector was present.
(*i*) Head Assistant Collector. The dates in this list are those on which charge was given or received and not the dates of the appointments.
(*j*) Head Assistant Collector.
(*k*) Sub-Collector.
(*l*) Additional Sub-Collector
(*m*) Acting Head Assistant Collector.
(*n*) Acting Sub-Collector.
(*o*) Buried at Hosur.
(*p*) Buried at Salem.
(*q*) Assistant Collector.
(*r*) Confirmed from 16th June 1881.

Mr. Kindersley's tenure of office hardly deserves a place in the history of the district proper. During the course of the war with Maisūr each contending party from time to time obtained a footing, more or less precarious, in the territory of the other and in this way Mr. Kindersley came to be placed in charge of the present taluk of Tirupatūr, then consisting of the taluks of Tirupatūr and Vāniambādi. This was on the 30th November 1790. The tract was, according to the custom of the time, rented out, but for what sum is not ascertainable; nor was the occupation wholly undisturbed as, in reporting on it on 31st of April 1791, the Board of Revenue stated as follows :—" Since the date[1] of our last report, the Bārahmahal has been almost wholly repossessed by the enemy (Tīpu Sultan) and we apprehend that only a supply of grain can be, at present, obtained from this district." This state of things however did not last long; as, on the 7th September 1791, the Board of Revenue reported that this part of the conquests had been for a short time past in a more settled state than before, and that the Collector had made a settlement with the inhabitants for the revenue of the current year to the net amount of Pagodas 17,200 (Rupees 60,200). The Collector, however, apprehended that the realization of even this sum would depend on the continuance of our troops in the country for the protection of the inhabitants and to impress them with confidence to carry on the cultivation. This state of uncertainty, however, was not of long duration, as a definitive treaty was concluded, on the 17th of March 1792, with Tīpu Sultan, by which the rest of the Bārahmahal, consisting of nine taluks, together with the seven taluks of the Talaghāt, yielding an aggregate revenue of Pagodas 2,82,000 was ceded to the British. The names of the several taluks ceded under the said treaty together with their revenue are shown below :—

Bārahmahal, nine taluks—

	PAGODAS.	
1. Bārahmahal	64,000	
2. Kāvēripuram	8,000	
3. Kāvēripatnam	10,000	
4. Vīrabadradurgam	8,000	
5. Rāyakōta	8,000	
6. Kangundi	6,000	
7. Dharmapuri	8,000	
8. Pennāgaram	10,000	
9. Tenkaraikōttai	12,000	
		1,34,000
Salem		24,000
Nāmakal		16,000
Sankagiri		40,000
Anantagiri		18,000
Paramatti		14,000
Omalūr		16,000
Shendamangalam		20,000
		2,82,000

[1] 31st December 1790.

As, however, it was provided by article 4[1] of the treaty that the country situate west of the Kāvēri should belong to Tīpu and that east and north of it to the British, Kāvēripuram was relinquished to the former and Kātputtūr given in exchange to the latter. It was on this that the appointment of Captain Read to the charge of the district was made, as above mentioned, by Lord Cornwallis, and he took charge at the same time of that portion of the Bārahmahal tract which had previously been administered by Mr. Kindersley.

The Revenue history of the Salem District under British administration resolves itself into four marked stages, overlapping each other, as more than one system prevailed concurrently. The first of these is the settlement of the district by Read and his coadjutors and the birth of the ryotwāri system: the second is the rise and downfall of the zamindāri system: the third is the gradual modification and decay of Read's settlement, which culminated in the "Taram Kammi" reductions made by Mr. Brett, and the fourth is the introduction of the settlement now in force in the ryotwāri portions of the district; a settlement to which the name of no particular officer can be given, as it was begun by Messrs. Newill, Puckle, and Thomas, whose work has been largely remodelled; formulated by Mr. Master, who, with Mr. Puckle, deprecated its introduction; recast by Messrs. Goodrich and Banbury, complete strangers to the district, and brought to a close by Mr. Clogstoun who occupied the same position. The district has been exceptionally fortunate in having found, in Mr. Dykes, C.S., a faithful and painstaking historian of the vicissitudes which mark the first 60 years of British rule, and to his pages, which have been indented on freely in this chapter, the reader is referred for such details as cannot find a place here.

The country placed in charge of Captain Read on the 16th March 1792 was conterminous with the present District of Salem with three exceptions: it included Kangundi which was transferred to North Arcot in 1808, and Kātputtūr afterwards transferred to Trichinopoly in 1851, and it did not include the Bālāghāt Taluk of Hosūr which was not acquired until the treaty of 1799. The district being too large to be directly managed by one person, Captain Read divided it into three portions, the Northern and Central Divisions being placed under Captains Graham and Munro, and the Southern Division under Captain MacLeod, the general superintendence of the whole remaining with Captain Read who made his head-quarters at Tirupatūr.

"Haidar[2] and Tīpu had been accustomed to lease the revenues of extensive districts to a set of men who paid their rents to the crown with tolerable regularity, because they squeezed more than double the amount out of the necessities of the cultivators." Such a precedent, though reproduced in miniature ten years afterwards as the zamindāri system, was not in accordance with the milder views of the Company, and Read found himself face to face with the task of surveying and assessing the whole country. The pressing necessities of the first year were met for the moment by a Revenue Settlement, based almost entirely on the village registers.

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[1] Cf Chap. III, *supra*, p. 83 sq note.
[2] Life of Munro, p 77.

The several districts[1] under his charge were rented out villagewar or in hōbalis (small portions of districts) to Patēls or other inhabitants of character and property. This rent was for Fasli 1202 (1792-93) together with the portion of Fasli 1201 (1791-92) during which the country remained under British rule, *i.e.*, from March 1791.

The following kaulnāmā was published by Read for effecting this mode of settlement in the first year :—

" *Kaulnāmā.*—To the Patēls and other inhabitants of a taluka.

" *First.*—Know it is resolved to rent out the taluka by villages, exclusive of *Sibbandi*, *Sādirwārid*, *Yourymaum*, and *Mujarābāb*, as the mode of all others, the best calculated for your encouragement, to increase cultivation, and this kaul held forth to you, as an assurance on the part of the Company, that you shall not be required to pay the Sarkār any more, for the present year, than the bēriz, which shall be now fixed on with the commission of five per cent. on it for defraying *Sibbandi*, and keep this in your minds, that the said bēriz appearing to be, from the *Sāgubadi* account of last, as well as, from the state of the district, the present year, no more than the due of the Sarkār, it is determined to admit of no excuse for defalcation.

" *Second.*—When the *Patēls* of a *hōbali* shall prefer the renting of these villages separately and independently of any joint concern, and shall exceed each other, in their offers for particular villages, whoever shall give such security for the performance of their engagements as shall be accepted, shall be given the villages, for which they are candidates respectively in rent, for the current year ; but the ināms or other immunities belong to the *Patēls* of such villages shall nevertheless be continued to them.

" *Third.*—When Patēls of such hōbalis as prefer the being jointly answerable for the amount of the bēriz of their respective hōbali shall find, after the division of them is made, that their shares are not in due proportion to the produce of their villages, compared with the rest, it shall remain with themselves to obtain redress by coming to the *huzūr*, and giving information of what villages appear to have been more favorably assessed, when *Tookumpan Kerwogals* shall be sent to survey them ; and if there appears a disproportion, they shall be equalized by reducing the rents of those too high and increasing the rents of such as may prove to have been under-rated. As you may apprehend from experience that you might rather bring reflection upon yourselves, by acting injuriously to others, than procure a diminution of your rent by coming forward with such information, assurance is here given that by this regulation it is not proposed to benefit the Sarkār, by any additional tax on the hōbali, in which this may happen, or to answer any other end, than the effecting an equitable assessment of the bēriz of each hōbali.

" *Fourth.*—Patēls or other renters who may bargain for villages separately must each pay up their rent, with the commission agreeably to the *Kistbandi*, and whoever shall fail in doing of this within three days of the stipulated period, shall pay, before the date of the ensuing kist, a penalty of three per cent. on the amount to defray the interest on money : the Tahsildar will of consequence be under the necessity of taking up on loan to complete the monthly kist of the district, and whoever neglects to pay up such kist for his village, with the penalty incurred, before the date of his next kist, or shall defray both the first defalcation and fail in punctuality a second time, shall be superseded in the management of his village, during the current year, and effects confiscated for discharging his debt to the Sarkār, but his inām shall be continued, unless the produce of that for a time be also required for the above purpose.

" *Fifth.*—Whenever the Patēls of a hōbali shall agree to rent it together, and be jointly answerable for the amount of its bēriz, every village shall be rented separately to its Patel, for the portion he may agree to pay at the division of the said bēriz, and he shall be individually called upon by the Tahsildar for its amount ; when any of their number shall incur the penalty of defalcation and neglect to pay it up before the ensuing kist or, having once

[1] This term was formerly generally used for what are now called divisions, sub-divisions or taluks of a district.

discharged both kist and penalty, shall fail in punctuality a second time, they shall be held jointly responsible for his debt, summoned to the Huzūr to assess themselves for its amount, authorized to indemnify themselves by the confiscation of his effects, and required to nominate another to the management of his village, the current year, but his inām shall be continued unless the produce of that for a time be also required for the payment of his debt.

"*Sixth.*—Whoever shall pay the Tahsildar either money or grain, without requiring his receipt, shall receive no credit for the amount and be obliged to pay it a second time.

"*Seventh.*—If any renter of a village shall deprive the *Ūr* (ஊர் = village) *Karnam, Toti* or other inhabitant in it, of any office or privilege he holds in it, or attempts by oppression to expel any petty farmer without sufficient cause and authority from the Huzūr, shall endanger his own situation. It is directed that when any differences arise relating to municipal management or cultivation a panchayat of the neighbouring Patēls may be assembled to adjust them, and that if the offended party afterwards resolve on an appeal to the Huzūr, he shall be sent thither with its proceedings attested by its members, when orders will be sent on the affair in question.

"*Eighth.*—No Patēl or renter of a village will be suffered to raise any contributions under pretence of *Grāma kharch*, *Dēvatā kharch*, *Darbar kharch*, *Dharma kharch*, and they are strictly forbid to use their influence in any such assessments, on pain of forfeiting an equivalent to the Sarkār; for the profits arising from their bargain with the Sarkār which (they will not be deprived of as under the late Government) will be sufficient to defray all grāma kharch; doucours to the servants of the Kacheri being positively prohibited prevents any *Darbar kharch* in future, and the ryots will give of their own accord what may be required for *dēvatā* or *dharma kharch*.

"*Ninth.*—Patēls have permission to grant as heretofore leases of *banzar zamīn* to new settlers in their respective villages and must consider themselves under particular injunction, not to infringe such kaul as they may give at the time of Sāgubadi, by depriving them of any part of the *wāram* or increasing the tirwa agreed upon, and they are now to understand that where they neglect the entering into written obligations with their ryots, the decision of the Huzūr shall be guided by the ryot's declaration on any subject in dispute.

"*Tenth.*—Patēls are required to apply to the Huzūr for a candy of ragi or paddy, or if preferred for 10 rupees per plough, as takāvi to new settlers or others, in low circumstances and as a farther indulgence, they must be exempted two fanams per pagoda, or one-fifth of the tirwa, as fixed by the *Shudāmad* also the *Ērkānika* or tax on ploughs, employed in the *wāram*. Takāvi will likewise be given, on application, for the repairs of tanks, when made (to?) appear that the additional produce accruing from the undertaking is adequate to the expense, and security is given for repaying the amount within the current year.

"*Eleventh.*—As care will be taken that the bēriz of the current year shall not exceed the produce of the district, so your kists shall be regulated by the crops and in these proportions; Bhādrapadamu 4 per cent., Āswayujamu 4, Kārtikamu 12, Mārgaliramu 4, Pushyamu 24, Mākhamu 10, Pālgunamu 10, Chaitramu 4, Vaisakhamu 4, Jyaishtamu 4. Know therefore that such proportions and no more of your rents (exclusive of the 5 per cent. Sibbandi) is to be paid in those months, and if more be required of you under any pretext or denomination whatever, it is contrary to positive orders. That whoever in the service of the Sarkār shall set on foot any illegal assessments, shall be severely punished, that such Patēls as levy them on their petty farmers shall be immediately superseded in the management of their villages, and whoever shall give information of such attempts shall be handsomely rewarded."

Subjoined is the Muchilika of Tahsildars for collecting the revenue from Patēls or head inhabitants and remitting it to the treasury :—

"I, A B, being appointed Tahsildar or Collector of the Kasba Tukkadi in the Taluka D, do declare this to be my obligation, entered into with the Honorable Company, viz. :—

"I engage to collect the bēriz or revenue of the said Tukkadi for Paridhābi, the current year (Fasli 1201), from the Patēls of villages, individually agreeably to their *Muchilka* and Kistbandi, giving receipts for the same, and should any of them fail in paying up their kists within three days of the time they become due, shall borrow the amount and, completing my

kist for the whole district as if no such failure had happened, shall regularly remit them to Mr.———, within seven days of their dates respectively, indemnifying myself for the interest of money so advanced by me to the Sarkār by afterwards collecting the amount with an interest of three per cent. on it, from the defaulter, that is to say the bēriz being 50,000 Gopāli Pagodas, that sum together with my commission for Sibbandi shall be collected agreeable to the following monthly instalments and shall be regularly remitted to the Huzūr as aforesaid :—

Kists.	Months.	Instalments.	Sibbandi.	Total.
1st ..	Bhadrapadamu (Aug.—Sept.)	2,000	100	2,100
2nd ..	Āswayujamu (Sept.—Oct.)	2,000	100	2,100
3rd ..	Kartikamu (Oct.—Nov.)	6,000	300	6,300
4th ..	Mārgaliramu (Nov.—Dec.)	12,000	600	12,600
5th ..	Pushyamu (Dec.—Jan.)	12,000	600	12,600
6th ..	Mākhamu (Jan.—Feb.)	5,000	250	5,250
7th ..	Pālgunamu (Feb.—Mar.)	5,000	250	5,250
8th ..	Chaitramu (Mar.—April)	2,000	100	2,100
9th ..	Vaisākhamu (April—May)	2,000	100	2,100
10th ..	Jyaishtamu (May—June)	2,000	100	2,100
	Total Rent ..	50,000	2,500	52,500

"*Second.*—Any Patēl who shall incur the penalty of defalcation[1] and delay in paying up his debt or, having discharged it, fail a second time, notice shall immediately be given the Huzūr with intimation whether he be individually or jointly answerable for the balance of his account, that orders may be received for the liquidating it agreeably to his contract; and if I neglect the fulfilling my engagements in delivering to Mr. ——— the amount of my kists for the whole Tukkadi as above stated, within seven days of their respective dates, I shall be subject to pay 5 per cent. on the amount of the outstanding balance at the time of defalcation as a penalty.

"*Third.*—The several denominations and number of Revenue Servants shall be kept up and regularly paid according to the *Moyin Zābita* or establishment prescribed, and no Totis or other people belonging to the district shall be employed on revenue business. If any of them fall in arrears more than forty days or if I neglect to discharge my private debts I may contract, for a longer time, I shall be subject to a penalty of an equivalent.

"*Fourth.*—Every means shall be taken to apprehend thieves and effect the restitution of stolen goods to the owners, and whoever may complain to me of any other injury or grievance not in my power to redress information of it shall be sent to the Huzūr. In giving dastak for sheep, fowls and whatever else European Officers may require in the absence of Mr. ——— , from the cusba, particular regard shall be paid to routine or the condition of each hōbali that such articles may be furnished with the least possible inconvenience to the ryots.

"*Fifth.*—Finally I solemnly promise to make no other assessments or collections than those above specified on pain of such fine or other punishment as I may be thought to deserve; to consider the aforesaid as comprehending all the duties of my station ; and my interfering without orders in any business not specified therein as exceeding the authority vested in me and as subjecting me to reprehension and removal."

The means employed by Read for discovering the value of the districts were to ascertain—

First.—The gross revenue as settled by Tīpu three years before (Kīlaka, 1788,) the year in which the highest revenue was realized under his government;

Second.—His collections in the last year;

[1] Means default.

Third.—The ryots' settlements of the produce on the ground, checked by the estimates of his own people, and

Fourth.—The offers made by Patēls and others well acquainted with the state of every taluk for which they became candidates. By duly appreciating all these statements and taking a comparative view of them he was enabled to form an idea of what each district was worth. Having found in the course of his previous experience above the ghāts that Tīpu's gross revenue was in general between 25 and 30 per cent. above his net revenue, he concluded that if his rents for the current year (Fasli 1202) came to 75 per cent. of his (Tīpu's) valuation, it was the utmost of what might be expected; and as, by an investigation of the annual and monthly produce of the country, the remaining months of the previous fasli, *i.e.*, from the date of the Definitive Treaty, should yield nearly a quarter of the revenue so ascertained, he determined that 94 (75 and $\frac{1}{4}$) per cent. of Tīpu's revenue might be taken as the standard amount for which the districts might be rented. This expectation however was not fully realized, as in the end Read settled the district for Pagodas 4,40,380-14-5 (exclusive of Sibandi) which was 84·47 per cent. of Tīpu's revenue Pagodas 5,51,221.

As this mode of settlement necessarily involved a prolonged inquiry extending to the ascertainment of the dues by petty farmers to Patēls, the demand for all the districts could not be concluded until after the close of 1792; but while it was still in progress, of which the Board had been informed, the Government instructed Captain Read to effect a settlement in lease for five years with the inhabitants, on rates of assessment so fixed that they might be compelled with justice to adhere to them for the term. The Government hoped that continuity of tenure would encourage ryots to improve their lands, and secure to Government a permanent instead of a fluctuating revenue which it was considered would be the outcome of other modes of settlement.

"As early as June,* the idea of a lease for not less than five years was mooted. There was no zemindār holding between the Government and the ryot; and it was thought that this system would tend to produce that quiet and stability which was so much required, and give the ryots that confidence in the Government which was so desirable and so utterly unknown under the Maisūr rule. In November of the same year, the Members of the Board of Revenue, who were Captain Read's immediate superiors, requested that he would lose no time, having now obtained experience regarding the productive powers of Salem and the Bārahmahal, in forming a settlement with the inhabitants for three or five years, and intimated, in case the headmen should oppose these measures, that the land might be let out in small portions to strangers. The next month, the decision of Government, that the settlement should be for five years, was made known; and it was expected that the survey and assessment of the arable lands, which was ordered and commenced directly afterwards, would be brought to a close within that time."

* Dykes, pp. 24, 25.

Read however did not see his way to carrying out this order without first obtaining more definite data on which to make such settlements without sacrificing the dues of Government. He obtained permission for and entered on making the survey of, and fixing money assessment on, lands on certain

principles (hereafter detailed) in view to supplant the then temporary settlement by the proposed lease system based on the amounts of assessments so fixed; and requested Government to defer the introduction of the lease settlement until he finished the survey. The Government acceded to his request and Read and his Assistants were occupied in the survey from 1793 to 1797.

It is desirable to take a passing glance at the economy of the Indian village of the day in order to perceive the advantages and disadvantages of the situation. "In each village,* from time immemorial, accounts had been kept, showing accurately the amount of produce which each field, each successive year, had yielded; what crops had been grown on those lands, and by whom cultivated; how much had been the ryot's share, how much had been surrendered to the Government, and what had been the extent of contributions levied thereon for all the wants, spiritual and temporal, of the villagers. Such registers as these, in a work of this nature, were an invaluable assistance; but even if given in good faith, the entries there were always difficult to reconcile with the survey. Save in those cases where lands held on favourable tenures were concerned, which are called in Hindustani ināms, any measurements attempted under the native government had not received much attention, and had usually been rather the result of guess-work, with reference to the amount of produce, than the actual returns obtained by really measuring the lands, — which was the system to be pursued in future.

* Dykes, pp. 26–29, 437, 438, 80 and 81.

"Under the native rule, it was usual for the villages of the country to be handed over in lots to the highest bidders for a certain rent, or to some favourite on easier conditions. After these terms between the Government and the renter had been finally settled, the latter would proceed to his villages, and make arrangements with their several headmen as to the sum to be paid by each village; and this amount would again be apportioned amongst themselves by the inhabitants. It was this system of internal management that enabled the cultivators of the soil to contribute so largely to the Government .... There was a grievous share of those golden, bending crops to pass into the granaries of the despotic sultans; but in the village the elders were gathered together under their wide-spreading council-tree, and no arbitrary orders were given there. After full deliberation, what each man had to contribute would be publicly fixed, and the poorest ryot might be sure, if the crops of the village could meet the total assessment demanded, what he had individually to give would be within his means. The rich and the high-caste men would, after the fashion of this world, bear a lighter yoke, but all excess was effectually checked by this popular form of village government. There were two heads, the one exercising the police powers and the administrative authority of the village generally; and the other, intrusted with the records of the community, and charged with such duties of that nature as the limited wants of the village should require; but these men were never, in the council, much more than any other respectable ryot. They were the key-stones of that arch, which, self-supported, had borne unshaken the weight of ages, the fierce struggles of war, and the wearing blows of tyranny."

"This system was not, however, understood at first by the Company's Government; and when the heads of the village were recognised as the sole authorities, the whole fabric was destroyed And again, when Government commenced treating with each individual ryot, a fatal blow was struck at that system of joint-revenue responsibility which had before been so sure a check against the over-assessment of the weak. Secure in the majesty of the new laws, the heads of the villages commenced favouring the rich and powerful, at the expense of the poor and needy. The total revenue paid by the village was well known, but who, save the ryots themselves, could detect alterations in the proportions of the several shares, unless by a long investigation, for which time could not be spared? Throughout the district generally, the lands situated near the houses in each village were well cultivated, their productive powers thoroughly known, and usual assessment proportionally high; whilst further off, there was much ground which was tilled only occasionally, and abundance even of what never had been brought under the plough, though capable of being so. Here was a perpetual source of confusion; but then there was an accurate system of accounts in the village communities, showing all these particulars, and in most villages giving all other particulars regarding the land for a number of years past, that could possibly be required. Under the village management, these accounts were carefully scrutinized by the other villagers, and might really be depended upon; which ceased to be the case when these headmen were singled out, and supported by the British Government; they could then easily overrule any such scrutiny, and the door was opened, unless some radical change were made in the system, to a course of unbounded fraud and favouritism. For instance, it was evidently more easy to evade the demand of Government on the outlying lands, of which the assessment could only be roughly estimated, than when cultivating the home fields; and hence there was a decided move in that direction, to which, however, other causes, such as increased security, would also tend; and many were the irregularities which, checked effectually under the village system, soon made themselves felt by the new revenue authorities."

"The orders of Government for the settlement of the district of Salem were simply that the rates of the assessment should be so fixed that the inhabitants might be compelled, with justice, to adhere to the terms of the settlement for at least five years." In carrying out these orders the "assessment had been calculated by Colonel Read and his assistants so as to give to the Government all that could possibly be taken from the land, and yet leave enough for its cultivation and the creation of such small capital as would be requisite to meet agricultural losses and the fluctuation of seasons; but on the supposition that the soil was to be held by small ryot proprietors, who then possessed the power of suiting the holding to their means, and of throwing up such fields as they did not require."

'It was however absolutely necessary to make use temporarily of the native system of collecting the revenue, till, the survey being completed over the whole country, a survey assessment should be fixed; and the Government therefore continued to employ the head farmers of former days, who had lands allowed them rent-free, in payment of their services, as they could not ostensibly derive any advantage in collecting the assessment to be paid

by the ryots; for the portion to be given to the renter by each, which might not be altered, save by Read or his assistants, had been duly fixed, whilst the total amount of collections in each village was also accurately known. These rates had been determined as nearly in accordance to the village registers as was possible in the hurry of the first year's occupation of the country; and it therefore was considered, that, with the corrections made in the following year, the temporary arrangements might be strictly adhered to, till, as the survey proceeded, supplanted gradually by the lease settlement which was to be formed on this general survey assessment."

These "corrections made in the following year" cannot be passed over unnoticed as it will be seen that, the moment his hands were at all free, Read introduced the thin end of the wedge of the ryotwāri system which from these small beginnings developed into what it is at the present day. The first settlement with individual ryots marks a phase of considerable importance in district history. Finding that under the system of renting out by villages and hōbalis as above stated there was very improper interference on the part of the Patēls, especially when the making good the deficit caused by failure of some of the ryots by others was required, Read adopted a different form of settlement from Fasli 1203, which is briefly explained in paragraph 5 of his report to the Board for that fasli as follows:—

"In the first settlement of those districts I judged it advisable from the risk I thought there was in embracing too much detail, to make only a village assessment of the land rent; but, relying on the single ability of my Assistants, I have this year extended my original plan of dividing landed property. Pursuant of that, many of the farms composing village lands are now given in rent to the first and second class of ryots below the Patēls *by which those ryots now hold them immediately of Government.* By that means they are advanced from a state of dependant servitude, and extreme poverty, to be the proprietors of their own farms, and to be more immediately under the Collector's protection; they are freed, by their rents being fixed, from the vexation of additional assessments on every favorable crop, and the profits of farming being thereby extended to many thousands more than last year is a circumstance proportionately in favour of population"

Thus the ryots now held their lands direct of Government, their rents apparently being determined with reference to enquiries held in the last year, the Kurnams' registers of the previous year, their (ryots) own offers and the estimates by Tahsildars. The bēriz of the fasli amounted to Pagodas 5,11,442-27-63, inclusive of Sibbandi, which in the previous fasli was paid direct to Tahsildars, but exclusive of extra revenue amounting to Pagodas 12,000.

The Board and Government being particularly anxious that settlements in leases should be established, Read directed that until the survey was finished, and the assessment fixed, the rents paid by the several ryots individually in Fasli 1203 should remain permanent, and that as the survey of each district was completed the settlement in lease for five years with each individual ryot should be introduced.

"In 1793 there was* a considerable increase in the extent of cultivation; but this was very correctly attributed to the quiet now enjoyed by the ryots, after a long continuance of harass-

* Dykes, pp 81,82.

ing warfare; and it was supposed, that the following year would show no material change in the agricultural statistics of the district;—expectations doomed to be disappointed, for 1794 again showed great changes In some parts of the country, much land had been brought under the plough that was waste the year before, and, on the other hand, a portion of the cultivation had been given up, and allowed to revert to its original state of waste, which no man was willing to claim, and still less pay assessment for. Where the season had been favourable, the extent of land taken up greatly exceeded the quantity relinquished; where unpropitious, the reverse; in short, the agricultural world continued to exhibit considerable variations in those features which, it had been fondly hoped, would remain unchanged for years over some eight thousand square miles. Nothing daunted by these unexpected results, it was still argued, that the inopportune causes, which had been productive thereof, would gradually become less powerful, and that the next settlement would be so near the mark, that, for the rest of the time which the survey might occupy, the officers conducting it would be spared the trouble of making annual settlements as well, such yearly alterations involving then minute inquiries into the circumstances of each individual ryot, and consequently consuming a vast quantity of time, that could otherwise have been devoted to the acceleration of the survey.

"Orders were accordingly issued, that the annual settlement of 1794 should be considered permanent pending the conclusion of the survey."

The lease settlement contemplated that the extent entered in each ryot's holding in the first year of the lease should remain in his occupation unchanged throughout the term; that during the term he should pay the full assessment fixed by the survey on the lands each year, but should not be permitted to give up the occupation of any of the lands so entered. Accordingly, as each taluk was surveyed, the five years' lease to the ryots or Panchasāl Jamābandi as it was then termed, was to be concluded. Read's directions as regarded the settlements to be made until the completion of the survey were not strictly and uniformly carried out in all the three divisions. Captain Graham continued to make settlements villagewar instead of with individual ryots; Munro acted up to the strict letter of the instructions, of course with the variations caused by the ryots taking up fresh and throwing up old lands, and MacLeod was making settlements each year afresh with reference to old registers of rent, offers by ryots, and estimates.

In the tract watered by the Kāvēri [1] the villages were leased out for a grain rent to principal inhabitants during the first two years, (Faslis 1202 and 1203), and in the subsequent years to the ryots of each village.

The above systems in the surveyed and the unsurveyed taluks continued till 1796, when, in July of that year, Read, doubting whether his orders that, in unsurveyed taluks, the settlement of Fasli 1293 should be permanent till superseded, on completion of the survey, by leases, had been carried out, directed his Assistants not to make any variations in the settlements of 1204

[1] Both before and after the survey there were here and there lands in the Talaghat given to ryots for a grain rent.

or 1205 and to introduce the lease system in surveyed taluks only. He was then meditating whether the lease or some other system would best suit the condition of the Salem ryots, and having, during the course of his tours throughout the surveyed taluks in which lease system had been introduced, heard numerous complaints that binding the ryots to the same lands for a number of years, despite constant changes in their stock and circumstances, produced considerable hardship, resolved to adopt a different mode of settlement which practically annihilated the lease system. Accordingly, anticipating that the survey of the whole district would be completed by the end of that year, he drew up a circular of instructions for making future settlements and submitted them to his Assistants for a free expression of their opinions. Under this circular ryots were allowed the option of keeping lands either under the lease system or under annual settlements; the latter mode of settlement allowing them to give up early in each year whatever lands they might not choose to cultivate for that year, and to retain for any number of years what lands they liked, subject to payment of assessment, provided they gave intimation of their wishes at the beginning of each year. It further directed that where the lease is entered into after the promulgation of the circular the terms should be strictly adhered to, but that, in the case of leases which had been already entered into, the ryots could give up all lands they would not be able to cultivate. The circular contained all the principles of the ryotwar system, and was in fact the notification already issued by Read to the people of Tirupatūr, the portion of the district that had always been under his immediate superintendence. His three Assistants were not favorably disposed to the kind of settlement indicated, as they feared that the cancellation of leases and the freedom to give up lands would diminish the revenue. Munro, however, pointed out that the ryots could not be bound to pay the same rent for a number of years owing to fluctuation of stock, &c., unless a remission of from 15 to 20 per cent. was allowed. Thus Read's proposed mode of settlement had neither the approval of his superiors nor that of his own Assistants; all were for lease settlements as conducive to the permanency of revenue and the prosperity of agriculturalists; and yet he was so sanguine as to the eventual success of it that on the 10th December 1796, he publicly and formally gave a settlement, in harmony with his own views, to the ryots of Salem as their charter.

This circular is printed here *in extenso*:—

"KAULNAMA OR PROCLAMATION IN THE NAME OF THE KUDIS, VARTAGANS, AND OTHER RYOTS OF THE DISTRICT TIRUPATUR.

No. 1.—Objects of the Survey.

"Whereas your district has been surveyed, and the rents of it fairly ascertained, in order to secure to the Sarkar its dues, and to the industrious the advantage that accrues from the improvement of land, it is proposed to effect these salutary purposes by the following regulations.

2.—General Division of Lands.

"The tirwa or rent of all lands that were assessed and farmed out at the time of the survey being fixed, they are in future to be denominated *Patkat Nilam*, and those which, not being then assessed and farmed out, remained unoccupied, *Nagar Nilam*.

3.—Of Lands Permanently Rated.

"The *Patkat Nilam* being measured and valued, the rent of every individual field in it, when at a full rent, is *fixed for ever*, that is to say the Sarkâr is never to require more, or receive less, nor you to pay it less or more than their present rates, unless, when those actually dry shall hereafter be converted into wet by the constructing of tanks, cutting of canals or the means that may hereafter be undertaken at your desire or with your consent at the expense of the Sarkâr, when their rates will be proportionably raised according to the consequent increase of the produce, and in like manner *fixed for ever*. But if you carry on such works at your own expense, plant topes of palmiras, cocoanut, tamarind, mango, orange, lime, or plantain trees, gardens of betel-nut, betel-leaf, sugar-cane, or any other such production on which a high rent has been formerly exacted, you may depend on receiving the advantages accruing from them and from every improvement of your lands, while you continue to pay the established rents; those constituting, except in the case above mentioned, the annual demand upon them, on the part of the Sarkâr *for ever*. Upon these principles, you may rent out lands, which you may raise in value by tillage and manure, at rates greatly exceeding the Sarkâr rates, if there be a demand for them, while you will continue to pay the fixed rates to the Sarkâr *for ever*.

4.—Of Lands Changeably Rated.

"The *Nagari Nilam* being measured by meadows, or tracts, divided at some places only into fields, and no rent put on it because cultivation alone gives it value, it will be divided off into fields as demanded, when the rates of it will be determined according to its actual state, and a corresponding proportion of the average tirva rates of the village to which it may belong. The tirva of the *Nagari* of villages in which there is little or no cultivation, will be regulated by the average rates of the three nearest villages. The *nagari nilam* is generally divided on account of the variable properties acquired by cultivation, exclusive of its inherent qualities, into *Bîdu* or fallow and *Bunjur* or waste, and the former into seven descriptions, corresponding with the number of years it may be *unoccupied* at the time of valuation. As Sâgubadi [1] or arable is supposed rather to recover than to lose its active power by lying one year in fallow, and gradually to lose it from being a longer time unoccupied, each description is to be rated as follows. For one year's fallow 16 annas the first, and every year after; for two years' fallow 14 annas the first 16 the second, and every succeeding year; for three years' fallow 12 the first, 14 the second, 16 the third; for five years' fallow, 8 the first 11 the second 16 the third; for six years' fallow 6 the first 9 the second 16 the third; and for seven years' fallow 4 the first 8 the second 16 the third. As it is supposed that by the time lands have lain seven years fallow they lose so much of the vegetative property they acquired by cultivation as to approximate to the state of such as never have been cultivated, all that may be fallow a greater number of years, and all *Bunjur* whatever are to be rated the same, that is 4 annas the first 8 the second and 16 every succeeding year.

5.—Of Taxes included in the Land Rent.

"The Jodigai or quit-rent of all Inâm lands is to continue till the end of the current year Fusly 1206 as at the time of the survey. All taxes levied upon castes or trades on account of ghartarugu, Pethwari &c., articles of the sâyar included in the land rent, to remain as at the time of the survey to the end of the current year Fusly 1206. That is every caste or trade is to be required to pay, jointly, the same amount for the year, which will be more or less, than they then paid individually, according as their number has increased or decreased, while they will altogether contribute the same they did that year to Government, for which purpose those of every village must occasionally meet to assess themselves, and not leave it to their chettis, patêls, or others to regulate their share.[2] Pullawurth Pasivari and other articles commonly farmed out will be given in rent to the highest bidders, by the patêls and karnams with the sanction of the Collector, by whose patta they will be held in farm.

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[1] In original written Assangwolie.

[2] See Glossary sub voc. *Pullawurth*.

6.—Rates to be exacted of the Cultivators.

"The above rates of tirva being generally equal to one-third of the Punja or dry, and two-fifths of the Nanja or wet crops in money, and these being the portion of the produce which the *Kunbis* or *Sudras* [who divide the crops with their tenants] have always paid to the *Sarkār*, their Karaikārs[1] or immediate lessors, they are on that account to be required of all *Kunbis*, *Sudras*, or ryots who are Ulkudis or Parakudis inhabitants of the Company's districts. As many ryots may desire to cultivate lands unoccupied after Pertasi, when the season for sowing the principal crops usually grown in every description of the soil from which it derives the greatest share of its value is passed, and when there is only time left to sow the inferior kinds of grains in each, only 12 annas of the ordinary tirva of the Punja and 14 of the Nanja will be required for lands that may be rented after the 1st of Arpisi or 10th of October to the 30th of Punguni or end of the year.

7.—Rates to be exacted of Head Farmers.

"As *Sukhavāsis* who farm and, being under the necessity of employing the ryots whose occupation is agriculture to cultivate their lands, cannot afford the ordinary Sarkar rates of tirva, four-fifths only of the ground rent shall be required of them. This indulgence will be exclusively extended to all Brahmans, whose laws don't admit of their holding the plough, and to all persons who can prove their having served the Company as sepoys twenty years, because they are unaccustomed to labor. It will likewise be granted to such other persons as the Collector may think entitled to it from their condition, and may have stock to employ in farming. But lands so disposed of, are only to be continued in such favourable terms while the original grantees may occupy them; and to be resumed by the Sarkar whenever they part with them, that they may be included again, with other lands, that pay the Sudras' tirva. As Sukhavasis may be bribed to defraud the Sarkar by procuring lands in their name for others, whoever shall be convicted of doing so, and their accomplices, shall be fined a year's rent of the lands so obtained, and banished the district.

8.—Rates to be exacted of Refugees.

"As encouragement for Parakudis or refugees from the Karnatic or Bālaghat to settle in the Company's territory, only half the Sudras' or ordinary Sarkar tirva will be required of them for three years or other period, for which lands may be granted them. The increase of population inducing this measure a taur or two gulis of the dry and a cawny or choy of the wet will be given for every two ploughs or ryots, that is half of each description for every one, and in the same proportions for any number. The condition of granting lands on these terms being the grantees residing in the Company's district, they will not be continued to any other who may purchase the lease, unless the grantee and all the ryots who emigrated with him, or an equal number, and proved to be his followers, remain in the Ceded Districts. As a farther inducement for aliens to come and live under the Company's Government, the principal of every party that comes shall have the patēlship of any village he may prefer, provided—the number of ploughs he may bring with him be equal to a quarter of the ploughs actually belonging to it, that there be unoccupied lands sufficient in it for the additional number of hands, and that he be qualified for that situation. If incompetent or he should not desire it, any other person of its number for whom the party may declare a preference shall be appointed. As *Parakudis* from other districts belonging to the Company pretend to have emigrated from the Karnatic or Balaghat in order to procure lands so much under-rated, whoever shall be found guilty of such fraud or connive at it shall be fined a year's rent of the lands so obtained and punished besides with utmost severity.

9.—Rates to be exacted of Mulberry, &c., Planters.

"The Company being desirous to introduce the manufacture of silk and other valuable productions, only one-sixteenth of the ordinary rates of tirwa will be required for lands growing the mulberry, the Mauritius cotton, the Opuntia, black pepper, coffee, cinnamon,

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[1] Mr. H. E. Stokes suggests Karakārs, cf. Glossary sub voc Karakār

cardamoms, sandal, or other exotic plants for the first seven years, and after that only half of those rates while they continue to grow them. That being the express condition of their tenure, when such lands are appropriated to the culture of native productions it shall be considered an infringement of the engagement on the part of the grantee, and he shall consequently be required to pay their ordinary rates for the period they may have been so appropriated. Any person who shall procure lands professedly for the culture of exotics, but designedly for native productions, and defrauding revenue, shall forfeit the produce, be fined a year's rent at the ordinary rates and banished the district.

10.—Of Annual Farmers and Lease-holders.

"The period for which you may severally choose to rent lands depending on a variety of circumstances, and distinctions being necessary to your understanding the conditions of your respective tenures, those who agree to hold them from year to year, or for the space of one year only are to be denominated *Varushaguttagaikars* and those who agree to hold them for a number of years, or during the present lease *Shraya-guttagaikars*.

11.—The Conditions of Tenure of Annual Farmers.

"The improvement of lands depending on the means employed for the purpose during a succession of years, every *Varushaguttagaikar* who may cultivate certain fields in any one year shall be allowed the privilege of occupying them the year following, and so long as he shall continue to pay regularly the established rent of them; so that such obligations as he shall enter into with the Sarkar relative to farms shall be considered as no longer binding upon *him*, than from their dates to the end of the current year, but as binding upon the Sarkar to the end of the present lease. He must not however quit his village till he answer all demands upon him for the term of the year.

12.—The Conditions of Tenure of Lease-holders.

"Whoever from thinking it will add to the security of their possession, or desiring to avoid the trouble of annual stipulation, shall desire to have pattas for the whole or for part of their land in *shraya-guttagai* will in like manner be allowed the privilege of occupying them while they continue to pay regularly the established rent, but their obligations must be considered as mutually binding from their dates to the end of the lease, unless he procures a person who will enter into the obligations expressed in his putta, and pay up his rent for the term of his lease.

13.—Time prescribed for the Settlements of Annual Farms.

"Since the obligations entered into between the Sarkar and *Varushaguttagaikars* are binding upon them for the current year only, to the end they may extend or reduce their farms according to their circumstances, by retaining or rejecting certain fields as they may choose from year to year, that makes it necessary for them always to declare, during the Kalavadi or ploughing season, which they intend to cultivate, that pattas may be given and muchilikas received as hereafter directed and the rents of every farm duly collected.

14.—Time prescribed for the Settlements of Farms in Lease.

"As *shraya-guttagaikars* will often desire to cultivate more lands than they may hold in lease by the addition of some fields to their farms in *Varushaguttagai*, it will be equally necessary for them under such circumstances to declare, during the Kalavadi, which they intend to cultivate, that, mutual obligations for the current year being entered into with them on account of lands they hold in *Varushaguttagai*, their rents as *Varushaguttagaikars* may also be registered as productive to revenue for the year.

15.—Penalties for Ploughing Land without previously engaging to pay its Rent.

"Whoever having already ploughed their lands shall neglect to report them to their Patel and Karnam shall, be fined half their tirwa, and whoever shall, after the publishing of

this proclamation, proceed to cultivate lands without previously receiving a patta for them, shall be deprived of their produce or, if they should not be sown, one-eighth of their tirwa.

16.—The whole Rent of every Field to be required of whoever may plough a part of them.

"As some fields in the Patkat are left in fallow by reason that the poorer ryots from want of means cannot plough the whole of them, and many objections occur to the distribution of them into plots as their accommodations would require, you are enjoined to occupy such fields only as you may be able to cultivate entirely; for whoever shall hereafter plough any part of a field in the Patkat, shall be required to pay the rent of the whole. The Nagari being generally in meadows, it will be parcelled out and measured at the time of demand in such portions as may be desired by the candidates.

17.—Mode of Application for Lands.

"All persons who desire land to cultivate must apply in the first instance to the Patêl, or Karnam of the village they prefer in which they see land unoccupied, when, if *Patkat nilam*, they will be informed of its fixed rents, and if Nagari nilam, of its tirwa for the year, or portions of the average tirwa of the village according to the number of years it may have lain uncultivated; or, if that be deserted, according to the average tirwa of the three neighbouring villages. The next step when they resolve to settle is to require the Patêl and Karnam to draw out pattas and muchilikas specifying the said rates of tirwa, field by field, for each description of land, and the conditions of tirwa. If *Sudras*, it only remains for them to sign the muchilikas or obligations and give them to the Patêl who will deliver them the pattas or grants on their receiving the Collector's signature, but, if *Sukhavāsis*, *Parakudis*, or *Totakars*, they must take the pattas and muchilikas to the Collector, with such persons as may be necessary to satisfy him as to the propriety of granting them the indulgent terms held out to them respectively, when, if he approve, he will sign and give them the pattas, which will specify that a fifth of the amount will be required of *Sukhavāsis*, one half of Parakudis and a sixteenth of *Totakars*; they will then deliver their muchilikas, or counterpart of their grants as binding them to the performance of their engagement.

18.—Mode of obtaining Advances for Cultivation, &c.

"When the ryots of a village, or any number of them, require small advances to procure them subsistence, seed, or other necessary articles, they must determine how much will be sufficient, and desire their Patêls and Karnams to apply for them, engaging to be jointly responsible for the amount. When one or two only require as much as may be necessary to purchase cattles, dig a well or cut a canal, you must then ascertain the probable cost, and, having found a Patêl or some other ostensible person to stand security for the amount, desire your own Patêl and Karnam to apply for it If you find they are dilatory, proceed with your security to the Tahsildar and require him to obtain it for you. If a month elapse without an answer, then go yourself and represent your case to the Collector.

19.—Farmers who desire it permitted to throw up their Leases the Current Year.

"As all the *Patkat Nilam* of your districts was entirely disposed of in *shrayaguttagai* when the survey was made in Pramadicha (F. 1202), those regulations may seem to apply to it but partially. But as many of you, from inexperience of leases, have taken more lands in *shrayaguttagai* than you have been able to cultivate every year, and suffered of consequence from inability to pay up the rents of such fields as you have been obliged to leave uncultivated, it is now determined to absolve you of all engagements you entered into that year, to the end that, after due consideration of your circumstances, you may rent as many fields as you think you will be able to cultivate every year in *shrayaguttagai*, and as many as you may choose to cultivate for the current year only in *Varushaguttagai*.

20.—The performance of future Engagements indispensable.

"Though a consideration of your condition has induced the putting it again in your own power to accommodate yourself, it must be understood that this indulgence is not to apply to land you may have already cultivated the current year; for the rent being fixed upon every field of the *Patkat Nilam*, and that of every one in the *Nagari Nilam* being easily ascertained by the rules now laid down for that purpose, whoever ploughs a field must pay the rent of it whether previously stipulated or not for the current year, and whoever stipulates for one or any number of fields must pay their rent, whether he ploughs them or not, for the period of his engagements.

21.—Farmers to be individually answerable for the Rents of their own Farms

"The first step you take towards settling in any village must be the demanding of its Patels and Karnam a patta for the lands you choose, and the giving them muchulika binding yourselves to be individually answerable for their rent by instalments as may be stipulated in the Kistbandi.

22.—Farmers to be jointly answerable for the Amount of their Village Rents.

"As, owing to decay and sickness among farmers and their cattle, desertion, &c., and deaths among themselves and their labourers, the frequent loss of crops by excessive droughts, or incessant and heavy rains, many are unable to pay their rents, it becomes further necessary that the Ulkudi ryots of every village be bound in joint responsibility for the rent of all the lands that may be cultivated or held in farm the current year, they will therefore be required to bind themselves to make good the deficit that may arise among them from inability by contributing the amount in proportion to their individual rents.

23.—Mode by which Farmers must indemnify themselves for Advances on account of the Defaulters.

"Every defalcation becoming thereby wholly the concern of the farmers, it will consequently be their business to assist those who meet with such misfortunes by ploughing their fields for them, supplying them with seed for succeeding crops and, when necessary, with food; also to stimulate the idle and watch the suspected. The expense incurred by such assistance, or by paying up the balances of a defaulter, is not to be considered as a donation, for though the claim of the Sarkar upon them be thereby dissolved, he will remain the debtor of his brother farmers, whose business will be to secure his crops, his cattle or other effects for their own indemnification, which they may sell off wholly or in part, as they may think it safe to trust him or be inclined to favour him. In every instance that such a transaction cannot be immediately settled between the defaulter and the other farmer, the Karnam must open an account between them, and, the balance, being recovered from time to time, must be paid to them in due proportions of the sums which they may have severally contributed.

24.—All the Farmers' Contracts to be committed to writing.

"Your several conditions of tenure with the Sarkar being thus defined, it is next of importance to your advantage and security in general that all contracts which you may reciprocally enter into with one another may be committed to writing, such as, 'the shares of interest which farmers in partnership may severally have in their concern, the condition of tenure between farmers and their tenants,' and 'the terms of service between masters and their servants.' All of you therefore, who have not taken that precaution already, are now required to enter all transactions that are pending into written agreements, corresponding with the directions and forms prescribed to the Karnams to ensure their being done with the greater exactness. As differences that daily arise among

you cannot be adjusted from the want of such written documents, or written notice is hereby given that in future the Collector will reject all claims unsupported from such neglect, and leave the plaintiffs to depend upon the defendants free choice for the payments of debts and the performance of such engagements as may subsist between them.

25.—Between Farmers in Partnership.

"The shares of interest which *Kūttālis* or Joint *Kudis* severally have in their farms depending on the number of hands and cattle and the quantity of seed they may have respectively, when they begin to cultivate, they are required to employ the Karnams of *their* respective villages to draw up *rāzināmās* specifying every individuals' share according to his contribution towards the general stock, in which it must always be observed as a rule, that whoever is to receive his share in kind must, in the event of his partners dying or absence, pay up the money rent of the whole farm to the Sarkār.

26.—Between Farmers and their Tenants.

"The privilege of cultivation being granted both to *varushaguttagaikars* and *shrayaguttagaikars* while they continue to pay regularly the established tīrwa to the Sarkār, and it being practicable by good husbandry to double the value of their lands, they may of course let them out to *chillarai kudis* or tenants at rates which (are?) above their fixed tīrwa, which they must remember is the utmost they are ever to pay the Sarkār. In such cases it is required of them to exchange with their tenants *kaul pattas* and *muchilikas*, specifying whether their rents be 'wholly in money' or 'wholly in kind,' 'partly in money and partly in kind,' and if neither 'what portion of the crops;' which engagements must never be infringed by taking the *vāram* in place of the *tīrwa* when grain is dear, or the *tīrwa* in place of the *vāram* when grain is cheap, and the rule must also be remembered that, if the farmer die, or abscond, the tenants must in all other events be answerable to the Sarkār for the whole of the rents.

27.—Between Masters and their Servants.

"All *guttagaikars* or *kudis* whether of the Sarkār or others, and all *Ināmdars* whatever are likewise ordered to give their Jītamkars certificates of the terms on which they are hired. When monthly servants, their wages must be specified, whether in money or kind, and in what proportions. When hired for the year, it must be particularized whether their wages be all or in part, grain, money, or part in cloth When their wages is a share of the annual produce, the proportions of the dry and wet crops must be mentioned. When a certain quantity of grain besides a share of the crops, each must be specified. When a Jītamkar is promised his master's daughter in marriage as the reward of his service, the period of his servitude must be determined. When the master only promises to defray the expense of his marriage after serving him a certain time, it must be mentioned whether the amount be left to the master's determination or specific, and in either case the length of service must be fixed. When the master engages to maintain him for life on condition of his working for him as long as he is able, that and whatever else may be agreed upon must be included in the certificate.

28.—Such Written Engagements the only Legal Claim upon the Persons or Property of the Cultivators.

"You are to regard the written engagements you enter into with your Patēls and Karnams on account of the Sarkār, and with one another in private transactions, as the only legal claims upon your persons or property, and, unless particularly stipulated therein, you are not to be responsible, in future, for each others failures. Consequently if your Patēls, Karnams or Chettis, the Brahmans of your village or district, or any person whatever propose to make tafriks or levy contributions upon you as *rasūm*, *vartana*, *mērā*, *grāma karch*, *kacheri karch*, *dewān karch*, *darma karch*, *manaivatta*, *arenashti*, *nilanashti*, over and above what is specified in your pattas or rāzināmās, or require you to build their *houses* or plough their fields without due compensation, you may refuse compliance and, if compelled, you may be sure of redress on application to your Tahsildar or Collector.

29.—Of Contracts for Tank Repairs.

"The Sarkār and the country in general having sustained great losses by *kuttaikodigaidars* allowing tanks to go entirely to ruin from the want of repairs, it is here resolved that the Inām of whatever kuttaikodigaidar shall fail any one year to make the requisite repairs to his embankment shall be escheated and annexed to the Sarkār lands. As the non-performance of this contract might proceed from inability, any kuttaikodigaidar who shall apply to the Collector for the means shall be supplied with money at the usual rate of interest. Should the gumastā of any kuttaikodigaidar neglect during his absence the tank intrusted to his charge so as to incur the failure of his Inam, his absence shall not be admitted as entitling him to a restoration of it, or any alleviation."

Dharmapuri, 15*th November* 1796.

To return however to the consideration of the survey and settlement, "It was generally understood* that, throughout India, where the cultivating ryots held direct of the Government, a half share of the produce was the assessment payable to the State, which was also supposed to be the average scale of division when made between the ryot and any other parties through whom he might hold his land. From the annual division of crops, in the course of time, a fixed quantity of the produce of each field had gradually, with reference to the fertility of the soil and expense of cultivation, been mutually agreed upon as the amount of fixed assessment thereon; and, over much of the Salem District, this had again been commuted from a payment in kind to a money assessment. When the channels for irrigation were fed by the Kāvēri or other large rivers, the water from which came charged with rich silt, or by large artificial reservoirs, known commonly as tanks, the Government share, or, in other words, the assessment, was estimated at three-fifths of the produce, and was gradually decreased, according to the supply of water, through eight classes, till it was only a fourth.

* Dykes, pp. 30, 31.

"The assessment on 'the dry lands,' however, to facilitate accounts, was always entered at a half of the produce, whatever might be the fixed quantity in grain which, in the course of time, had been declared payable on each particular field. The ryots, if they thought themselves hardly dealt with in this latter arrangement, either on wet or dry lands, had always the option of handing over to the officers of Government the actual share in kind, either of the 'wet' or 'dry crops,' though, doubtless, in Indian States, expedients would never be wanting such as would effectually stop anything short of dire necessity from inducing their subjects to take a step like this, if it were distasteful to the ruling powers. The 'dry lands,' like the 'wet,' were also in reality divided into several classes, with reference to their fertility, and according to the value of the grains which they were capable of producing." Under the native mode of management "when the temporary ruler† of the village arrived from the native court, the only accounts usually produced were those which gave the general state of the arable lands in his villages; and, to fix the amount of assessment payable to him, it was simply shown how much was cultivated that season of the 'wet land' of each class, and similarly, the extent of cultivation in each of the four sub-divisions of the 'dry' arable. On this information, which doubtless was thoroughly scrutinized by the eye of self-interest, the bargain was struck between the renter and the villagers for the current season, or perhaps for a short term

† Dykes, p. 32.

of years. Now came a very different state of affairs, and the first result of the survey was, to show that the assessment hitherto collected had been by no means the supposed proportion of the crops. When it was a money payment, the prices taken to compute the value of the Government share had been always considerably below the real market rates; and when paid in kind, native ingenuity had met native rapacity successfully. The half share was, indeed, an exchequer delusion.

"There were three courses open to the settlement officers, two of which offered several advantages for the speedy assessment of the country. To continue the village arrangement which has just been described was the most obvious." To this course however there were various objections.

"The second course* was to obtain from the village accounts what had hitherto been the fixed portion of the crops on each field, or, where it existed, the money assessment, and on that basis draw up an individual settlement with each ryot; which was a step beyond the usual operations of the village renters under any native government.

* Dykes, p. 33 sq.

"This, however, it would be soon found, involved a survey, and the third alternative, which was undoubtedly, as by far the most tedious, infinitely the most just and advisable, under all circumstances; and this was the course, therefore, finally adopted. The whole of the arable lands in the district were minutely surveyed, the extent of each field was accurately ascertained, and the assessment payable thereon having been duly fixed according to certain rules, each and all of these particulars were registered with the utmost care,—a record that might, as far as possible, give back to the ryots what they had lost, when the abolition of the village system deprived them of the protective powers inherent to its municipal institutions; and to which record, in all time to come, the officers of Government, whether to do justice between man and man, or secure the revenue of the State, might refer with implicit confidence."

Roughly speaking the basis of the assessment was that the Government share of the crop was fixed at, what was supposed to be, one-third of the produce on dry lands, and two-fifths on wet lands; but occasionally one-half on dry, and a tenth more on wet lands, was the share taken. A report was submitted on the settlement by Colonel Read, which has been summarised by Mr. R. K. Puckle, C.S., and is printed at length below (see p. 247, sq.).

Reading with the lights now available it is easy to find flaws in Read's work. The children of to-day accept as accomplished facts what sixty years ago would have been regarded as miracles, and farther back again as products of the black art, whose authors deserved the torture and the stake. It is in no captious spirit that we must admit that Read and his associates erred. What should excite our wonder is that they did so much and did it so well. Firstly it was against them that the survey and assessment had to a great extent to be carried out by native agents, who, even when honest, could hardly avoid mistakes in the mass of details to which weight had to be given in making the classification and settlement. "The attention of the surveyor,† it is gravely stated, was also given to the personal health and strength of the ryot, the quantity of his farming stock, and what small capital he might by his neighbours be thought possessed of; and finally, the result thus obtained and corrected

† Dykes, p. 38.

was compared with the assessment paid on the field for the past, and what was offered for the current year. If all three amounts were nearly alike, the average was struck, and that was fixed as the final assessment." As we have seen "in 1792,* when the country first came under the Company's Government, the revenue was fixed for that year almost entirely on the village registers; and as these accounts had been the chief guide in the survey assessment, the fact that the final result of those measures gave an excess in the amount to be collected from the Salem District of one-and-twenty per cent., would at first sight seem rather inexplicable. But the survey brought to light a vast quantity of cultivation, which, in the occupancy of influential ryots, had, under the native rule, hitherto paid no assessment; and over a large extent of the country, from time to time, the favourites from the courts had succeeded in getting favourable rates fixed on their lands permanently. All these indulgences, which tended directly to lower the revenue, the survey assessment entirely swept away, save in certain specified cases. In proportion to the abilities of Read's three Assistants, and their peculiar fitness for such operations, would, of a consequence, be the difference between their temporary settlements in 1792, and the amount of revenue finally fixed in their respective divisions by the surveys which they had severally conducted; and their characters must have been somewhat dissimilar, for this difference is very great.

* Dykes, pp. 43, 44.

"Colonel Read frankly admitted that he could not account for it; but time has satisfactorily. One Assistant was Captain Munro, then known to a few private friends as a man of rare talent, but afterwards celebrated on all sides as one of the wisest men that ever came to India. He possessed wonderful influence with the natives, and his settlement in the first instance would on that account naturally be less liable to error. When corrected by the survey, the total assessment for his division showed an excess of less than four per cent. on the revenue temporarily fixed for the first year, whilst of the other two divisions, the excess in the south was more than thirty per cent., and in the north, the increase, though somewhat less, was still very great. Those to whose charge these portions of the district had been intrusted were not men of equal ability; and the results of later years have shown too clearly that over a large portion of the southern division the assessment, though temporarily paid, and perhaps with ease, was not fixed, even by Munro, with equal success for the future prosperity of the country."

The above estimate of the relative value of the work done is partly borne out by an account of the year 1850, from which it appears that 75 per cent. of the lands assessed by Read were in cultivation at that date, whereas, owing principally to over assessment, in tracts assessed by his Assistants the highest percentage of assessed lands retained by the ryots was 69 per cent. in one taluk; 65 and 63 per cent. in two more; 60 per cent. in four taluks; 59, 55 and 53 in three others and in Omalūr, assessed, strange to say, by Munro, only 50 per cent. of the lands on which he fixed the tribute had been found worth retaining. Other causes too operated to raise unduly the estimate of what the land could pay. The south of the district was the richest, including Āttūr with its twofold river system, and the tract commanded by the Kāvēri.

"The inhabitants † were comparatively wealthy, and it needs not a very long experience of India to know at once that there the greatest abuses would exist. There the concealed cultiva-

† Dykes, pp. 45–47.

tion would be found to have existed, under the native rulers, to a greater extent than elsewhere, and there favourable rates would have been, and doubtless were, obtained for far more land than in other parts of the district. But the sins of the fathers were visited on the children. These very advantages, surreptitiously procured, enabled the ryots to pay rates ostensibly high on the remaining portion of their cultivation, which not only misled the surveyors and their superiors, but acted on the next generation with great severity. When there was an end of this, and of such capital as their forefathers had succeeded—which was but rare—in hoarding up, the rates thus fixed, and till then paid from such sources with apparent ease, were found very heavy, and in many instances what the ryots could not give. The consequence has been, that lands, which are perhaps the best in the village, lie waste to this day [1850]. But in the Northern Division, a small portion of which was surveyed by Read himself, the result has been very different; and all, or much of the success there, is probably owing to these circumstances having been duly taken into account, and the assessment finally fixed with more judgment.

"There was of course much liability to error, from the manner in which the survey and assessment were formed. After the first year, the inferior crops would perhaps be grown, to deceive the surveyor, though the field was capable of bearing the most valuable grain; the village accounts, if forthcoming, would be tampered with, and every imaginable artifice would be resorted to, that could in any way depreciate the value of the land. Modifying the assessment according to the circumstances of the ryot, was, however, a grave and manifest error, for which the natives cannot in any way be held responsible."

The strangest feature of the early history of the district is the fact that, though Read's orders were imperative that he should introduce a lease settlement for five years, he ended by introducing an annual ryotwari settlement; in doing which, in a long correspondence, he succeeded in converting Munro to his views. This correspondence is not worth quoting *in extenso* here. Read never did himself justice with his pen, and both he and Munro not unfrequently descend into an obscurity of style which it is difficult to penetrate; while the positions advanced, even by the latter, are occasionally such as cause us to ask with wonder whether he was the contemporary and fellow-townsman of Adam Smith, whose great work was published when Munro was five years old. The fact is that these able and honest men, without traditions to guide them, had to grope about in the dark, seeking truth, and it is to their honor that they found it. Mr. Dykes thus sums up the conclusions at which they arrived in an early stage of their correspondence:—"So far, therefore,* both parties were agreed on the absolute necessity of one grand and fundamental principle—all lands were to be made over to the ryots outright. The assessment on the land is so much; so long as it is duly paid, do what you like with your property, lay out your capital fearlessly, increase the value of the ground a hundredfold, the Government will never call for more,—the land is yours. There were two points on which they differed:—the rules gave perfect freedom to the ryot to transfer his capital from one land to another without let or hindrance, and to make such changes annually, whilst, making the engagement on the part of Government irrevo-

* Dykes, pp. 115-117.

cable, the ryot had the option of throwing up all such obligations at the end of each year; and without any risk to himself, as regards all advantages therefrom, he was in reality a perpetual leaseholder. Munro, on the other hand, then strongly deprecated the abandonment of so much of the original scheme as bound each ryot for a term of five years, and allowed him to pick and choose annually as he liked; being of opinion that the revenue must inevitably suffer if the ryots could thus yearly give up what fields they did not fancy, and, without any restrictions, exchange the valuable and highly-assessed lands for less-productive waste, generally at a distance from the village, and on which no specific rates had been fixed at the survey. He would give the soil away outright, because, as he most justly observes, nothing would so effectually induce the outlay of capital. If free to suit his little means yearly, the ryot's circumstances might improve more rapidly, but the interests of the Government might suffer. Although the survey assessment had been fixed on each field, and it was, to all intents and purposes, in itself a separate and distinct holding, still the sons of the soil should not exercise their simple minds as to this field yielding well, and that not; no, they should be content with what they had got, and be bound down for five years at least."

Read saw early enough the evils which must arise from the periodical haggling even of a lease settlement, if otherwise practicable, and in a circular in 1796 "recorded* his deliberate conviction, founded on the experience of four years, that the settlement under leases, such as are understood by that name in other parts of the world, was then impracticable in Salem, as the share of the produce taken for the State was so large . . . . . Favourable terms to the ryots were as essential to the establishment of a 'lease settlement' as just; but 'the revenue must not be sacrificed.' There was in fact nothing then left to the cultivators from which might be created the capital absolutely requisite for a strict adherence to such agreements. An English farmer might be glad of his lands under a ninety-nine years' lease: but this country had not then been nine years under the British rule, which its people still regarded somewhat in the same light as those that had come and gone before in quick succession. How poor the ryots were, Munro has described in able language; they had no confidence in the Government; and the ryots were as fit to become fundholders as leaseholders. A permanent revenue, such as those in high places wished then to consider it, was not to be had; the amount could be gained from the soil, with the most trifling fluctuations, but through a cultivating, not a 'leaseholding' ryotry.

* Dykes, pp. 84–86.

"Read not only detected the error, when all seemed so fair, but had the courage to stem the tide of popular opinion. If leases had been established, what years of misery would have been spent in vain efforts to enforce agreements, which the ryots had not the means to meet, and to carry out a scheme for which the country was not then ripe, nor, to the extent then proposed, ever will be suited. Read not only secured the Salem ryots from this misery, but the 'sundry rules' in this very circular were the foundation-stones of the ryotwāri settlement, under which, though the rates of assessment remained unchanged, and prices fell materially, the Salem ryots nevertheless prospered."

These sundry rules have been quoted at length above. Some of them were

obviously faulty, as for instance the favorable terms offered to Brāhmans and refugees; the proposals to turn out old headmen of villages to make room for new-comers, and that ryots should be jointly responsible for defaulters. The chief point of interest, and one which in late years gave rise to some controversy, is contained in rule three.

"The 'patkat nilam' being measured and valued, the assessment of every individual field in it, when at the full rate, is *fixed for ever*; that is to say, the Government is never to require more, or receive less, nor you to pay less or more, than the present rate, unless when those fields actually 'dry' shall hereafter be converted into 'wet' by the constructing of tanks, cutting of canals, or other means that may hereafter be undertaken at your desire, or with your consent, but at the expense of the Government, when the rates will be proportionably raised, according to the consequent increase of the produce, and in like manner *fixed for ever*. But if you carry on such works at your own expense; plant topes of palmyras, cocoanut, tamarind, mango, orange, lime, or plantain trees; gardens of betel-nut, betel-leaf, sugar-cane, or any other such productions, on which a high rent has been formerly exacted, you may depend on receiving the advantages accruing from these, and from every other improvement of your lands, while you continue to pay the established rates; those constituting, except in the case above mentioned, the annual demand upon them, on the part of the Sarkār, *for ever*. Upon those principles, you may rent out lands, which you may raise in value by tillage and manure, at rates greatly exceeding the Sarkār rates, if there be a demand for them, while you will continue to pay the fixed rates to the Sarkār *for ever*"

Other rules showed a liberal tendency in the facility offered to the ryot for resigning land which he does not desire to retain and taking up such as he thinks preferable; while, in the provisions relating to lands held from year to year by "annual tenants," and lands held under leases, with the liberty allowed to the ryots of choosing which system they would, the results of the doubts which had been working for years in Read's mind are embodied. The Board of Revenue, strange to say, appear to have been in the dark while their able lieutenants were fighting the ryots' battle; and the controversy between them went on for some time longer. Munro had already recognised that permanency of revenue was incompatible with a lease settlement, writing as follows:—

"As, in order to preserve things in this state, a degree of persevering attention will be required, which cannot always be easily found, I would recommend that the gross revenue of all the lands included in the lease settlement, exclusive of service inams, should be reduced twenty per cent.:" an opinion reiterated in the following words:—"But though I see no reason to believe that the actual collections from the country have ever been higher under the Company's Government than at earlier periods, I still think that they ought to be diminished." As an instance of the hold which the ryotwāri system had on his mind the following may be quoted.

"I do not think* it is a thing to be desired, that Government should have no tenants but a few great proprietors. They would contribute nothing to the security of the revenue, for they are as likely as the petty farmers to fail, from misfortune or imprudence, and more likely to do so from design; for they are more capable of intriguing and combining together, in unfavourable seasons and times of hostility, for withholding their rents, under various pretexts. On the contrary by adapting the system of collection to the condition of the inhabitants, the country is filled with a multitude of small independent

* Printed Selections from District Records, pp. 19, 20.

farmers, who extend or contract their farms according to their different success. This freedom will in time produce all the various gradations of rich and poor proprietors and large and small farms; and by leaving every man who does not choose to serve another, to set up for himself, the fairest chance and the widest scope is given to the progress of industry and population; the people are themselves happier than they could be parcelled out among great landholders; they are also more easily managed, and the Collector, by being obliged to enter into engagements with them all, is better able to judge of the state and resources of the country."

On this phase of the controversy Mr. Dykes observes that "though* in the first part of this letter his adherence to the original lease system is again declared, the latter portion points out very strongly the manifold advantages of Colonel Read's plan; and Captain Munro evidently looks on the ryotwāri system as destined to be the inevitable arrangement under which the district was in future to be managed. In most able language has he fairly and fully demonstrated, that 'this annual settlement,' if founded on a survey assessment, fixed with due regard to the ryot's prosperity, is in fact 'a lease settlement' for the ryots. Let the rates of assessment be low enough, the land must become valuable; there will be no reckless abandonment even of fields taken up only yesterday, still less of hereditary holdings; and the ryotwāri system, where suited to and formed, as in Salem, on the customs of the country, must do well.

* Dykes, p. 137.

"Munro's opinions were changing, and the remaining half of his† letter to Read, of the 5th September of this year (1797), is the only link now required to complete the chain of reasoning by which he, whom after-times call the father of the ryotwari system, came to think, not only that yearly settlements were best, but that the ryots must also further be left to choose for themselves, and must not be bound to hold for a second year what they do not want,—fields which they find it better not to keep."

† Printed Selections, No. XXI, page 20 sq.

It was admitted by both parties that the ryots were poverty-stricken; "the lands ploughed to-day‡ were left waste to-morrow; the agricultural stock was insufficient; the crops were, to a certain extent, precarious; and the price of grain had fluctuated hitherto, whatever it might do in future. Further, the ryots in general only drew from the land the wages of labour, the land having itself no value in the market; and the number of fields in the hands of one man rarely, if ever, made more than a very small farm; notwithstanding which, the ryots were obliged by their poverty to be constantly altering the extent of these limited holdings. These were realities which all had observed, and reasoning on which, Read had deduced the impossibility of the lease settlement. Munro is therefore asked, could ryots with such inadequate means be bound to hold their lands for a term of years; could such agreements be enforced, however much the ryot had suffered; why remissions were found absolutely necessary, where the number of fields was annually increased or decreased as the ryot thought fit; and if payment were insisted upon, and the ryot a beggar, in such cases, what security could they get to fall back on, seeing that the land had no value;—make the neighbours stand security, and seize their property; or hold the whole village

‡ Dykes, pp. 138, 139.

answerable, and levy jointly? The first would be hard,—would merely ruin the industrious; the latter, it is declared by Read, would be unjust; and it is finally pointed out, that head farmers, or men holding land on a large scale, were rapidly disappearing, whilst the mass of ryots, tilling only a few fields each, was as rapidly increasing."

In his reply to these queries Munro's views as to making ryots jointly responsible for each other are unsound; his views however as to the creation of head farmers are distinct and unmistakeable. "It may be said* that there never was any class of head farmers in these districts; and as there are none now, it is neither the interest of Government, nor of the people in general, that they should be established. The fair mode of settlement is, that rents should be equal to all men, and that every man should just have as much land as he can cultivate with his own stock."

* Printed Selections, p. 29.

"Government does not meddle with the affairs of husbandry further than collecting the rents. It, however, may be said, that in doing this from such a number of individuals, its ignorance of their circumstances is often hurtful to agriculture, by making it exact payment where remission ought to have been granted; but that the head farmers, being fully acquainted with the condition of all those under them, would proportion indulgence to the extent of their various misfortunes. It is not certain that they would always make the proper use of their knowledge, and if they did, it would not, after all, make it advisable that the country should be rented by them; for the casual and temporary evils which might arise from the ignorance of the servants of Government, would be nothing in comparison to the lasting injury which the country would sustain from being divided among great landholders.

"Great farmers are more likely to produce poverty than to relieve it, for, in proportion as they increase, small farmers decrease, by being converted into labourers. Though there are properly no great farmers in this country, there are many who are something similar to them. These men, when a poor farmer has not stock enough to cultivate his farm, supply the deficiency, on condition of receiving a share of the produce; but their terms are either originally so hard, or afterwards rendered so by taking usurious advantage of his inability or want of punctuality, that these contracts most frequently terminate in their getting possession of all his little stock, and even insisting on his working for them until he discharges,—which he probably never will,—some real or pretended balance that they have contrived to accumulate against him. His labour is now so much more profitable to them than to himself, that in times of scarcity they will supply him with grain, and endeavour to preserve him, for the same reason that they wish to preserve their cattle. This is merely what often takes place under all governments, but more especially under those which are arbitrary and rapacious. The great farmers, being uncertain how long they may hold their lands, have no motive for improving them, and still less for being anxious about those of the under-farmer; and though they may know that his future prosperity would be beneficial to themselves, they seldom have patience to make the experiment, but follow the shorter road of making the most of him for the present. They feed him when in want, but they prevent

him from becoming independent and able to feed himself. Wherever a country is divided among great farmers, the poor are numerous, because there are then only two classes,—rich proprietors and poor labourers. The more the lands are divided among small farmers who have the means of cultivating them, and the fewer the number of great farmers, the fewer also will be that of the labouring poor, and the less the necessity of supplying them with grain in times of scarcity."

In concluding he formulates in the following language his "opinion* as to the best mode of forming a permanent settlement of the revenue of this country. The lease founded upon this survey having been abandoned, cannot possibly, for many reasons, be re-established as before: its duration, of only one year in most districts, and two in a few, was of too brief a date to admit of any accurate estimate being formed of its probable consequences. It appeared most likely, however, that, though the settlements might always have been realized, yet the condition of the inhabitants would have been little bettered without a considerable reduction in them. The great point in making a settlement is the rate of assessment; all other regulations connected with it are of very inferior importance. It needs no arguments to show, that the lower it is, the better for the farmers. I have proposed such an abatement as, when the cheapness of cultivation and the great returns from the seed are taken into consideration, will be found to leave them in possession of as great advantages as any race of husbandmen in the world. It must not, however, from this be inferred that land will become saleable on a sudden; for the frontier situation of these districts, and other reasons, must long prevent it from generally attaining any value at all, and perhaps for ever from attaining that value which it bears in Europe. The plan which, it appears to me, would be best calculated to secure to the people the fruits of their industry, and to Government a permanent revenue, is comprised under the following heads:—

* Printed Selections, p. 32.

"1. A reduction of fifteen per cent. to be made on the lease assessment.

"2. The country to be rented immediately of Government by small farmers, as at present, every one receiving just as much land as he demands.

"3. Settlements to be annual; that is to say, every man to be permitted to give up, or take, whatever land he pleases every year.

"4. Every man to have a part, or the whole, of his lands in lease, who wishes it; and in order to encourage the application for leases, all lands held under annual tenures, to be taken from the occupants and given to such other farmers as may demand them in lease, on their paying to Government, as purchase-money, one year's rent for any particular field, or one half-year's rent for the whole farm.

"5. Villages and districts to be responsible for all individual failures.

"6. All lands included in the lease should remain invariably at the rent then fixed, after the proposed reduction of fifteen per cent.

"7. All lands not included in the lease should be rented at the average of the village to which they belong.

"8. Lands included in the lease, being given up and allowed to be waste for any number of years, should, when again occupied, pay, the very first year, the full rent as before.

"9. All castes, whether natives or aliens, to pay the same rent for the same land.

"10. No additional rent ever to be demanded for improvements. The farmer who, by digging a well, or building a tank, converts dry land into garden or rice-fields, to pay no more than the original rent of the ground.

"11. No reduction of the established rent ever to be allowed, except where the cochineal-plant, mulberry, &c., are cultivated." As Mr. Dykes observes, "Munro now admitted* that all the advantages of the lease would be secured by the proposed ryotwāri system naturally. He no longer thought that annual changes cannot be expected to produce any good effects, or that as many have failed and will fail under the one mode as under the other. On the contrary, he had been led to think that this liberty, though attended with little loss to the public, is of wonderful service to the farmers; that restrictions can be easily evaded; and that adapting the system of collection to the condition of the inhabitants is the best policy. He did not affirm, as has been urged, that the ryotwāri system should be introduced anywhere and everywhere, that it was the grand panacea for all the agricultural ills of India. He was no enthusiast; he had simply been convinced that at present leases could not possibly answer in Salem, however admirable their effects elsewhere."

* Dykes, pp. 166, 167.

It will thus be seen that, a few errors in consonance with the spirit of the day excepted, these two gentlemen had worked out, and formulated, what is actually the ryotwāri system prevailing at this date in the Salem District. It was not however until a dark cycle had been passed through that the district at last emerged into full enjoyment of the privileges which Read and Munro would fain have bequeathed to it.

The Board, who were ignorant of the changes introduced, desired to be furnished soon with a report on the survey and settlement, as also on the permanent settlement of districts in lease. This was in June 1797, but as Read wished that, if it should be decided whether the ryots would prefer the annual or lease settlement, both the systems should be tried, and as the Charter gave the ryots the option of choosing either, he desired to give his instructions of December 1796 a trial for some time, and in the meantime invited the opinions of his Assistants on the effects of the two settlements with reference to the poverty of inhabitants, cheapness of land, high rental of lands fixed at the survey and a variety of other matters. Consequent on the introduction from Fasli 1207 of the ryotwāri system foreshadowed in the above charter, under which the ryots were allowed to throw up lands at their option, the revenue of that fasli fell off to the extent of Pagodas 54,049 below that of Fasli 1206 and by upwards of 20,000 pagodas below that of Fasli 1202, which caused much sensation in the Board, who requested to be furnished with full information as to why the settlements in lease were cancelled. Notwithstanding these repeated demands from the Board for a report, and his own wish to explain fully the reasons of the change in the mode of settlements, Read was unable to comply with the Board's requisition, chiefly owing to pressure of other work and his ill-health. The Assistants, however, made their reports in which they

Vide Read's letter to Assistants, dated 31st July 1797, para. 7.

stated that under the annual settlements adopted, the ryots had all the advantages which the Government thought could be secured to them under a lease settlement alone, with the further advantage of having it in their power to accommodate themselves to their circumstances by throwing up each year all such lands as they might not be able to cultivate, and that the ryots had in consequence cancelled their engagements in lease. This was natural, and thus the settlements of 1207 and 1208, during which Read remained, and of subsequent years were "annual," the assessments being those fixed by the survey on the lands. The lease system survived to a very insignificant extent.

Mr. Dykes describes the position as follows:—"The immediate* and expected result of the new agricultural policy was a heavy falling off in the revenue for 1798. Colonel Read, in anticipation, had again written to his Assistants, and requested that they 'would report so fully, on the cause of so great a decrease, as will either prove the expediency or inexpediency of the measures that have been taken; that the Board, being thereby enabled to judge of them, it may finally direct our conduct in regard to settlements.'

* Dykes, pp. 168, 169 to 171.

"The eleventh rule of the ryotwāri charter did state that the annual agreements of the ryots were binding on the Government only to the end of the present lease; but in the third rule it was distinctly laid down that the survey, or as Munro calls it, the lease assessment, was fixed 'for ever;' and the ryotwāri system was looked on as equally fixed. The people of Salem had good grounds for believing it to be the final settlement of the country, and Read was not justified in considering this still an open question for the Board's decision.

"Munro answered promptly, that the causes of so great a decrease were simple enough. The assessment was high, and hitherto, if a ryot relinquished any of his fields, the assessment on such lands was charged additionally, for the future, on what he kept, as it was considered that he had merely concentrated stock. If he positively could not pay, if the stock had passed into the hands of others, still there was no diminution of the total revenue, for the deficit was collected from the neighbours, whose gains, it was supposed, would, and ought to, if they did not, equal his losses. And some such system was absolutely requisite for the first few years, when the native revenue officials were neither so zealous nor so trustworthy; but now their efforts for the collection of revenue have to be carefully scrutinized and sometimes counteracted.

"The present 'ryotwāri' freedom of action was then utterly unintelligible to them, and diametrically opposed to all they had hitherto been accustomed to; and, fearing the result, they were not much inclined to communicate the system in all its free details to the ryots generally; in which they were perhaps partly influenced by the recollection of losses of revenue, and pay stopped in consequence, in times past,—a disagreeable process, that they doubtless reasoned might likewise be a concomitant result in times to come. They had seen it ordered, that the assessment should be fixed lightly, but the revenue should not be sacrificed; and they might think similarly, the ryots are to have perfect freedom, but they must not pay less to Government. Munro, however, foreseeing this, had gone through the whole of his

division, and explained personally to the people what was the real nature of the charter; and states it as his opinion, that the freeing the ryots of the proposed lease restriction was on the whole extremely proper."

In a private letter* dated September 1798, Munro enlarges on the situation as follows:—"The Bārahmahal has now been completely surveyed, and the rents of it fixed: they are, on an average, nearly what they were under Tīpu; the inhabitants paid the same then as now, but the deficiency of his receipts arose from the peculations of a host of revenue officers. The rents here, as I believe in every other part of India, are too high. This circumstance, joined to the general poverty of the people, is a great obstacle to every kind of improvement, and it has hitherto prevented the lease from being settled. Government have desired it to be made so as to sit light upon the inhabitants; but they were not aware that, in order to effect this, they must relinquish twenty or twenty-five per cent. of the present revenue. This reduction will be recommended to them by every argument that can be thought of; but I am not sure that they will have resolution enough to agree to it. I do not myself approve of attempting to establish a general lease at once over the whole country.

* Dykes, p. 171, sq.

"There are many arguments against such a measure, founded on the poverty, the ignorance, and the manners of the people, which it would be tedious to detail. I rather wish to continue the plan now followed, which consists in letting every farmer please himself: he may take as much or as little land as he pleases every year; he may reject his old fields and take new; he may keep a part or the whole, for one year or twenty, as he finds it most convenient; and as every field has a rate of assessment, which never varies, he knows perfectly what he has to trust to, and that this rent can never rise or fall, but exactly in proportion to the extent of land he occupies. All that is required of him is that he shall give notice, between the 12th of April and the 12th of July, of whatever land he means to relinquish, in order that it may be given in these months, which are the principal seasons of cultivation, to any other man who wants it. If he fails in this, he is obliged to pay the rent for the ensuing year. By persevering in this system, the farmers would soon know how much land they could manage, they would cease to abandon whatever fields they had in any degree improved; and this practice, which would answer every purpose of lease, would gradually extend over the whole country. If we endeavour to establish the lease everywhere at once, it could not be permanent; for ignorance and inexperience, both on our side and on that of the farmers, would lead many of them into engagements which they would not be afterwards able to fulfil.

"The Bārahmahal contains about six hundred thousand inhabitants,[1] among whom there are above sixty thousand farmers, who hold their land immediately of Government; but as the same man is frequently reckoned two or three times, from having farms in different places, and as a father and son often appear separately, the whole number of independent farmers is probably not above forty-five or fifty thousand. There are not ten men among them who pay one hundred and fifty pagodas of rent (£52 10*s.*);—

[1] The whole district of Salem apparently is meant here.

the rents of the middling class of farmers run usually from about ten (£3 10*s.*) to twenty pagodas (£7); so that you see we have no great landholders in this part of India.

"Many causes concur to prevent the existence of such an order of men: the oppression of Government and frequent wars, which hinder the accumulation of property, by fines or plunder; the universal practice of early marriage, and of equal inheritance of all male children, and the simplicity and the cheapness of cultivation. Whenever a farmer's servant saves a few rupees, he buys a pair of bullocks; his plough does not cost him a rupee (two shillings); he rents a few acres from Government, and commences farmer himself. If he is successful, he continues his business; and if he meets with an accident, he sells his cattle (probable value £1 10*s.*) to pay his rent, and returns to his former employment of common labourer. In such a state of things, it is almost impossible that great landed property can ever be obtained by any one man, unless by fraud or violence.

"The great number of farmers in the Bārahmahal necessarily occasions much detail in the management of revenue; but there is no difficulty in it,—nothing is required but constant attention; and where this is given, it is both better for the country and easier for the Collector to receive the rents directly from sixty thousand farmers than by the medium of ten or twelve zamindars or great landholders."

In October 1798, the expected communication from the Board* was received calling for Colonel Read's final report. "The Members† of the Board of Revenue in the strongest terms point out how it had been their impression all along, that the annual and temporary settlement for 1794 was to be upheld till progressively supplanted by quinquennial leases, as the survey of each district was concluded; whilst now, to their extreme astonishment, they learn for the first time, after the lapse of no less than four years, not only that neither policy has been carried out, but that the whole lease system, in direct opposition to the opinion of his three Assistants, had been formally annulled, and that, too, on Colonel Read's own responsibility, though such authority was vested in the Government alone. The revenue had fallen short of that for 1794 by £18,900 (nearly two lacs), and even below 1792 as much as £8,750; and for these measures, and this sad result thereof, a minute explanation is peremptorily demanded."

* Printed Selections from District Records, pp. 52, 53.

† Dykes, p. 175.

The required explanation, though not far to seek, was apparently never given. The second war with Tīpu just then broke out, and Colonel Read and Munro were recalled to military duty. The former never returned to his old charge; but before his return to England drew up and presented to the Board of Revenue a report on the Salem District, which, as summarised by Mr. Puckle, is given below. Munro also never returned to Salem as a district officer; but, taking advantage of a report that the ryotwāri system was to be bound up into large farms, he did not leave the district without administering a parting kick to the zemindāri system. This was in a letter to Read, the purport of which is very much to the same effect as that to his father in September 1798 which has been given above. There was no one in Salem to assert the merits of the system introduced by Read; for though MacLeod remained behind, he never counted for much in the gradual

formulation of Read's policy. The way was therefore cleared for assimilating the policy of Madras to that of Bengal and the zamindāri system was to blight the Bārahmahal and Talaghāt.

Before proceeding to the consideration of this important phase of district history, it is desirable to give some further details regarding Read's administration; the preceding sketch has been adapted for the general reader; but for the district officer the following details are not without interest. When Captain Read took charge of the district he found that under Tīpu it consisted of 27 taluks as follows :—

1. Salem.
2. Āttūr.
3. Shendamangalam.
4. Nāmakal.
5. Kātuputtūr.
6. Paramatti.
7. Sanḳagiridrug.
8. Omalūr.
9. Nangapalli.
10. Adamankōttai.
11. Pennāgaram.
12. Dharmapuri.
13. Tenkaraikōttai.
14. Harūr.
15. Morapūr.
16. Kāvēripatnam.
17. Vīrabadradrug.
18. Rāyakōta.
19. Krishnagiri.
20. Kallāvi.
21. Mattūr.
22. Singārapett.
23. Tirupatūr.
24. Pārāndapalli.
25. Vāniambādi.
26. Kangundi.
27. Javādi.

Captain Read, in the first year of his administration, divided these taluks into 36, of which 14 were assigned to Captain Graham, 12 to Captain Munro, and 10 to Captain MacLeod. The names of the taluks and head-quarters of the several divisions were as follows :—

Captain Graham's, or the Northern Division, with head-quarters at Krishnagiri—

1. Krishnagiri.
2. Jagadēvi.
3. Maharājāgarh.
4. Vāniambādi.
5. Pārāndapalli.
6. Kallāvi.
7. Mattūr.
8. Singārapett.
9. Rāyakōta.
10. Vīrabadradrug.
11. Kāvēripatnam.
12. Javādi Pahār.
13. Kangundi.
14. Tirupatūr.

Captain Munro's, or the Centre Division, with head-quarters at Dharmapuri—

1. Sankagiri.
2. Trichengode.
3. Yedapādi.
4. Mallasamudram.
5. Nangavalli.
6. Omalūr.
7. Tenkaraikōttai.
8. Harūr.
9. Dharmapuri.
10. Pennāgaram.
11. Adamankōttai.
12. Morapūr.

Captain MacLeod's, or the Southern Division, with head-quarters at Salem:—

1. Salem.
2. Chinnagiri.
3. Bēlūr.
4. Shendamangalam.
5. Rāsipūr Division.
6. Anantagiri Division.
7. Vīraganūr.
8. Kāttuputtūr.
9. Nāmakal.
10. Paramatti.

In Fasli 1204 he abolished the taluks of Jagadēvi, Maharājāgarh, and Pārāndapalli in the Northern, and in the next fasli Kāttuputtūr in the Southern Division. In Fasli 1206 the taluks were rearranged and reduced to 25 as follows:—

1. Tirupatūr.
2. Chinnagiri.
3. Dharmapuri.
4. Omalūr.
5. Vāniambādi.
6. Kunnattūr.
7. Salem.
8. Bēlūr.
9. Āttūr.
10. Rāsipūr.
11. Nangapalli.
12. Sankagiridrug.
13. Yedapādi.
14. Trichengode.
15. Krishnagiri.
16. Kammenellūr.
17. Vīraganūr.
18. Shendamangalam.
19. Nāmakal.
20. Paramatti.
21. Pennāgaram.
22. Tenkaraikōttai.
23. Vīrabadradrug.
24. Kangundi.
25. Mallapādi.

These taluks remained unchanged during the rest of his administration. It is not to be supposed that there were as many Tahsildars as there were taluks, as some of the Tahsildars had charge of more than one taluk, with separate pay for each. In the first year of British rule the Tahsildars collected their pay from the ryots themselves; but from the next fasli they were paid from the Government treasury.

The ināms granted to village officers on account of their services having been alienated to persons who had no claim to them, or to such as were unable to do the work required, were ordered to be resumed in Fasli 1206, and it was determined to substitute a percentage allowance according to the rates given in the subjoined table.

List of Payment fixed for Patēls and Karnams in the Zillah of Salem.

—	Bēriz.			Percentage.			Fixed Payment.					
							Patēls.			Karnams.		
	M.RS.	A.	P.	M.RS.	A.	P.	M.RS.	A.	P.	M.RS.	A.	P.
From 1792-3 to 1802.	35	0	0	4	2	8	1	7	4	1	7	4
	87	8	0	3	15	4	3	7	5	3	7	5
	175	0	0	3	12	0	6	9	0	6	9	0
	350	0	0	3	8	8	12	6	4	12	6	4
	700	0	0	3	5	4	23	5	4	23	5	4
	1,050	0	0	3	2	0	32	13	0	32	13	0
	1,400	0	0	2	14	8	40	13	4	40	13	4

List of Payment fixed for Patēls and Karnams in the Zillah of Salem—(Continued).

—	Bēriz.			Percentage.			Fixed Payment.					
							Patēls.			Karnams.		
	M.RS.	A.	P.	M.RS.	A.	P.	M.RS.	A.	P.	M.RS.	A.	P.
From 1792-3 to 1802.	1,750	0	0	2	11	4	47	6	4	47	6	4
	2,100	0	0	2	8	0	52	8	0	52	8	0
	2,450	0	0	2	6	4	58	11	2	58	11	2
	2,800	0	0	2	4	8	64	2	8	64	2	8
	3,150	0	0	2	3	0	68	14	6	68	14	6
	3,500	0	0	2	1	4	72	14	8	72	14	8
	3,850	0	0	1	15	8	76	3	2	76	3	2
	4,200	0	0	1	14	0	78	12	0	78	12	0
	4,550	0	0	1	12	4	80	9	2	80	9	2
	4,900	0	0	1	10	8	81	10	8	81	10	8
	5,250	0	0	1	10	8	87	8	0	87	8	0
	5,600	0	0	1	9	10	90	6	8	90	6	8
	5,950	0	0	1	9	10	96	1	1	96	1	1
	6,300	0	0	1	9	0	98	7	0	98	7	0
	6,650	0	0	1	9	0	103	14	6	103	14	6
	7,000	0	0	1	8	2	105	11	8	105	11	8
	7,350	0	0	1	8	2	111	0	3	111	0	3
	7,700	0	0	1	7	4	112	4	8	112	4	8
	8,050	0	0	1	7	4	116	13	0	116	13	0

As to how far these orders were carried out the records are not clear. The old accounts preceding the permanent settlement show that the ināms were continued to Totis, Tandalgars, and Shroffs, though the lands were, in the Survey accounts, entered as under Government, indicating thereby that they had been resumed. As to Karnams and Manigars in the Talaghāt the accounts of some of the villages show that the remuneration was not the same and varied each year; this indicates that some salary system was established; but on what principle is not known. The Permanent Settlement accounts of Mittas in the Bārahmahal show that, even in Fasli 1211, *all* the village servants were in enjoyment of ināms, and in Fasli 1212 a percentage system was introduced as regarded Karnams and Manigars.

The following remarks appear in one of the statements submitted by Mr. M. D. Cockburn with his jamabandi report for Fasli 1236:—

"The māniam which they formerly enjoyed has been stopt from Fasli 1206, and they were allowed, agreeably to the centage inserted herein on the average of the bēriz of each village. Captain Graham granted to the villages under his management, besides former māniams, a ready-money payment: this was only to the Patēls; but other extra profits or emoluments the Karnams enjoyed. In some of the villages where māniams were not fixed, the centage according to Colonel Read's rule was fixed. Captains MacLeod and Munro fixed the māniams on the bēriz of cultivated and on an estimate of uncultivated land agreeably to the above rule.

"The Patēls were allowed to draw their allowance from their respective villages, but the Karnams (were allowed them) on any one village they chose."

At this time there were no courts of justice, no police, and no engineers. Read was every thing. In June 1792 he represented to the Board that

great inconvenience was felt for want of currency, and obtained permission to establish mints at Krishnagiri and Sankagiridrug; but the mints, failing to work successfully, were given up in the next year. In the same year (1792) a famine threatened this district and the Karnatic. Then Captain Read established two poor-houses, one at Tirupatūr and the other at Pennāgaram, for a short period. He established a system of granting Takāvi, or advances to cultivators, which in those days were absolutely necessary. The country having been subject to the depredations of Chīla Naik and other poligars of notoriety Read put down all such lawless characters with a high hand. The severity of one of the punishments inflicted by him will be seen from the following extract from one of his reports to the Board of Revenue:—"I punished one man of a gang lately convicted of driving off the inhabitants' cattle several times to the other side of the Kāvēri by depriving him of his ears." He gave protection to the inhabitants of the Bārahmahal against thefts of cattle, which were then rife, by the establishment of Kāvalgārs. He restored a large number of irrigation works which were then out of repair and constructed a few of which the "Read Sahib Hissa Ēri" near Tirupatūr is one: the name of Captain Graham is preserved in the "Greem" or "Green Sahib Ēri" near Krishnagiri, and the "Munro Kuttai" or Munro's gunta, near the head of the Thopūr ghāt in Dharmapuri, shows that Munro was not backward in the good work. Read encouraged the culture of cotton, sugar, indigo and other valuable products, making advances to those who undertook to cultivate them.

Reference has already been made to the fact that on his way home Read drew up at Madras, and presented to the Board of Revenue a long report on the Salem District, in which he gave not only the system and standards on which its survey assessment had been fixed by him, but also a vast amount of statistics, both agricultural and commercial, classified with great care and accuracy and forming most valuable data for comparing the past and present condition of the district.

Read's survey and assessments obtaining to the present day in the unsettled Government villages[1] and in all the permanently settled[2] villages of Salem and the Bārahmahal, it is necessary that his system should be detailed in full. Special establishments consisting of native subordinates were entertained, who were taught in and charged with this work. On proceeding to a village the surveyor's first duty was to measure the whole of the land under occupation, field by field, noticing at the same time who in each case was the occupant. A further measurement was then made of all lands which were arable but had not been brought under the plough within the memory of man; and when a rough estimate had been made of the remain-

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[1] *I.e.*, those villages in which the ryotwar settlement of 1871–1874 was not introduced.

[2] This is the term used to distinguish those villages held on zamindari tenure, which are called "permanently settled" because as long as they continue zamindari Government cannot alter their pēshkash or assessments: as a matter of fact the Zamindar cannot touch the latter except in the way of reducing them and that subject to certain limitations. In the one case of improved water-supply the assessments of such village can be increased. Where, in sales for arrears of pēshkash, it may happen that such villages are bought in on account of Government, they are liable to a revision of the assessment like other ryotwari villages.

ing extent included within the village boundaries, viz., jungle or barren waste, mountain or swamp, as well as all land covered by water, standing or running, or set apart for roads, irrigation channels, building ground or any other public purposes, (which lands, however, were measured with more care), the whole area within the limits of the village had been recorded.

The following is a translation of a circular (which has a very feeble ring), issued by Captain MacLeod to his surveyors regarding the measuring of lands :—

" Instructions given for the conduct of the Paimaishdars in Salem by Captain MacLeod, Collector.

" 1. Whoever is employed in the business of surveying lands must be answerable for their measurement and take care that there is no mistake either more or less.

" 2. You must survey the lands without practising any deception.

" 3. The chain which is fixed for measuring land is correct.

" 4. Upon remeasuring of lands, if any difference more or less is discovered no excuse will be admitted, and you must be active in your duty.

" 5. You are to deduct all real waste lands, such as are hilly, rocky, as well as those that lie close to the hedges, if there be any, and seem unfit for cultivation.

" 6. If there be any $\frac{1}{4}$ or $\frac{1}{2}$ or $\frac{1}{16}$ or $\frac{1}{32}$ part of lands which seem fit for cultivation, and are laid waste under pretence of being stony lands, you should include them in the measurement.

" 7. If the person who is employed for surveying lands is clever there will never be a difference of even $\frac{1}{16}$ piece of land more or less.

" 8. Ūḷigai Mānīams, Ulkandāyams, Dēvadāyams, Batta Vartti Mānīams, Dēvastāna Mānīams and Nandavanam or flower gardens, and also Fakīr Mānīams, &c., should be measured, and you are not to deduct any ground whatever from the gross measurement.

" 9. You are to keep a distinct account of all the lands already, and those that are to be, cultivated : in future there is no occasion to measure lands which are laid waste and totally unworthy of cultivation, or showing even ground (?), but they must be estimated and a distinct account kept showing so many guntas of this kind of land ; and if the lands which were not cultivated formerly can now be cultivated you must fix the Tirwa (taram?) according to the best of your judgment ; afterwards people will be sent to fix the Tirwa for the villages.

" 10. The way to fix the Taram, or class, of the nanja land is as follows : the quality of the land must be considered, also the supply of water, whether it can yield one or two crops in a year, and class the lands accordingly.

" 11. In the Salem District the nanja kandāyam or tax varies from three-quarters of a fanam to four fanams.

" 12. Betel, sugar-cane, plantain and turmeric gardens should be taxed as 1st Taram, but you should never tax immoderately.

" 13. You must enquire the māmūl taxes that have been levied for nut and cocoanut gardens, and levy the same upon them at present, and at the time of settling jamabandi these taxes will perhaps be increased or decreased.

" 14. Particular care must be taken in estimating the repairs of broken lakes, channels and anaikats, and what produce the Sarkār can derive if they are repaired : a detailed account of the same must be forwarded to the Huzūr, because advances must be made in future to the inhabitants of such villages. The amount of advances required must be mentioned and when they will be repaid to the Sarkār.

" 15. If you can find any proper places for digging and building new lakes, channels and anaikats you should keep account of the same.

" 16. Tamarind or any other productive trees that are in the backyards of any inhabitants' houses must be exempted from the account of measurement, and no taxes should be levied upon them.

"17. You should take account of all productive palmyrah trees, and if they are very numerous and difficult to be counted report must be made on that head.

"18. If any ready money collections were omitted in the accounts of former years you must report the same, and, after you receive an order, you may enter them in the account.

"19. If you should hear that any excessive collections have been made, or unjust actions committed either now or in future you must report the same; if you do not, and it should become known through any other means, you will be considered as participating in the same.

"20. It is very bad if you write any false accounts, it is a deception if you put more or less in the account, and is unjust to the inhabitants; this you must consider properly. Such conduct will be punished."

The different long and square measures[1] adopted in the survey of the different taluks are given below :—

Unirrigated Land.

Mallapādi. Vāniambādi. Kunnattūr. Tirupatūr. Krishnagiri. Vīrabadradrug. Kammēnellūr.	In these taluks a chain of 33 English feet was used, as in Bellary and Cuddapah. 1 square chain = 1,089 square feet, and 40 square chains or guntas = 1 Imperial acre.
Pennāgaram. Dharmapuri. Tenkaraikōttai.	In some parts of these taluks the 33 feet chain, and resulting acre, were introduced, as in the preceding item. In other parts of the taluks the gunta was the measure; it was 24 fathoms square, and the fathom 8 English feet. The gunta therefore is 192^2 = 36,864 square feet = ·846 acre.
Sankagiridrug. Trichengōde. Omalūr. Yedapādi. Nangavalli.	The gunta of 24 fathoms square, the fathom being 8 feet. This gives 192^2 = 36,864 square feet = ·846 acre.
Salem. Bēlūr.	The gunta of 64 fathoms square, the fathom being 6 feet 4½ inches. This gives 408^2 or 166,464 square feet = 3·82 acres.

(*The Ballah of Coimbatore.*)

Vīraganūr. Āttūr.	The gunta of 36 fathoms square, the fathom being 6 feet 4½ inches. This gives 52,455 square feet = 1·209 acres.
Paramatti.	The ballah of 96 fathoms square, the fathom being 6 feet 4½ inches. This gives 374,544 square feet = 8·6 acres.
Nāmakal. Shendamangalam.	The ballah of 96 fathoms square, or 8·6 acres as in Paramatti; but in some parts 64 fathoms square, the fathom being 6 feet 4½ inches. This gives 166,464 square feet = 3·82 acres as in the Salem Taluk

[1] For the measures used in the Balāghāt see p. 294 *infra*.

Chinnagiri. Rāsipūr.	The double gunta or 36 fathoms square, 2 being double the gunta of Āttūr, and therefore 2·418 acres. The single gunta of 64 fathoms square, or 3·82 acres as in Salem, and the ballah of 96 fathoms square, or 8·6 acres, as in Paramatti, are also used.

Irrigated Land.

Mallapādi. Vāniambādi. Kunnattūr. Tirupatūr. Krishnagiri. Vīrabadradrug. Kammēnellūr.	The gunta as in the "Unirrigated."
Pennāgaram. Dharmapuri. Tenkaraikōttai.	In some parts the gunta of $\frac{1}{40}$ acre as in the "Unirrigated" land. In other parts the chain was 32 feet and the gunta 1,024 square feet = ·023 acre.
Sankagiridrug. Trichengōde. Omalūr. Yedapādi. Nangavalli.	The gunta of 32 English feet square, being 1,024 square feet = ·023 acre.
Salem. Bēlūr.	The gunta of 32 country or 29 English feet square, being 841 square feet = ·019 acre.
Vīraganūr. Āttūr.	The gunta of 9 fathoms square, the fathom being 6 feet 4$\frac{1}{32}$ inches. This gives 3,270 square feet = ·0756 acre.
Paramatti. Nāmakal. Shendamangalam.	The gunta of 841 square feet as in Salem, except in the lands watered by channels from the Kāvēri where the gunta was measured with a rod of 24 country or 21·7435 English feet. A rod square, or gunta = 473 square feet; and 120 guntas = 1 chey of 1·302 acres.
Rāsipūr. Chinnagiri.	The gunta of 841 square feet as in Salem. In some parts the rod was 36 country or 32·074 English feet, and the square rod or gunta = 1,062 square feet = ·024 acre.

N.B.—The gunta is sometimes called kuli, and the ballah, vallam. The bām or fathom is called "Mār."

With the survey the assessments also were fixed. The several taluks were surveyed as follows :—

Tirupatūr	in 1203	Salem	in 1205
Chinnagiri	in 1204	Bēlūr	
Dharmapuri		Āttūr	
Omalūr		Rāsipūr	
Vāniambādi		Nangapalli	
Kunnattūr		Sankagiridrug	
		Yedapādi	

Trichengōde Krishnagiri Kammēnellūr	in 1205	Paramatti Pennāgaram Tenkaraikōttai Vīrabadradrug	in 1206
Vīraganūr Shendamangalam Nāmakal	in 1206	Kangundi Mallapādi	in 1207

The following is the summary of Colonel Read's report on the settlement of Salem, referred to above, by Mr. R. Kaye Puckle, C.S., by whom the following introductory remarks were written :—

"*Colonel Read's report is the only complete account of the original settlement of the district to be found in the Salem records. This report, though very full, and written with great ability and research, is so overlaid with revenue terms in Tamil, Kanarese, and Hindustani, with calculations in money and measures no longer in general use, with topographical descriptions of a country now better known from maps, and with treatises on subjects but indirectly connected with the settlement, that its utility as a book of reference is almost lost to those who have not time to study it, or to search for the valuable statistics and curious information it contains.*

"*To render it therefore easier of reference, topographical descriptions, statements of no present value, extracts from standard works, &c., &c., have been omitted; the useful tables have been rewritten; figures denoting measurements, grain, or money have been converted into acres, Madras measures, rupees, annas and pice; English equivalents for native terms have been inserted; and the bare report is given (curtailed of all that does not immediately relate to the settlement or to the condition of the country early in the present century) with the addition of foot-notes to illustrate the meaning, or to explain any marked discrepancy between the former revenue system and that of the present day.*"

GEOGRAPHICAL SURVEY.

"A knowledge of the situation, extent, divisions, and description of the country, being material in the administration of its affairs, the first settlements were no sooner completed, and other revenue matters put in train, than I entered upon a geographical survey in January 1793, and in August following I had the pleasure of presenting your Board and Government with maps of all the districts; but as these were only sketches, and inaccurate from the slender means and haste with which the survey was executed, I began another in August 1794 with proper instruments, and upon a much larger scale. From its being impossible for me to prosecute a business of that nature and pay due attention to the many other duties of my station, I could only propose to set it on foot, and employed Mr. Mather, a professional Surveyor, to carry it on. That proved a very arduous undertaking, principally on account of the unhealthiness of the hills, but fortunately Mr. Mather survived repeated attacks of the hill fever and finished his survey.

"2. As exhibiting the aspect of the country in respect to hills, plains, woods and rivers, the true shape and extent of districts, and as containing every village and tank in them, it is one of the most particular surveys of the kind in India, and probably one of the most correct. When it is considered that it is done upon a scale of one inch to a mile, that the districts contain above 6,000 square miles, and that it was completed within four years and a half, it will appear to be a singular proof of what can be done by an individual who exerts himself in the service of his employers.

"[*Here follows a description of the position and general aspect of the Salem District. Also comparative tables of hills and distances, and lists of rivers and roads, an account of the general character of the climate, the prevalent diseases, the mode of treating them, &c.*]

"22. I divided the country[1] ceded to the Company into three divisions or collections, and consigned the immediate charge of them to my three Assistants,[2] that, freed from the ordinary routine of business, I might have the more time for the general direction of affairs, and the variety of investigations comprehended in my survey, and proposed system of revenue.

"23. When this country was ceded to the Company, that part of it south of the Toppaiyar (Thopūr river or Vepādiār) was composed of 8, and that north of the river of 18, districts.[3]

"24. Some of these being too large, and others too small for tahsildaries, districts or sub-collections of land rent, the larger were divided into two, three or four parts, and as many of the smaller were joined together as appeared most convenient for the purpose. The Board of Revenue, observing material differences in the collections, ordered a new arrangement in 1796.

"[*Here follow lists of villages and places in which excise duties were levied, the estimated area of Government lands, &c.*]

AGRICULTURAL SURVEY.

"101. I was at a loss, from having no precedent or example for a guide in this novel undertaking, how to enter upon it, and every step I took presented fresh difficulties; but by perseverance they were gradually surmounted, and in June 1793 I had the honour of submitting the result of my labours in a report on the principles I had devised for regulating a land assessment. The dryness of the subject, the method in which it was necessarily treated, and other defects, make it tedious in perusal, but the principles therein laid down are just, and are the grounds of the survey that has been made; though it has been necessary in the valuation of lands to modify these principles, by the combination of other circumstances with the intrinsic value of the soil.

"107. There are about 50 different coins current in the Ceded Districts, but the following are the only ones used in accounts[4]:—

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[1] The country thus ceded in 1792 comprised the Talaghat and Bārahmahal Divisions, or all the Salem District except the Bālāghat (the present Hosur Taluk) which was also ceded in 1799.—R.K.P.

[2] Viz., the Southern Division, or all Āttūr and parts of the Nāmakal, Salem and Sankagiri Taluks to Captain MacLeod; the Centre Division, or all Dharmapuri and parts of the Nāmakal, Salem, and Sankagiri Taluks, to Captain Munro; the Northern Division, or all the Krishnagiri, Tirupatūr, and Uttankarai Taluks, to Captain Graham.—R.K.P. (So Mr. Puckle writes, but this is incorrect, *e.g.*, part of Ūttankarai belonged to Munro—*vide supra* p. 240.)

[3] The Talaghat and the Bārahmahal.—R.K.P.

[4] The figures here given cannot be reconciled to each other. If the cash be taken as the unit, and 986 cash are worth 1 rupee, the star pagoda is worth Rs. 3-10-5$\frac{1}{33}$. If the Kantiraya fanam be taken as the unit, and one fanam is worth 300 cash, or 4 annas 10$\frac{208}{295}$ pice, the Company's rupee is worth 975 cash, and the star pagoda 3,558$\frac{3}{4}$ cash or Rupees 3-10-2$\frac{31}{295}$. But if the star pagoda of 12 Kantiraya fanams be taken as the unit, and valued as customary at 3$\frac{1}{2}$ rupees, the Kantiraya fanam is worth 4 annas 8 pice, or 3$\frac{3}{4}$ Maili fanams of 80 cash each, as given in the statement. The want of uniformity in the

1	Maili or Company's Cash.										
$8\frac{1}{8}$	1	Anna or 16 part of a Gopâli fanam.									
$18\frac{3}{4}$	$2\frac{1}{3}$	1	Anna or 16 part of a Kantirâya fanam.								
80	$9\frac{3}{4}$	$4\frac{1}{4}$	1	Maili or silver fanam.							
130	16	7	$1\frac{5}{8}$	1	Gopâli fanam.						
300	37	16	$3\frac{3}{4}$	$2\frac{9}{16}$	1	Kantirâya fanam.					
986	$121\frac{1}{2}$	52	$12\frac{9}{16}$	$7\frac{5}{8}$	$3\frac{1}{4}$	1	Company's Rupee.				
1086	$133\frac{7}{8}$	58	$13\frac{9}{16}$	$8\frac{1}{2}$	$3\frac{3}{8}$	$1\frac{1}{8}$	1	Pondicherry Rupee.			
1300	160	$75\frac{3}{8}$	$16\frac{1}{4}$	10	$4\frac{4}{9}$	$1\frac{1}{3}$	$1\frac{4}{7}$	1	Gopâli chakram.		
3000	369	160	$37\frac{1}{2}$	$23\frac{1}{13}$	10	3	$2\frac{4}{5}$	$2\frac{9}{16}$	1	Kantirâya chakram.	
3600	443	192	45	28	12	$3\frac{13}{16}$	$3\frac{3}{10}$	$2\frac{4}{5}$	$1\frac{1}{8}$	1	Star pagoda.

"[*Here follow detailed accounts of the weights and measures in use in Salem, the native system of chronology, the sub-division of lands into wet, dry, and garden, treatises on matter, earth, water, air, &c.*]

BASIS OF ASSESSMENT.

"166. An equal division of the gross produce between the raiyats and the Government being the custom all over India, half the produce was taken in these districts as the basis of assessment.[1]

"Previous to the division of the crops, there are commonly certain deductions made from the gross produce before and after threshing, also before and after measurement, as fees for civil, religious, judicial, municipal, rustic, and even domestic services, likewise for alms to devotees and other privileged mendicants. Originating wholly in local custom, these deductions are regulated differently in every two villages, upon the land, the produce, or ploughs. Part of them being public, and part of them private charges, they may be considered as no material deduction from the Government or raiyat's share.[2]

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relative values of the other figures is probably owing to their conversion into the nearest Tamil fractions of annas and pice, and to great accuracy having been disregarded so long as the number of cash in the Maili and Kantiraya fanams and in the star pagoda were relatively correct. In the following pages the pagoda has been converted into rupees at $3\frac{1}{2}$ rupees to the pagoda; the Kantiraya fanam at 4 annas 8 pice, or 12 to the pagoda; the Maili fanam at 1 anna 3 pice, or 45 to the pagoda; and the cash at 80 to the Maili fanam or 3,600 to the pagoda.—R.K.P.

[1] In this and the following ten paragraphs Colonel Read describes the revenue system that he found existing. This equal division however applied only to the dry crops and to crops grown on ordinary tank-irrigated lands. *Vide* paragraph 168.—R.K.P.

[2] These fees known as svatantram became a *bonâ fide* charge on the raiyats when grain rents were abolished by the English Government; for the assessment was based on a division of the gross produce, without reference to fees or charges, which though customary, were no doubt regarded by our Government as optional on the part of the raiyats.—R.K.P. M.R.Ry. Venkata Subba Rao has unearthed the following letters which show the nature and extent of the deductions on this account from the ryots' produce in the Barahmahal and Talaghat Divisions:—

"DEAR SIR,

Centre Division.

"When I was working about expenses of cultivation at Dharmapuri some months ago I made out long details about the division of the crops, vartanas, &c., but I found such various modes almost in every village that I saw no possibility of reducing them to any regular standard.

"Swatantrams, vartanas, mirâs and rasâms is (sic) I believe only the same thing expressed in different languages. The division of the paddy crops in my district is in general as follows:—

LAND RENTS IN KIND.

"167. Rents in kind are most common where money is scarce, but in countries where that cause is removed, they may be necessarily continued from the precariousness of the crops. The raiyats prefer rents in kind when grain is cheap,

	Sarkar.	Ryot.	Total.
Sankagiridrug	6	4	10
Omalūr	5	5	10
Dharmapuri, Tenkaraikōttai, &c.	4	6	10

"All deductions are made before the division except what is called Kāyam or fixed mēra, which the ryot pays from his own share to five persons in nearly the following proportions per plough:—

	Kandagam.	Coor.	Balla.
Smith	0	1	4
Carpenter	0	1	4
Toti	0	1	4
Barber	0	0	12
Washerman	0	0	12
Total on 1 plough ..	0	5	4

"The common mēra is called the 12 because it never exceeds that number, but often falls short of it; in dry grain it is usually distinguished by the appellation of Rāsi and in wet by that of Binda kharch.

Binda of two candis bijāvari of paddy—

Smith	1	Binda.
Carpenter	1	
Toti	2	
Nirkatti	1	
Barber	1	
Washerman	1	
Potmaker	1	
Peon or Kangāni	1	
Swāmis	.	
Pilliāri	1	
Perumal	1	
Ishwar	1	
Mari	1	

			Coor.	Balla.
Total of 2 candies	13	Bundles at ½[1] balla each is	19	8
Do. of 1 candi	6½	.. ..	9	12

"The above is from an account made out for 2 candies, viz., 1 watered by tanks and 1 by wells.

Charity on 1 candy seed—

Smith	0	0	½	Balla.
Carpenter	0	0	½	
Toti	0	0	½	
Deo	0	1	0	
Nirkatti	0	0	½	
Fakirs, Dāsaris, Jangams, &c.	0	10	0	
	0	13	0	Ballas.
Add Binda above	0	9	12	
Total Binda and charity kharch on 1 candy seed, Candy ..	1	2	12	

[1] Mr. H. E. Stokes observes that this entry clearly ought to be 1½ ballas and not ½ a balla

and Amildars (Revenue Officers) prefer them when grain is dear, as the raiyat's share of the crop is a variable proportion of the produce in specie, in proportion to the market price. As rents in kind are usual in districts[1] contiguous to others that pay in money, custom appears to be the only

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"These deductions differ so widely everywhere that it is almost impossible to make any estimate of them. The Rāsi kharch on dry grains differs on every kind, but is most on, rāgi and kambu.

"Deductions previous to division of 1 candy ragi Bijāvari—

Rāsi.	Candi.	Coor.	Ballas.
Smith	0	1	0
Carpenter	0	1	0
Toti	0	0	8
Nīrkatti	0	0	8
Barber	0	0	8
Washerman	0	0	8
Potmaker	0	0	8
Karnam	0	0	8
Deo	0	1	0
	0	6	0
Charity	0	7	8
Madi-kadir—tops of the grain taken by the women when cutting	0	1	0
Dandakattu carried away by the wind along with the chaff, the perquisites of the Jitakāran	0	2	0
Adikalam—mixed with the sand or earth when the grain is trodden out—the right of the Jitakāran ..	0	4	0
Candi ..	1	0	8

"After division the Kāyam mēra is paid by the ryot and the proportion is nearly the same as for paddy.

(Signed) THOS. MUNRO

SOUTHERN DIVISION.

"*Of Deductions from the Gross Produce previous to the partition between the Proprietor and the Cultivator.*

"8. In every village some rasūms obtain, as to the smith, carpenter, washerman, barber, the village swāmi houses, and the nīrkatti (director of water). Those six articles (artisans?) are paid commonly before the grain is thrashed, and may be computed at 4 per cent. in cases when the same ground yields only one crop in a year. But if two crops be produced the amount of the rasūm is less upon each crop, but more in the year. Other rasūms are peculiar to certain situations as in the lists A, B, and C, and may be termed extra rasūms, composed of additional rasūms to servants, charity to Brahmins, &c., and to great pagodas.

General rasūms.

"9. Extra rasūms are peculiar to wet productions, and generally confined to such situations, as from which, on account of certain advantages, the share of the proprietor exceeds one half.

"10. Muchabuse is practised in collecting extra rasūms, because the Amildars and other revenue servants, unless when very strictly watched, always appropriate considerable proportion of such collections to private emolument and partial purposes.

"11. The accompanying lists of rasūms are reduced to less than one half of the amount given in by the village Kanakku-Pillais, which had contained many articles established

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[1] Taluks.—R.K.P.

reason for their being continued. For example, the dry lands of Rāyakōta and wet lands of Shendamangalam, Nāmakal, and Paramatti, are the only portions of the Bārahmahal and Salem districts that were formerly settled by the Government on Vāram,[1] but as these districts were rented

without authority by different Amildars for various purposes. Even the Accountants of my own kacheri had attempted to settle rasūms on their friends.

Examples of the Distribution of the Gross Produce when the Proprietor's Share is equal to or exceeds that of the Cultivator.	Total Deduction from the Gross Produce per Cent. before the Partition.		Proprietor's Share			Cultivator's Share		
			Of the Gross Produce per Cent.		Proportion after the Deduction is made.	Of the Gross Produce per Cent.		Proportion after the Deduction is made.
	From	To	From	To		From	To	
1st. When general rasūms only obtain wet grains. Hire of cutting 2 to 3 per cent	.	..	..	..	..	..	..	..
When rasūms only obtain wet grains. Hire of cutting 4 per cent	6	7	46½	47	½	46½	47	½
2nd. When general rasūms only obtain dry grains. Hire of cutting 3 to 5 per cent	..	..	..	..	..	..	..	..
When rasūms only obtain dry grains. Hire of cutting 4 per cent.	7	9	45½	46½	½	45½	46½	½
3rd. The paddy lands of the Paramatti water-course ..	..	8	..	55⅓	⅔	..	36⅔	⅔
4th. The paddy lands of the Moganur water-course ..	8⅕	..	..	45 17/18	½	..	45 17/18	½
5th. The paddy lands of the Kātuputtūr water-course ..	..	17⅗	..	41⅕	½	..	41⅕	½
6th. The paddy lands of Vittugutty, Trichinopoly District	..	..	..	..	11/20	..	..	9/20
7th. The paddy lands of Pudūr, Trichinopoly District	..	..	..	..	13/20	..	..	7/20

* *I.e.*, the list C referred to in para. 8 *supra*.

"In the fifth example it is to be recollected that nearly ⅕ of the deduction 17⅗ reverts to the cultivator as in C.;* which literally make the farmer's share nearly 46½ instead of 41⅕ per cent.

(Signed) W. MACLEOD.

NORTHERN DIVISION.

Statement of the Deductions from the Crops in the Bārahmahal previous to their final division between the Sarkar and the Farmer, with Notes and Explanations.

"It is necessary to premise that the following imperfect detail, which is submitted to the consideration and correction of the Superintendent, has arisen from local investigation of the usages which obtain in the Tirupatūr District, and that they may in some respects, though not materially, perhaps differ from those generally prevailing in the Northern Division.

[1] Division of the produce.—R.K.P.

out in large farms to the principal inhabitants, the latter sub-rented the greater part to the inferior raiyats.

"168. The equal division of the crops being only a general rule, that applied to the dry, and in part to the wet lands, it was necessarily modified according to the labour, expense, and other circumstances of cultivation, in the division of wet crops generally. Both the farmers and their tenants being perfectly acquainted with these circumstances, the requisite modifications in regulating their respective shares, were consequently made with the same facility as bargains commonly are. These circumstances were of course extremely various, but the labour and expense of cultivating wet lands, depending much on situation, determined in great measure the farmer's and tenant's shares, which, as may be supposed, have in time consolidated into customary shares, or rents in kind for lands of every description.

"169. The customary shares are exacted (where rents are in kind) from raiyats[1] who cultivate in their own villages, and take lands into cultivation early in the year, or before the season for sowing the principal grains is over; but more favourable terms are granted to such as take lands into cultivation after that, as then they can only cultivate horsegram[2] or other grains of little value. More favourable terms are likewise granted to raiyats who cultivate land in villages distant from their own, also to Brahmans,[3] Musalmans and others who turn farmers, and cannot on account of their religious tenets or condition in life hold the plough themselves, which obliges them to employ the Sudras, or the cultivating class of inhabitants. Remissions are likewise granted to all who will cultivate fallow and waste lands.[4]

"The subject naturally divides itself into two heads. 'The deductions made from the Batai, or the produce of lands rented in kind,' (which is supposed to be the information principally wanted), and 'those from the Kandayam or the produce of lands rented in *money*,' which, falling upon the ryots only, and consequently not affecting the Sarkar, is however subjoined for the sake of comparison.

"*All* deductions from the crops, whether they are made from the produce, the Government share of which is in *kind*, or from that for which the farmer pays the rent in *money*, whether they consist of *wet* or of *dry grains*, have obtained the general denomination of 'mêra.'

"The particulars of the mêra will appear from the following table, the terms of which, and the functions of the individuals who receive it, so far as they regard the ryots, are explained and detailed in the notes annexed. [See end of Glossary.]

Partial and unauthorised rasûms.

"It is a practice in many places that the Manigars and Kanakku-Pillais exact certain rasûms from the farmers of their own villages at the harvest seasons amounting to about one per cent. each. But such rasûms being undefined, and only prevailing in situations where the rights of the farmer are not secured, ought not to be reckoned as regular deductions from the gross produce."

[*Table showing the Deductions, &c.*

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[1] Known as ulkudi or resident raiyats.—R.K P.

[2] Horsegram is still sown in an unfavourable season when the rains have failed and there is no chance of raising a crop of ragi or kambu, but it is no longer a crop of little value, the present market price being 10 seers per rupee.—R.K P.

[3] This reduced assessment in favour of certain classes was known as Minaha and was abolished some years ago.—R K P.

[4] *Vide* paragraph 172.—R K P

"170. Such being the origin and progress of private assessment, it became necessary where the Government settlements were made in kind with Sudras or cultivators of the soil, to ascertain and register these shares together

Table showing the Deductions usually made from the Crops in Bārahmahal (the Produce of Lands, for which the Rent is paid in Batāi or kind), previous to their final division between the Renter and Farmer, also the Deductions made by the Farmers themselves from the Produce of the Kandāyams, the Rent of which they pay in Money.

Deductions from the whole Produce of the Batāi before the final Division.																														
Persons, &c., entitled to Perquisites.	Chillarai Dharma Kharch, &c.			Danda-kattu.			Hari Rasi			Pillāri or Ganēsha.			Mudra Mannu			Ari Mēra.			Mēra			Ari.			Jilly Goorra.			Totals.			Remarks
	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	
Varada Rājaswāmi .	0	0	6		.			..			..			..			..			..			..			..		0	0	6	
Hanumanta Dēva ..	0	0	6		..			..			..			..			..			..			..			..		0	0	6	
Grāma Dēvata ..		..			..			..			..			..		0	1	0		..			..			..		0	1	0	
Panchāngi		..			..			..			..			..		0	0	6		..			..			..		0	0	6	See Glossary, and especially extract from Captain Graham's notes appended to the same.
Gauda		..			..			..			..			..		0	1	0		..						..		0	1	0	
Karnam	0	0	6		..			..			..			..		0	1	0	0	5	0				0	1	6	0	8	0	
Toti	0	0	3		..		0	0	6		..		0	0	3	0	1	0	0	1	0	0	1	6	0	0	9	0	5	3	
Nirganti		..			..			..			..			..		0	1	0		..		0	1	6	0	0	9	0	3	3	
Lohār		..			..			..			.			..		0	1	0	0	2	6		..		0	0	9	0	4	3	
Barhai		..			..			..			..			..		0	1	0	0	2	6		..		0	0	9	0	4	3	
Hajām		..			..			..			..			..		0	1	0		..			..		0	0	9	0	1	9	
Dhoby		..			..			..			..			..		0	1	0		..			..		0	0	9	0	1	9	
Kumbhār		..			..			..			..			..		0	1	0		..			..		0	0	9	0	1	9	
Kangāni	0	0	6		..			..			..			..		0	1	0		..			..			.		0	1	6	On the supposition that the average produce of every 100 guntas is 15 candies the total amount of the deductions from the Batai in that proportion is about 21¼ per cent.
Pannayakāran ..		..		0	10	0		..			..			..		0	10	0		..			..		0	0	9	1	0	9	
The Farmer		..			..			..		0	1	0		..			..			..			..			..		0	1	0	
Adik Wallah ..	0	2	0		..			..			..			..			..			..			..			..		0	2	0	
Pennāl Ari		..			..			..			..			..			..			..		0	2	0		..		0	2	0	
Panjavars, &c. ..	0	3	0		..			..			..			..			..			..			..			..		0	3	0	
Total ..	0	7	3	0	10	0	0	0	6	0	1	0	0	0	3	1	1	6	0	11	0	0	5	0	0	7	6	3	4	0	

with the quantities of land of each description cultivated; and as these shares varied with the produce, and expense of cultivation, it became necessary to reduce them to a few classes determined by evident marks of

Deductions from the Kandāyam, the whole Produce of which belongs to the Farmer.

Persons, &c., entitled to Perquisites.	Deductions from the whole Produce of the Batāi before the final Division.																														Remarks.
	Chillarei Dharma Kharch, &c.			Danda-kattu.			Hari Rāsi.			Pillari or Ganēsha.			Mudra Mannu.			Ari Mēra.			Mēra.			Ari.			Jilly Goorra.			Totals.			
	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	C.	M.	S.	
Grāma Dēvata ..	..			..			..			..			..			0	1	0	..			..			..			0	1	0	
Panchāngi	..			..			..			..			..			0	0	6	..			..			..			0	0	6	
Gauda	..			..			..			..			..			0	1	0	..			..			..			0	1	0	
Karnam	..			..			..			..			..			0	1	0	0	5	0	..			0	1	6	0	7	6	
Toti	..			..			..			..			..			0	1	0	0	1	0	0	1	6	0	0	9	0	4	3	
Nīrganti	..			..			..			..			..			0	1	0	..			0	1	6	0	0	9	0	3	3	
Lohār	..			..			..			..			..			0	1	0	0	2	6	..			0	0	9	0	4	3	
Baṛhai	..			..			..			..			..			0	1	0	0	2	6	..			0	0	9	0	4	3	
Hajām	..			..			..			..			..			0	1	0	..			..			0	0	9	0	1	9	
Dhoby	..			..			..			..			..			0	1	0	..			..			0	0	9	0	1	9	
Kumbhār	..			..			..			..			..			0	1	0	..			..			0	0	9	0	1	9	
Pannayakāran ..	..			..			..			..			..			0	10	0	..			..			0	0	9	0	10	9	
Kangāni	..			..			..			..			..			0	1	0	..			..			..			0	1	0	15 per cent. in the above proportion.
Pennāl Ari	..			..			..			..			..			..			..			0	2	0	..			0	2	0	
Total ..	..			..			..			..			..			1	1	6	0	11	0	0	5	0	0	7	6	2	5	0	

N.B.—The deductions from the wet grains are from the produce of every 100 *guntas* yielding on an average 15 candies at 240 Company's seers per candy. Those from the dry grains are from the produce of every *Taar* of 400 guntas.

distinction arising from the circumstances of cultivation, as expressed in the following statement :—

Description of Land.	Percentage of Produce forming	
	The Raiyat's Share.	The Government Share.
Dry	50	50
Irrigated by the Kāvēri or other running streams ..	40	60
By inferior rivers, or large tanks holding 4 or 5 months' water-supply	45	55
By small tanks holding 3 months' water-supply	50	50
By smaller tanks and wells	55	45
By still smaller tanks and wells	60	40
Do. do.	63	37
By wells requiring 4 labourers	67	33
Do. 5 do.	75	25
Plantations of cocoa and areca nut palms before coming into full bearing	67	33
Do. in full bearing	50	50
Sugar-cane when the raiyats defray the expense of cultivation	67	33
Do. when Government furnish plants, and the raiyats defray the expense of cultivation	50	50
Do. when the Government defray all the expense of cultivation	33	67

"171. The several descriptions of farmers paid the subjoined proportions of the above shares :—

"Ulkudi or resident raiyats who farmed lands in time for the great crops, the full shares or rates. Parakudi or raiyats who farmed land in neighbouring villages, $\frac{9}{10}$. Strangers, Brahmans, and Musalmans, $\frac{1}{2}$.

"172. The full rent being charged for arable (cultivated) lands only, the following proportions were exacted from waste or fallow lands. Such lands as had lain ten years in fallow, paid nothing the first, half the customary rents the second, and full rent the third year. Barren, mountainous, or rocky lands paid nothing the first year, a quarter of the usual rent the second, half the third, and full rent the fourth year. Ruinous villages were given upon an annually increasing assessment for 3 years, and after that they paid the full rents.[1]

"173. All these shares or rates being entered in the records, they were considered the limits of the Government demand upon the raiyats, and were used in forming the annual settlement. While this practice obtained, it was optional to make the settlements in "Guttakai," that is, for fixed quantities, in lieu of the shares prescribed for the several descriptions of land.[2] Whatever mode of assessment was adopted, it is a natural inference

[1] This system of granting waste lands on "progressive kaul" has been discontinued, except in special cases.—R.K.P. [*e.g.*, for clearing prickly-pear.]

[2] In some districts villages are still held on "guttakai," or contract for a fixed amount of quit-rent.—R.K.P. [I know of no Government villages now held in this district on this tenure.—H.LeF.]

that as much was always exacted of the cultivating tenants, as they could possibly afford.[1]

"174. The money rents of land being in lieu of the share in kind paid by the cultivating tenants to their immediate superiors or lessees, it is consequently denominated after them 'Sudras' tīrvai.'

MONEY RENTS OF LAND.

"175. The regulating these rents, when demanded for the crops, is but another step in the progress of assessment, as it only requires the putting a valuation on the Government share of the produce. The easiest method it appears is to require the current price, or that which it may be supposed the raiyat can procure, for the Government share ascertained by actual measurement;[2] because that leaves no question as to the quantity, or the valuation; but this is only practicable between farmers and their tenants. Another method, where it has been the practice to give fixed quantities in rents in kind, is to put a valuation on them.[3] The most difficult way is to estimate the Government share from the nature of the soil, and to value that share by the ordinary price of grain in the country, because that leaves room for litigation in respect to quantity, the kinds that may be grown, and their estimated equivalents.[4] I understand that where rents in kind are thus commuted for money rents, as in the Karnatic, it is usually done at the beginning of the agricultural year, or during the ploughing season, by stipulating rates for specific quantities of land growing different products. This is done either by demanding particular rates for every acre growing each kind of grain, or for such as grow certain classes. The latter is far the most general mode, all the dry products being reduced into four classes, and the wet into one; a certain proportion of what is called the full rent being demanded for all the kinds according to their class as under.

"The first class of dry grain called 'Muruvāsi,' from its paying the full rent, comprehends rāgi, kambu, cholam, wheat, and indigo; the second 'Mukkālvāsi,' from its paying three-quarters of the full rent, includes Bengal gram and cotton; the third 'Araivāsi,' or half rent, contains sāmai, varagu, and tinnai; and the fourth class 'Kālvāsi,' or quarter rent, consists of gingelly oil seed, lamp oil seed, horse gram, black gram, dholl and other pulses. The rents of every two districts are different, varying as I am told from a pagoda to half a pagoda per kāni,[5] and the inferior rates

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[1] "As the demands of the former Government always rose in proportion to the degree of culture, and as the man who carried it further than his neighbours was frequently exposed to the imposition of arbitrary fines on the suspicion of being rich, the raiyats found it more convenient to occupy a great extent of ground badly cultivated at a moderate rate, rather than pay a greater or an equal sum, for a smaller extent cultivated." Captain Munro to Colonel Read. *Vide* Dykes on Salem, page 120.—R.K.P.

[2] This system was adopted in Tanjore and Tinnevelly, where, under the name of Ulangu, the Government share of the produce of irrigated lands was valued annually with reference to current prices. This Ulangu system was abolished in 1860.—R.K.P.

[3] Known as the Motu faisal system, whereby certain fixed rates were charged on every acre cultivated under the several heads of wet, dry, garden, and tope.—R.K.P.

[4] The course pursued by the Settlement Department is very similar; the yield of each class of land is ascertained, and the Government share is converted into a money rent on the average of market prices during a series of years.—R.K.P.

[5] Or from Rupees 3-8-0 to Rupees 1-12-0 per kāni of 1·33 acres.—R.K.P.

also differ in like proportion. Where the crops are assessed in this manner early in the year, it is usual for the revenue officers to come upon the raiyats for additional assessment, either because the assessment already paid has not amounted to the actual dues of Government, or on pretence that it has not. In the Karnatic, and in the Bālāghāt,[1] wet lands are very seldom or ever settled on money rates, owing to the fluctuation in their annual produce greatly exceeding that of the dry crops. It is evident that where the crops are assessed, the lands must necessarily be measured every year to ascertain the assessment of fields, as the assessment must change with the crop, and the area cultivated with any particular class of crop.

"176. The same mode must have anciently obtained in the Bārahmahal,[2] but, in process of time, the assessment of the crops became fixed upon the land, by the enaction of certain rates for lands usually appropriated to the culture of the abovementioned four classes of products; and hence the four tarams, or descriptions of land, both dry and wet, which composed the scale of assessment of a village. Every village had its own scale of assessment, and the rates of every two villages differed from one another, according to the properties of the soil, and other circumstances of cultivation. This reduced the annual investigations of Government (when they were carried so far) to the occupancy of the land. The ascertaining that with exactness likewise required a land measurement, but according to tradition more than an estimate by the eye was never attempted, except in the case of Inam[3] lands which were always measured when granted away. These estimates, but more generally the accounts showing the proportion of each class occupied in every village, constituted the ground work of the annual settlement.

"177. It appears from every account of vigorous administrations, that the object of financial inquiry among the Native Governments has always been to ascertain the Sudras' tirvai (or the assessment paid by the actual cultivators) as the means of ascertaining what the country could afford as public revenue; and as the karnams'[4] accounts were not to be depended on, it could only be ascertained with correctness by an agricultural survey, which has therefore been undertaken.

"178.[5] An equal division of the crops between the raiyat and the Government, or his immediate lessee, exclusive of certain perquisites to village servants, was the rule for assessing lands in general (as affording sufficient for the cultivator's maintenance, and the expense of cultivation), and this was adopted as the basis of valuation by the survey.

"179. The gradations of fertility in land being infinite, and various in every field, or lot of fields, it was not possible to distinguish and to value every particular spot; therefore the valuation was made on the average of soils.

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[1] Comprising the Hosur Taluk of Salem on the Maisūr frontier. In the Bālāghāt the people grow cocoa and areca palms, plantains, and betel vines under tanks, and prefer these crops to rice. *Vide* paragraph 6 of preliminary report on the settlement of the northern taluks of Salem, dated April 13, 1866.—R.K.P.

[2] Comprising the northern taluks of Salem immediately below the Bālāghāt.—R.K.P

[3] Rent free, or held on quit-rent.—R.K.P.

[4] Village Accountants.—R.K.P.

[5] In this and the following paragraph Colonel Read describes the system on which his survey assessment was based.—R K P

"180. The usual crops being classed as field and garden produce, (the latter requiring frequent changes of situation, and the former consisting of several kinds, which require a constant succession of crops), it became necessary to estimate the quantity of the field produce everywhere by the average of their kinds.

"181. The quantity of the different kinds of produce which the soil yields in plentiful years affording more, and its quantity in years of scarcity less, than sufficient for the cultivator's share, it was necessary to estimate the full crop, and to make a deduction therefrom to reduce it to the average quantity.[1] According to inquiries the average yield on dry land ought to be about 69 per cent.,[2] and that on wet land about 84 per cent.[2] of a full crop.

"182. As money rents or the equivalent of those quantities (of grain) were desired, and as prices were constantly varying, the valuation was made on the average prices of kinds. That of the dry was found by investigation to be about 15¼ kantirāya[3] fanams (Rupees 4-7-2), and that of the wet to be 16 such[3] fanams (Rupees 4-10-8) per candy of 17,280 rupees weight or 1,500 cubic inches.[4]

"183. The assessment being framed with as much attention as possible to all these averages and compared with those made by the common rules, it was found that the latter amounted to 33 per cent. of the dry, and to 40 per cent. of the wet crops, in place of half as universally supposed; because, the true proportions of money rents to the whole produce depends on the prices at which the Government shares are calculated, and lower prices had always been used in such estimates.[5] All these proportions however left no more, it was supposed, to the raiyat than what was generally understood from

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[1] "It is not known in what way the quantity comprised as a full crop was ascertained; but it is probable that this point was determined partly on inquiries among the chief inhabitants of a village, and partly on data afforded by the old accounts." *Vide* answers to questions put by the Board of Revenue regarding the commutation rates of Salem, dated 17th January 1855.—R.K.P. [Apparently Colonel Read was of opinion that a remission of 31 per cent. in punja and of 16 per cent. in nanja should be made, on account of unfavorable seasons, from the gross produce before calculating the Government share · under the present settlement a reduction of 15 per cent. in the Talaghāt, and 20 per cent in the northern taluks was allowed on dry lands for the same purpose; no deduction was made in case of wet lands. See para. 192 *infra*.—H.LeF.]

[2] These averages were arrived at on estimates of yield of twenty years from Vijaya to Paridābi, *i.e.*, 1773-74 to 1792-93. Kambu appears to have been taken as the standard dry grain as respects both produce and price.—H.LeF.

[3] These averages also were struck on the total of prices of the above twenty years only.—H.LeF.

[4] The Krishnagiri candy of 17,280 rupees weight contains 180 local measures, each of 108 rupees weight, and not 160 Madras measures, as assumed in reply to the question put by the Board of Revenue. This local measure is $\frac{1}{10}$ less than the Madras standard measure of 120 rupees weight (with a capacity of 104 cubic inches), and thus the commutation rates of 90 and 94 rupees per garce, for the dry grains and paddy have been accepted on the supposition that they express the value of the Madras garce of 3,200 measures, whereas they express the value of $\frac{9}{10}$ of a garce or 2,880 Madras measures; the commutation rates of Salem being really $\frac{1}{10}$ lower than they were ever supposed to be.—R.K.P. [108 × 180 = 19,440 and 108 × 160 = 17,280.]

[5] The conversion of a certain portion of the gross produce into money at a low valuation and adopting this as the Government demand, was supposed, in all districts, to leave the raiyat sufficient for his maintenance and for cultivation expenses The officers who made

time immemorial to be sufficient for defraying his maintenance and replacing his stock; or what a man who cultivated the quantity of land esteemed the complement of a plough required, was considered his due, and the rates (based on these calculations) adopted as the established rates of assessment for the average kinds of lands, the rates for other lands varying with the properties of the soil.

"184. These being determined, and the proportion of labour and expense of cultivation varying in different situations, the following estimates were arrived at:—

Description of Land.	By Common Estimate.		Common Estimates corrected.		Estimate for the Survey.	
	Percentage.		Percentage.		Percentage.	
	Raiyat's Share.	Govt. Share.	Raiyat's Share.	Govt. Share.	Raiyat's Share.	Govt. Share.
Dry Land.						
Yielding one crop	50	50	65	35	68	32
Do. two crops	50	50	65	35	68	32
Wet Land.						
Watered by superior rivers	40	60	53	47	55	45
Do. by inferior rivers	45	55	57	43	60	40
Do. by superior tanks	50	50	60	40	62½	37½
Do. by inferior tanks	50	50	60	40	62½	37½
Do. by smaller tanks and wells ..	55	45	65	36	67	33
Do. by do. do. ..	60	40	68	32	70	30
Do. by do. do. ..	63	37	70	30	72½	27½
Do. by wells of more than 18 feet ..	67	33	74	26	75	35
Do. by wells of less do. ..	75	25	80	20	80	20

"The proportions of the produce being thus fixed on for rents in every situation, when applied to specific quantities of land they produced very different rates, according to the properties of the soil, and consequent quantity of the produce. These rules serving to ascertain the intrinsic value of land, others became necessary to modify them for the condition of the occupants.

"185. Men and cattle being able to perform only a certain quantity of work in a given time, a single plough, or a man and two bullocks, can only cultivate a certain quantity of land. Some land is so fertile that an acre will yield support to the cultivator to keep up his stock and afford a rent. Other land

the first settlements in Southern India seem to have held different opinions as to the portion of the gross produce to be demanded, and the rate at which this portion should be converted into money. Compared with neighbouring districts, Salem was especially fortunate in the low estimate of the produce and the moderate commutation rates determined on by Colonel Read. This course is also adopted by the Settlement Department, for when the gross produce, cultivation expenses, and net produce of an average acre has been ascertained, those standard figures are raised or lowered to meet the circumstances of the superior or inferior classes of soil.—R.K.P. [If Salem was "especially fortunate," other districts must have been in a sad predicament, as the first 60 years of British rule in the Salem District is one unvarying tale of agricultural failure, due to the excessive assessments of Read and his assistants, the latter especially.—H.LeF.]

is so sterile that all a man could cultivate would not yield so much. These circumstances render it necessary to make some deductions from, or additions to, the rates which the averages give in very rich and poor lands.

"186. The ability of man and cattle varying so much that in certain lands one raiyat might be able to cultivate sufficient for all his own expenses and rent, and another be unable to cultivate enough of the same land to afford himself subsistence, these circumstances render it necessary to pay regard to the strength, health, stock and other circumstances of the cultivator.[1]

"187. The proximity or distance of lands, in respect to market towns, being favourable or unfavourable for the sale of produce, and those close to great roads being subject to the depredations of thieves and cattle, some increase or decrease of the rates which the averages would give, is necessary in those situations.[2]

"188. The valuation of a field, or farm, was made with regard to all those rates, or considerations, in order to ascertain the rent actually paid by the raiyat, or (when there was reason to suppose he was over or under assessed) what he ought to pay, according to the value of land in the neighbourhood. The next step was to compare this valuation with the rent paid in the preceding year, and that which the raiyat offered in the current year. If the valuation, the former rent, and the demand were nearly the same, the medium was deemed the fair assessment. If the former rent and demand were above the valuation, and the raiyat rich, the assessment was raised; if the raiyat was poor, it was lowered. If the former rent and demand were below the valuation, and the raiyat poor, they were admitted as the fair assessment. If the valuation, the former rent, and the demand, all differed, the medium was taken, and modified in all cases to the ability of the raiyat.

"189. The rates of assessment regulated by the survey being thus generally reduced below the valuation, or supposed real worth of the lands, they were increased[3] in the second or third succeeding years, according as they were thought to be under their proper standard, or that which the raiyats commonly could afford as rent.

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[1] "Valuing lands by their intrinsic quality without any regard to the circumstances of the cultivator conveys but a vague idea, for land is good or bad in proportion to the degree of labour bestowed upon it, and it depends on the condition of the cultivator whether it is ploughed one time or seven, or whether it is completely manured or not at all." Captain Munro to Colonel Read. *Vide* Dykes on Salem, page 119.—R.K.P. [It would probably be doing an injustice to Mr. Puckle to suppose that these views are endorsed by him; land is good or bad as God created it; with the ability and solvency of the cultivator the assessor has nothing to do. Good policy clearly demands that if he be rich and industrious he should reap the benefits of the money and labour which he puts into the land; while if he be idle there is no reason why the way should be smoothed for him; let him go to the wall and a better man take his place.—H.LeF.]

[2] This is equivalent to the system of grouping adopted by the Settlement Department, whereby the standard rates are modified with reference to advantages or disadvantages of situation. Proximity to roads is however no longer thought detrimental, though it no doubt was so at a time when grain and merchandise were carried on pack bullocks, and these latter were turned loose to graze at every halting place.—R.K.P.

[3] The probabilities are that these rates were increased considerably in Captain MacLeod's division, to the extreme south (adjoining the Karnatic, then under native rule) as the assessment is still high there; but they do not seem to have been increased at all in Captain Munro's and Captain Graham's divisions, where the assessment has always been light.—R.K.P. Dykes, however, tells a different story.

"190. The assessment, having the equal division of the crops between the raiyats and the Government for its basis, and being regulated by averages of soil, kinds, quantities and prices of crops, by the labour and expense of cultivation, fertility and sterility of the soil, in particular situations, ability of the raiyat and his cattle, by the former rent and actual demand, and being afterwards raised so as to approach the intrinsic value of the soil, it appears that the raiyat's or cultivator's share may be of the dry from 33 to 50 per cent., and of the wet from 40 to 75 per cent.; consequently the Government share may be of the dry from 50 to 67 per cent. and of the wet from 25 to 60 per cent. according to the circumstances of cultivation.[1] But it may be generally reckoned that the Government share is 33 per cent. of the dry and 40 per cent. of the wet crops.

"191. The process of valuation may seem very intricate, from its depending on so many rules and some of them being so occult that it is not possible to determine their real quantity or value; and it is so difficult, that were the same person employed to survey any particular spot at two periods sufficiently distant for him to forget particulars, his second probably would not come within 10 per cent. of his first valuation. One example however in dry land, and one in wet, will show the facility with which the said rules have been applied in practice.

"192. The judgment formed of the properties of soil composing the field, or lot of fields surveyed, and consequently of the quantity they will produce, must depend on the skill of the surveyor, who determines degrees of fertility by comparison with equal quantities of other lands. If there be no crop or stubble on the ground, to show what kinds of grain are grown in such a field, or if there is no person present to inform him, the surveyor must determine its class, for grounds are generally classed as beforementioned according to the kinds for whose culture they are fitted. Let it be supposed that a surveyor has determined, from information acquired on the spot, or from his knowledge of soils, that a particular field of dry grain is fit for the culture of the following kinds, and that it will yield per acre 560 measures of ragi, or 400 measures of kambu.

"The gross average yield per acre is thus 480 local, or 432 Madras measures; deducting 31¼ per cent. (135 Madras measures) for unfavourable seasons, the average net yield is 297 Madras measures, which, valued at 15¼ Kantirāya fanams or Rupees 4-7-2 per candy of 144 Madras measures, is worth Rupees 9-2-9. The raiyat's share at 68 per cent. amounts to Rupees 6-3-10; and the Government share at 32 per cent. to Rupees 2-14-11.

"Suppose a surveyor wishes to determine by the same means the value of a wet field, supplied by a tank without assistance from wells, and that consequently it yields in plentiful years 1,152 Madras measures; deducting 18¾ per cent. (216 Madras measures) for unfavourable seasons, the net yield is 936 Madras measures, which, valued at the average price of 16 Kantirāya fanams or Rupees 4-10-8 per candy of 144 Madras measures, is Rupees 30-5-4. The raiyat's share at 62½ per cent. is Rupees 18-15-4, and the Government share at 37½ per cent. is Rupees 11-6-0.

"193. The magnitude of the work requiring every possible abridgment of labour, the following table of rates for every gradation of soil was prepared for the use of the surveyors:—

[1] *Vide* paragraph 170.

Produce and Assessment per Acre.

| Dry. | | Wet. | | |

"As this table precludes the occasion for calculations, it reduces the necessary qualifications of a surveyor to a knowledge of the soil, and the discrimination of situations.

"194. The modification of the rates, thus prescribed, according to the circumstances of the land and the cultivator, is from necessity discretionary, and the final adjustment of them by comparison with former rent and actual demand, though expressible in figures, must likewise be the result of accommodation and attention to the raiyat's ability.

"195. As already noticed, all valuations of land were necessarily made by comparison, and reference to the measures used in the districts surveyed. There were four sets of these tables, and they were distinguished from one another by the principal districts in which they were used, viz., Salem, Sankagiridrug, Dharmapuri, and Krishnagiri.

"The soil in general is poorest in Pennāgaram, on the highest level; and gradually better to the southward and eastward on the lower level. These differences may be owing to the high lands being more exposed to the winds, and to the decomposed or finer particles of the soil being washed away by the rain into the beds of rivers; but they may chiefly proceed from the state of husbandry, which appears to be farthest advanced in the districts that are highest assessed.[1]

"198. The total of all the arable lands dry and wet, in the several districts in the years they were severally surveyed, amounted to 1,125,023 acres; and the assessment (which it must be remembered is the rental paid by the cultivators of the soil, for all descriptions of land Government and Inām) certainly never was ascertained before with so much exactness in any part of India. A partial comparison only can be made with the rental of any former year, because there is none[2] complete. To effect one with the settlement of Fasli 1202, the quit-rents, tribute, village taxes, licenses, customs, and hill rents must be deducted, and the cost of the district establishment must be added, to give Rupees 13,07,615, the land assessment of the arable Government lands on the plains. It further requires the deduction of lands granted to pagoda and village establishments to produce the rental correspondent with the above, viz., Rupees 15,90,164.

"The subjoined table will show how the two rentals have thus been qualified to ensure the desired comparison :—

In Fasli 1202.		By Survey.			Name of Settling Officer.
Divisions.	Rent of Arable Land.	Rent of Arable Land.	Increase.	Per Cent.	
	RS.	RS.	RS.		
Southern	5,12,489	6,99,516	1,87,027	36½	MacLeod.
Central	5,28,806	5,45,694	16,888	3¼	Munro.
Northern	2,66,319	3,44,953	78,634	29½	Graham.
	13,07,615	15,90,164	2,82,549	21½	

[1] I imagine that after making every allowance for the superior fertility of the soil and all other advantages, the "assessment of the southern is on the average 12 or 15 per cent. higher than that of the northern taluks; the southern pay about 24 and the northern 11 fanams for every acre of dry land." Notes by Captain Munro on the proposed Raiyatvari Code. *Vide* Dykes on Salem, page 113.—R.K.P.

[2] Up to this time the lands had not been registered on one uniform system throughout the district generally, the survey was not completed till Fasli 1207.—R.K.P.

"[*In addition to the land assessment, imposts on products, trades and implements were levied. These were variously classed as village taxes, district licenses and road customs. Village taxes produced a revenue of Rupees* 1,00,986, *by assessing smelting furnaces, lime kilns, saltpetre boilers, manufactories of earth salt and fuller's earth, grazing grounds, fruit trees, ploughmen, labourers, Mahratta servants, wood cutters, grass cutters and thieves, tank diggers, dancers, wrestlers, priests, merchants, artizans, &c.*]

"201. The headmen and village accountants from time immemorial had the privilege of drawing what revenue they could from the products and inhabitants of their respective villages. The rates of assessment are therefore different in every two villages.

"204. It is material to observe that the headmen levy only one tax from every caste or trade.

"206. When the districts were ceded to the Company the Chettis[1] of certain castes, exercising judicial authority over their clients, were in the practice of levying taxes on the Pallars, a caste of husbandmen; on the five castes of artizans, viz., goldsmiths, blacksmiths, carpenters, braziers and stone cutters; and on washermen, barbers, pariahs, chaklars and others. The Chettis likewise exacted fines for murder, theft adultery, fornication, breach of marriage contract, also for killing cattle, brahmani kites, monkeys, snakes, &c. The Government, in consideration of these privileges, had imposed a tax upon the Chettis; but conceiving that I and my Assistants might administer justice throughout the districts with greater impartiality than the Chettis, their judicial powers were annulled, and with them the tax upon castes; so that ever since, the villagers generally have paid only one tax to the Patēl[2] (besides land rent), and one to the farmers of the customs.

"[*District licenses produced Rupees* 37,866, *including a royalty on timber, bamboos, honey, roots, dyes, and other jungle products; the privilege of selling spirituous liquors and collecting a percentage duty on the produce of the looms; the monopoly of the sale of red thread and ghi; a cess on garden produce, &c.*

"*Customs produced Rupees* 72,445, *and were levied on grain and goods of every description, on shops and stalls, fairs and markets, on merchants, pilgrims, cattle, sheep and poultry*].

"The customs are exacted at chaukis, or toll houses, at the entrance into mandavas[3] and villages, or where roads meet or cross. The number of toll houses depends on the situation and extent of the mandavas, and on the roads that pass through them. The general rule is never to charge duty on the same articles more than once in any mandava; the toll gatherers therefore give the merchants certificates, wherever they pay, which pass them

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[1] There is however a remarkable difference between the right and left hand castes, the trials of the former being always conducted under one headman, and those of the latter on the other hand before a council of several members who are invariably of the Chetti caste. The headman of the right-hand caste is also called Chetti, though in reality of somewhat lower caste; and the fines among his people as a matter of course formed part of his official income. *Vide* Dykes on Salem, page 223.—R.K.P [The word has nothing to do with the Chetti caste: it is used for the headman of any caste, and it is derived from the Sk. *jyeshtha* or 'best.' The word is used with perfect correctness by Read.]

[2] The headman of the village.—R.K P.

[3] The mandava was the customs farm let to a contractor, and included a certain number of villages, or a certain length of road.—R.K.P.

free at other toll gates within the same mandava. The effect of the customs upon trade depends on the amount charged on commodities, and the number of custom houses. To illustrate the effect the customs have in trade, the next statement exhibits the mandavas and customs upon the roads round Salem, the principal manufacturing and trading town in the Ceded Districts.

"These roads are five in number and branch out to different quarters from Salem as follows :—

1. To Āttūr, E. 36 miles through five mandavas.
2. To Tātayangārpēttai, S.E. 54 miles through four mandavas.
3. To Paramatti, S. 42 miles through four mandavas.
4. To Pulāmpatti, W. 34 miles through four mandavas.
5. To Dharmapuri, N.W. 40 miles through five mandavas.

"229. The whole distance being 206[1] miles, and the mandavas 25, it appears their average number is one to every eight miles and two furlongs. Their multiplicity has originated from the number of small estates or districts into which the country was anciently divided, when every pālaiakar established toll houses at the boundary of his domains, to increase his income. The customs levied on passing through any single mandava may appear trifling, but their amount on the transit of goods through whole provinces should be considered. It appears that the Bārahmahal being generally about 150 miles from the coast, the customs on the products of the country transported to that distance are on the average 40 per cent. of their prime cost, which must prevent the greater part of them being ever sent to the coast for sale; the customs on imports, which have chiefly to travel about the same distance, average, from the eastward twelve and from the westward seven, per cent. on the cost. The customs have never been regulated by any other rules than what have occurred to the farmers; and no other reason can be given for the arbitrary charge on the value of commodities.

"230. There appear to be several objections to the road customs as they stand at present; their variety, which must subject the merchants to frequent impositions on the part of the farmers; their exorbitance, which must be a great obstruction to trade; and the number of toll bars, which impede the merchants in travelling. Litigations frequently arise about the rates demanded. If deemed politic to continue these customs, they might be generally equalized to a certain rate of percentage upon the average price of every article, the rates might be reduced, and all the toll bars, except at the common boundaries of districts, might be abolished.

"239. Agreeably to what has been already observed of imposts in general, the privilege of levying customs has usually belonged to the owners of landed property. According to the survey registers, the customs amount to Rupees 72,445, but, depending on the offers of candidates, they must fluctuate more than any other branch of revenue.

"242. It appears from investigation, that the collections of the customs were three times more than the rents in one mandava; it is therefore fair to suppose that they are seldom less than double the receipts of Government. Their consequently falling so heavy on the people while they contribute so little to revenue, and so much to the discouragement of trade, is a powerful

[1] There are now, good and bad, some 1,800 miles of road in the district, besides the railway lines.

reason for their abolition, or their being modified for the general interests. It appears from the above, that if the road customs were abolished, and the town customs continued as at present, they would yield only about Rupees 4,550, and the rates might in such case be quadrupled, when they would amount to Rupees 18,200.

QUIT RENTS.

"243. Quit rents are the rents paid for certain Inām villages or allotments of land. They are literally such portions of the full rent paid by the cultivators of the soil as were originally reserved by Government when it granted away those villages and lands, or such as have been since demanded from the incumbents. The rents originally demanded were supposed to leave sufficient portions of the full rent for the intended purposes, whether for defraying the expenses of cultivation, revenue or police, religious or charitable establishments. Tīpu resumed all that were gratuitous, and charged full rent; but a quarter of some, half of others, and three quarters of a few were afterwards remitted. Most of those whose remitted portions were conditional, being fees or stipends for rustic, municipal and other services, have likewise been raised from time to time, and some of them abolished.

TRIBUTE.[1]

"245. Pēshkash is the tribute which pālaiakārs and zamindars, who are vassals or dependent chiefs, pay to their superior or sovereign for their districts or principalities. From its being impossible, without expelling such vassals, to ascertain their income accurately, tributes are very unequally imposed, and are commonly as much as the sovereign thinks the vassals can be prevailed on to pay. The proportion of tribute to revenue being nowhere prescribed, and usage being the best guide in default of prescription, I determined the peshkash I had to settle in 1791 by taking nearly the average proportion that the former tributes bore to the collections.

HILL RENTS.

"247. All hills are included in districts on the plains, and some are divided among two or more districts.[2] Some of the villages on the plains that skirt the hills, called "kombē," have been particularly surveyed, but the extreme unhealthiness of the larger kombē villages, the scattered situations of their inhabitants, their jealousy of interference, poverty and independence, have rendered it impracticable to do more than make a rude estimate of their value, by villages or districts, according to circumstances. Some have been settled individually, and by villages, but it has been necessary to settle others by nādus or whole districts. If the chiefs of some of the larger tracts were to decline to come to any settlement, it would be difficult to compel them, as it is dangerous for an inhabitant of the plains to remain 24 hours on the hills, and it would be impossible to discover the haunts of the hillmen. There is one range of mountains, called Kalrāyanmalai, forming about 30 miles of the eastern boundary of the district between Āttūr and Chengamma (in South Arcot), that has assumed independence,[3] and owing to the circumstances I have

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[1] M.R.Ry. Venkatasubba Rao states that this tribute was at 60 per cent. of the rent-value of the estates and that there was then only one pālaiam, viz., Kangundi. The Pālaiakars of the Kalrāyans appear to have been dealt with differently.

[2] Taluks.—R.K.P.

[3] A portion of these hills are to this day held free of assessment.—R.K.P. (1864 ?) cf. sub voc. Chap. II, Vol. II.

mentioned, the calling it in question has not appeared worthy of a trial. The settlement of the hills being generally in the gross, and on a very indefinite proportion of the produce, it forms a head of revenue distinct from land rent, quit rent, or tribute.

"248. These hill rents are always included with the village taxes, quit rents and tribute, under the general head of land rent; but forming a considerable portion of the jamā,[1] they ought to be separately reported on.

"[*Here follow calculations of the rent or surplus produce of the labour and industry of the district, but these calculations are of no real value, as they are based on guesswork, and worked out by the aid of estimates that are at best only approximate.*]

CHARGES OF COLLECTION.

"271. It is rather doubtful what mode of management was first adopted after the country was brought under the dominion of powerful chiefs, and divided into districts or principalities; but it appears from the earliest accounts that the conduct of cultivation, revenue, police and justice was wholly entrusted to establishments of servants whose offices became hereditary. The principal ones consisted of nātārs,[2] maniyakārs, and sampratis who had the charge of whole districts, and the inferior ones of gaundans and karnams, who were the heads and accountants of villages. These had their establishments of district and village servants, and there is reason to conjecture that they were entirely supported, at first by lands and by fees or perquisites from the produce, till a change of system was introduced by the Maisūr Government, who remunerated their officers with monthly pay or with lands in lieu of pay; from which it appears that depriving them of hereditary right was the object of the innovation.

"272. The system which I suppose to have obtained generally, is said to have been introduced in the Bārahmahal towards the close of the 16th century. In 1784 this was abolished, and orders were given for escheating the Inām lands and perquisites. The village servants being indispensable, their offices were continued, but in order to bring the whole expense of collection into one account, it was ordered that all the service lands of the Company's districts should be included in the settlement and in the cash accounts.

"273. All the Company's establishments of servants are now paid in money; and their salaries amounted in 1208 to Rs. 3,65,629, or 18¾ per cent. of Rs. 17,42,224, the amount of the Company's gross collections that year. Though it was not intended to escheat the Inām lands of village servants, it appears they have been annexed in the survey registers to the Government lands. These ought probably to have been entered under a different head; but as that is doubtful, I have added the amount to the village establishment, which, including the Collectors' commission and salaries, makes the total charges of collection Rs. 3,86,318, or 17¼ per cent. of Rs. 21,99,336, the total gross collections of the Company's lands in 1208. Taken as they stand, the whole charges of collection paid in land and money come to Rs. 4,71,236,

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[1] Collections.—R.K.P.

[2] Nātārs or Nātamaikārars are still known by name, but the title is merely honorary or is used in the same sense as Maniyakar to denote the chief revenue officer of a village. The Sampratis till quite lately held an intermediate station in some districts between the village accountants and taluk gumastas, and corresponded to the Nātkaranams of Trichinopoly and Tanjore, but the office is now abolished.

which is 20 per cent. of Rs. 23,55,575, the total of the Company's, the pālaiakārs' and the jāghīrdars' gross collections on raiyatwāri and inām lands."

The remaining matters touched on in Mr. Puckle's summary have been noticed elsewhere.

The taluks of Tirupatūr and Kunnattūr (a portion of the present Ūttankarai Taluk), which belonged to Captain Graham's division, having been settled by Read himself, the above rules were strictly carried out in those taluks. How the rules were adapted to the circumstances of the people in the Northern and Central Divisions will be seen from the subjoined extracts from Munro's and Graham's letters :—

* * * * *

"6. The Hinduvi Rules for surveyors transmitted by you have been invariably followed in the Central Division.

"7. In some instances where the Patēls have preferred the improvement of their villages to other considerations, the rents imposed by them on the ryots for four or five years would be the safest guide for regulating the settlement in lease. The proportion of Patēls who have acted in this manner is, however, very small, for they have in general, either to satisfy their own rapacity or that of their employers, paid no regard to any principle of equity in their assessments. Under the former Government, whenever it was known that any of them were rich, and often merely on suspicion, though the fact was otherwise, heavy fines were levied upon them, and they, in turn, reimbursed themselves at the expense of the ryots. It frequently happened that the sum was too great for the whole villages to raise. Recourse was then had to a sāukar—probably an agent of the Amildars, who advanced the money wanted upon a joint bond of all the inhabitants. To discharge this bond, the Patēl was often constrained for a number of years to collect money, without any rule, wherever he could find it; and the villages by this means at length fell into decay.

"Head Patēls, who had interest at the kacheri, frequently contrived to get the management of six or eight villages, all of which they assessed, both for the purpose of enabling themselves to purchase a continuance of their situation and to lighten the rents of their own villages. In it (these villages?) they sometimes made a general reduction and sometimes only a partial one for the benefit of their relations. If the Kurnam did not concur with their views, they removed him, and appointed one of their own, who entered, in his public accounts, only the amount of what the Patēl paid to revenue, not of what he collected from the ryots. The private or true account was concealed and the low valuation, introduced by the Patēls, was considered as the standard, till they were removed, and supplanted by rivals who, knowing these circumstances, again raised the favoured villages to their real value or even beyond it, and, in their turn, brought their own villages as much below it. As they were displaced as often as the kacheri thought it more advantageous to employ other men, so the particular villages, to which they belonged, always shared their fate, one year flourishing under easy rents, and the next the inhabitants driven away by oppression. From those causes and many others, which it is unnecessary to particularise, the rents of most villages were scarcely ever stationary for more than a few years; but were perpetually fluctuating from a degree much below the just standard to one far above it. The whole country might therefore be divided into the following classes of villages; such as have been raised by Patēls above the fair rent; such as have been reduced by Patēls below it; such as, having been ruined by the exaction of heavy fines or exorbitant rents, were necessarily reduced, but having by long indulgence recovered their losses, are now in a condition of being raised; such as having been necessarily reduced are not yet able to bear any increase; and such, though very few, as are fairly assessed.

"I have found these inequalities more prevalent in the four divisions of Sankagiridrug than in other places, because the Patēls, being so near the head kacheri, had a better opportunity than those of other districts of intriguing there and turning out each other. The number of them, employed at one time as managers of several villages, varied from two or three to twenty or thirty; and by this constant struggle for power, the state of most of the villages of that district has been entirely changed within the last ten or

twelve years, so that many have fallen to one quarter of their former rent, while others have risen in the same proportion.

"8, 9. The observations on this first rate of assessment are very just, when it is not influenced by the causes above mentioned.

"10, 11, 12, 13. All that is here said respecting the survey valuations and the false one or demand of the ryots, always occurs in the course of making the settlements.

"14, 15. The means used to prevail upon the ryots to agree to what is supposed to be the fair assessment vary according to circumstances. But the general principle is to compare the survey valuation, the rent formerly paid, and the terms now demanded by the ryots, and to be regulated in fixing the medium by the actual ability of the ryot, as far as it can be discovered. If the ryot's demand corresponds nearly with his former rent and the survey valuation, it is accepted. If his former rent is considerably under the survey, and, if his demand is only equal to his former rent or is even below it, if it appears that he can afford no more, it is accepted. If his former rent is below the survey, and if it is known that it pressed heavy upon him, it is lowered, even though he should agree to pay it. In every case, where he agrees to pay his former rent, and this rent exceeds the survey, it is lowered; because, though he is rich and industrious, and will, no doubt, fulfil his engagement, yet if he dies, his lands will not be productive in other hands. The reduction of rents is easily settled, but when they are to be raised, more discussion is required. The lands to be raised are usually either such as once paid a high rent, but were lowered through the influence of friends, or necessarily from misfortunes, or such as have never paid more than their present rent, but, having been originally received as waste, have been permitted from favour or neglect to remain at the first valuation. If the ryot's demand comes near the survey, the business is settled, and his rent is raised in two or three years, but never at once to the fixed standard. If he does not agree to any increase, the survey valuation is explained to him. The Karnam's accounts of the high rents, formerly paid by his land, are produced and he is told what is paid for such lands, as his own, by the neighbouring ryots; if he still persists in his refusal, and it is known from the report of the inhabitants that he can pay, but holds out merely from obstinacy, he is desired to give up the land to any other person who is willing to take it. If such a person is present, it has generally the effect of bringing him to the terms proposed; but if, as it frequently happens, no such man can be found, because every one has as much of his own as he can cultivate, it becomes necessary either to give it to him below its value or to leave it waste. Both modes are adopted as occasion answers. If we were always to give way, it would encourage every ryot to insist on having his farm much below its worth. The land is therefore sometimes ordered to remain waste. This keeps them in check, because every man is apprehensive that his own may be selected for this purpose. In some particular instances, when the Patêl has great influence over the ryots, he lays a plan for bringing the kacheri to his own terms. He says he does not care how much the village paid some years ago, or how it is estimated by the survey, that he will give a certain sum for it and no more. If this is greatly below the proper assessment, it is answered that no bargain can be made with him for the whole village, but only for his own lands, and that those of every ryot will be settled separately. One or two of the ryots are then called to have their rents paid (settled?), but they say that they are poor people and cannot agree to anything till they are sure that the Patêl, by keeping his farm, is to remain among them; that he lends them money and supports them all during several months in the year, and that if he goes away they must follow him. The rest all tell the same story, though many of them are probably richer than him (the Patêl?). Application is again made to him, but he adheres to his first proposal. When neither the arguments of the kacheri nor of the ryots of other villages can produce any effect, he and his ryots are desired to relinquish all their lands. They, of course, refuse to comply. There is no resource then but to confine the Patêl till he consents to pay something near what is reckoned the fair valuation. The ryots then without any further trouble follow his example.

"In making the settlements, after the rents of two or three ryots are settled, they assist in settling those of the rest. The Patêls and ryots of other villages, many of whom are always present on such occasions, are also usually employed for this purpose, and nothing is ever finally concluded without taking their opinion. I have sometimes thought that it

would be best to leave the assessment to the ryots themselves, but it did not answer on trial. In entering upon a new district, the first village will rate itself very fairly, because the ryots conceive that you will not admit an assessment below the actual value of the lands; but the ryots of the next village, encouraged by seeing that their neighbours had received their own terms, venture to rate their village a sixth or an eighth under what it ought to be. If this also is agreed to, the third village will go still further from the true valuation. Neither can the ryots of other villages be always trusted, because, besides partiality to relations, they have often lands of their own under the names of their servants, who are supposed by the kacheri to be independent farmers; but, as far as is consistent with guarding against these influences, ryots are everywhere employed as much as possible in settling the assessment. I have always inculcated to every person engaged in it that the object is not an increase of revenue, but to regulate the rents in such a manner that they may be collected with ease, and without ever distressing the inhabitants."

Regarding the Northern Division Captain Graham wrote as follows :—

"Being desired to state the manner in which the survey of the districts, assigned to me, has been conducted, I hope the following succinct account will be deemed sufficient for the present, till the taluk of Rayakōta, the last in the northern division, shall be finished, when more leisure, and more complete information, will enable me to arrange my ideas, and give that full attention to the subject which its great importance requires.

"1. On taking up the survey, where you left off, and increasing the number of surveyors to the full complement, it appeared of consequence to establish some check on the conduct of those employed, who, I was sensible, notwithstanding our utmost vigilance would have many opportunities of gratifying that propensity which is in general the leading feature in their characters. This object, it was thought, might in some degree be attained by administering an oath in the usual form and to the following purport: 'That they would conduct themselves with the strictest impartiality, neither enhancing the value nor increasing the extent of the lands, from a hope of obtaining public favour, or to gratify private enmity; nor, on the other hand, by accepting a bribe, subject themselves, on detection, to exemplary punishment and dismission.' Having received from you a party of surveyors, who had been employed on the three eastern districts, those entertained by me were obliged to attend them for a month, or till they were reported qualified to act by themselves, which was ascertained by assigning them a field, irregular in its form, and consisting of a number of *soons* or offsets. The mode of measurement and valuation will appear from the annexed appendix, which contains a translation of the series of accounts required to complete the survey of each village, being *nine* in number.

"2. It has been my uniform endeavour to impress on the minds of the principal people employed under me that the object of the survey was, not so much as to obtain an *increase* as to establish an *equalization* of assessment.

"3. It was determined that the mode of measurement, valuation, and structure of accounts transmitted by you, as exhibiting your own practice, should be followed, unless when circumstances demanded a deviation therefrom.

"4. That in all cases where it appeared the valuation of his lands exceeded the ryot's ability, a reasonable deduction should be made, consistent with our knowledge of his circumstances, and the rent he had hitherto paid.

"5. That when the ryot expressed a wish to relinquish a part of the lands, which he had hitherto cultivated, policy required that such request should be complied with.

"6. That the lands so relinquished, if not disposed of to others, should be kept in reserve for future applications, and that accurate accounts of the situation, extent and value of such unappropriated lands should be deposited with the Sherishtadar of each district and the Village Accountants.

"7. That, if, during the interval between the period of *samjāishi* (a term applied to the mode of reasoning practised with each ryot before the rent is finally settled,) and the delivery of his *Kaulpatti*, any ryot should persist in giving up his farm, it should not be forced upon him, provided he made such declaration in presence of the Collector.

"8. That, however, it appearing reasonable that he should account to the Sarkar for its share of the produce, already in his possession, and *money rents*, only, being received, every method, compulsion excepted, should be used to induce him to take kaul for *one year*, at the

expiration of which, should he still persist, the farm should either be disposed of to another, or remain unappropriated.

" 9. That his accepting of this kaul, though differing from the others, should not occasion any difference to him in such abatement of his rent as an investigation of circumstances, at the close of the year, might render necessary.

" 10. That, provided it did not appear the ryot had neglected his farm, of which a judgment would be formed from the state of the neighbouring fields, no rent should be demanded for that portion of it which casualties in his family, among his cattle, a scarcity of water, or any public calamity compelled him to leave uncultivated.

" 11. That one of the first questions to be put to each ryot should be whether he cultivated on his own bottom, or was in partnership with others; if the latter, that such partners should also be summoned to the kacheri, as the means of preventing future altercation on pretence of an ignorance of engagement entered into by their principal.

" 12. That in instances where any of the principal ryots, having refused to obey the repeated orders of the Collector to attend the kacheri for the purpose of fixing his lease assessment, should nevertheless, in contempt of such orders, continue to cultivate his lands, and clandestinely carry off the produce, the Tahsildars should be instructed to seize on the produce, and, after having strictly performed all engagements which might have been entered into with the inferior husbandmen, to appropriate the residue for the use of the public.

" 13. That when it appeared the rent of a village would be less, according to the survey valuation, than the amount of the former temporary settlement, such increase having arisen from one person bidding against another, either from a motive of personal enmity, or a hope of profit, the assessment of such village should be made the last in the district.

" 14. That when the inferior ryots preferred holding their lands on Batāi or Kandāyam engagements with the Patēl or substantial farmers, they should not be considered valid unless committed to writing, and countersigned by the Collector, and, that such engagements may be entirely at the option of the former (farmer ?), they shall be entered into, for *one year only.*

" 15. That, however, such engagements should be discouraged as much as possible, and the ryots by every means induced to hold their lands immediately from the Collector, because they may rest assured that an equitable division of the produce will seldom take place, and that on some pretext or other the Patēl will defraud them of their right.

" 16. That *Wārapat lands*, or such as, being situated under tanks, and included in no village, have always had their rents paid in kind, from which mode the ryots cannot be made to swerve, such lands must either be placed under *Amāni* management or rented to some principal inhabitant, at a greater disadvantage than if the ryots would be made individually to pay Kandāyam for their respective portions.

" 17. That the dividing of lands of the above description, which belong to villages, among *Karaidārs*, *Manigārs*, or *village Collectors*, appears to be a bad system, since, being in a manner forced upon them, it affords a plea for remissions, and, what is worse, subjects the poor ryots to oppression; for it cannot be doubted that, being responsible for the rents, the latter will be made to assist with their ploughs in cultivating these lands, and neglect thereby their proper farms. This truth is fully exemplified in the circumstances of the village of Pungani Attipadi, for which, ever since its survey, annual remissions have been found absolutely necessary owing chiefly to the *Wārapat* lands having been included in the *Karaidār's Jamā*.

* * * * *

"34. That each ryot, before he receives his *Kaulpatti*, shall declare, without reserve, whether he has any reason to suppose that either in the measurement, or valuation of his lands any partiality has been practised; on what ground such a supposition rests, and on whom his suspicions are placed.

" 35. That each ryot shall have distinctly read to him, in the language he understands, and in full kacheri, the *situation*, *extent*, and value of his farm, both in *Kantirāya and Star Pagodas*, as deduced from the survey, the rent he paid *last* year,—the *increase*, if any, which he has consented to give during the *lease*; the division of that increase among *the three first years*, and the succeeding permanent revenue which he is to pay annually."

An outline of MacLeod's mode of settlement of assessment, which was different from Read's, is given in the following memorandum of rules drawn up by him for the guidance of his surveyors :—

"*Memoranda of Rules directed to be observed in putting the tirwa or valuing lands.*

"The tirwa of every field to be fixed upon the spot, and all the party must be of one opinion before the tirwa can be determined.(1) See Appendix, *infra.*

"The kandayam of dry lands should be equal to the value of one-third of the whole produce or between a third and $\frac{4}{10}$, that is to say, lands which may appear to produce at the rate of 20 candis per gunta should be assessed at the price of about 8 candis in a cheap season; and lands appearing so poor as to produce not more than 10 candis should be assessed at rather less than 4 candis; because the labour of both may be the same or nearly the same Lands producing rāgi or cholam, as yielding most produce, are more valuable than such as produce only kambu or other small grains.

"Bāghāyat should be assessed at from 25 chakrams (Gopāli) to 16 chakrams, according to the appearance of the soil, the productions commonly reared in it, and the number of crops it may yield within a year.(2)

"You are to make no deduction or allowance for teezgars, or *eyrewarry*, because such abuse has existed in revenue under those two heads. Instead of making a deduction for *Eyrewarry*, you are to make an allowance by favouring the ryots according to the distance of the fields from the habitation of the cultivators, not upon the principle of their holding lands within the bounds of a village different from that of their residence.(3)

"The first rate lands cannot in all villages be of the same value, consequently the best punja lands in one village may be 16 chakrams per gunta, while the best in another village should not be valued at more than 10 chakrams.

"The kandayam of nanja should be fixed at from $3\frac{1}{2}$ to $\frac{1}{2}$ Gopāli fanams according to the appearance of the soil and the chances which may seem of being watered either for one or two crops in a year or one crop in two years. Land watered from water-courses, being less subject to failures than those watered from tanks, should on that account pay the highest rents. Plantations of betel, plantains, turmeric and sugar to be assessed at the highest rate paid for paddyfield grounds belonging to the tank or water-course wherein the plantations may be, and not higher. A zabita shall be made out as an extra assessment for grounds planted with betel, but the fixed ground rent must always be the same. The other productions are not to pay an extra rent.(4)

"Cocoanut trees to be assessed at from 7 to 4 Gopāli fanams. Such as do not bear, not to be assessed; but the number of young or barren trees are to be assessed in the dowle.(5)

"Areca trees to be assessed at from 1 Gopāli fanam to $\frac{1}{4}$ of a fanam. Plantations not producing are not to be assessed, but the probable time in which produce may be expected to be inserted.(6)

"Palmyra trees to be assessed at from $2\frac{1}{4}$ Gopāli fanams to $\frac{1}{4}$ of a fanam. Young or barren trees not to be assessed, unless it be the *māmūl* of the village to assess unproductive trees on account of the leaves which the Shānars sometimes sell for the purpose of thatching, The number of trees past bearing should be expressed in the dowle for the convenience of knowing on what villages *dastaks* may be given, for palmyras required for public buildings, without detriment to revenue.

ILUPPAI. "Oil trees, tamarind trees, &c., to be assessed according to the mamūl of the village or district.

"The manigars and karnams should attend you while fixing the tirwa of their respective villages. Individual ryots should be present while the tirwa of their own lands is determined. As you are provided with a chain for the punja and a pole for the nanja, you will make trials of the measurements in every village, and should any ryot express his doubts of the measurement of any part of his lands being over-rated by the measuring surveyor, you are always to remeasure such lands, and correct its amount however (wherever?) a correction may, upon trial, be required.(?)

APPENDIX.

"1. The taram parties generally consist of three persons, to prevent collusion as well as to secure the greater chance of judicious rates of assessments, especially when they are directed to be of one opinion before they quit each field.

"2. The produce of Bāghayat in the Salem District, including Mallūr and Bēlūr, may be reckoned at not less than from 25 to 40 candies of jawāri (cholam) or bājira (kambu) per gunta, the average of which is $32\frac{1}{2}$ candies, which may be valued in Rākshasa, (the cheapest year for grain during the last 12 years), at the average of $2\frac{1}{4}$ rupees per candy; the third of which, $24\frac{9}{16}$ rupees, being the equivalent of Rājē Gopāli chakrams 20-4-0; reckoning the jamābandi exchange at 2,775 Gopāli fanams $\frac{0}{0}$ pagodas, and the collection equivalent by the new exchange of a hundred pagodas to be Rupees $331\frac{1}{3}$.

"If paddy, turmeric, chillies, tobacco, sugar, or sundry esculent productions be reared in gardens, the rents might be still higher than 20-4-0 chakrams, which it is supposed may be considered as a fair rent for gardens producing rāgi or bājira for one crop only.

"Punja fields may be estimated at from 14 candies of jowāri or rāgi to 20 candies according to the soil and the season; and the average gross produce at 17 candies, which may be estimated at *$38\frac{4}{16}$ rupees, the third of which, being $12\frac{9}{16}$ rupees, is the equivalent of Rājē Gopāli chakrams 10-5-2 per gunta. But as the gross produce of lands in which bājira, kodrū, sāmai, &c., small dry grains only can be reared is supposed to be about $\frac{1}{8}$ or $\frac{3}{16}$ less than that of lands yielding rāgi and jāwāri, the rents of bājira, &c., lands should be lower in the same proportion.

*This *calculation* is supposed to comprehend kaydaniam or the equivalent of dholl, cotton, oil, &c.

"3. The assessing teeazgars at favoured rate was a great abuse, and introduced no doubt by Revenue servants for the purpose of establishing perquisites for themselves and their friends at the public expense; for if an individual be given lands for three-quarters of what the Government can get for these lands, if let to a common farmer, that individual becomes a pensioner, because the Government actually contributes a sum for his support amounting to the difference between his assessment and the assessment which another farmer would agree to pay for his lands; and yet this loss cannot be known to Government nor to any other people except those who fix the assessment. If it were admitted to assess teeazgars at $\frac{3}{4}$ of full rent, it would be impracticable to distinguish who should or who should not have a pretension to claim the indulgence, nor would it be possible to prevent gross impositions in a matter so undefined. Teeazgars consisted of Mooremen, Brahmans, Merchants, Tradesmen or, in short, of persons without any employ and of persons of any description or trade except farmers.

"The teeazgars generally resided in kasbas. Lands held in their names were cultivated by farmers residing in the villages where the lands might be, without any assistance from them. Their profit was what the Government and cultivator together might lose. And should the teeazgar desert or be a bankrupt after getting the Sarkār wāram, the Government would lose his rent although he might have got half the produce without rendering any assistance in cultivating the lands that yielded it. If favoured assessments* be allowed to teeazgars, it would be an encouragement to ryots to give up their lands and get them registered in the name of a teeazgar at a lower rate. The former could keep the lands as before and give a bribe for the transaction.

*This does not mean that Sukhavasi remissions should be discontinued, but that the remission should not form a reduction in the assessment, which should therefore be fixed at full rate as for any other land, but be shown in patta every year. Thus when the land has changed hands, the authorities would be able to determine at once what the full assessment to be charged is, whereas if a permanent reduction was originally made in assessment this would be difficult. The same thing was done in the other two divisions also.—V.S.R.

"Deductions on account of *Erewarry* or because farmers cultivate in villages different from that in which they may reside are subject to abuses. The design of favouring *Erewarry* must have been in consideration of it being supposed that lands occupied in a village different from that of their residence must be more remote from their habitations than the lands of the village wherein they live. If the lands of another village be equally contiguous to their habitation with lands of their own village, there can be no reason for their paying less for them than they should pay on lands of the same description and equally distant from their habitations within the bounds of their own villages. Some villages are so situated that the farmers can, with as much convenience, cultivate the lands of their neighbouring villages as that of their own village.

"To establish a favoured rule of assessment for Erewarry ryots would be holding out an encouragement for all farmers to cultivate the lands of any other village in preference to those of their own, and it would be rather incompatible with the principle of having a fixed rent for each field without regard to the residence or condition of the tenant.

"4. Nanja lands well watered will produce, when the soil is fertile, from 20 to 35 candies

per Chey of a hundred guntas, each gunta being 841 square feet. The small crop whether of paddy or jawari, in situations where two crops are produced, seldom exceeds $\frac{1}{7}$ of the great crop, if that be sâmba, which would make the two crops together amount to 55 candies annually in good soil and a favourable year; the half of which, being the Sarkar share, would sell in a cheap year for $2\frac{1}{4}$ rupees per candy, which would be at the rate of 5* Gopâli fanams per gunta, reckoning $331\frac{11}{16}$ rupees to be the equivalent of 2,775 Râjé Gopali fanams. But as lands less fertile cannot be reckoned to produce so great a quantity of grain, and as some tank lands may not yield more than three or two crops in the space of three or four years; the average assessment should be not more than from 1 to $1\frac{1}{2}$ Gopâli fanams, taking poor soil, decayed tanks and unfavourable seasons into consideration.

* Taking the chances of the failures of crops by which the seed and labour is lost, a fanam or $1\frac{1}{2}$ fanams should be deducted from this calculation per gunta.

"5. Cocoanut trees are not at an average assessed at more than 4 Gopâli fanams. In the Karnatic they are assessed at from $\frac{1}{2}$ to 1 pagoda each.

"6. Areca trees in Bâlaghât pay from $\frac{1}{2}$ to $\frac{3}{4}$ of a Kantirâya fanam. In these districts (Tâlâghât), where they are not so productive, they are worth about $\frac{3}{4}$ Gopâli fanam.

The Barahmahal is here spoken of as Balaghat, the true Balaghat being then still in possession of Tipu.

"7. Palmyras are assessed in many villages at the average of 2 Gopâli fanams each, when the soil is fertile and contiguous to a market; but, if it be otherwise, $\frac{3}{4}$ of a Gopâli fanam is as much as can be afforded for the average of productive trees; and in many situations where there may be a scarcity of Shânars productive trees remain unoccupied."

In connection with the above rules of Captain MacLeod the following extract of a letter from Mr. M. D. Cockburn, Collector, to the Board of Revenue, No. 11, dated 9th February 1824, finds a fitting place here:—

* * * * *

"8. A classification of the lands was made by Captain MacLeod; but which neither he nor any of his successors have acted up to; in no instance has the taram tirwa fixed by Captain MacLeod been paid. After the survey had been completed, and the taram and tirwa fixed, the whole were examined into by Colonel Read at Salem, who considered the latter too high and directed a deduction to be made; this was done, without reference to the taram fixed by the survey. In other districts in which a similar reduction was made, the tirwa fixed on each taram of land was decreased, so that if the first taram of land in a village was decreased any given percentage, the whole lands of the district of that taram were decreased in exact proportion; not so in this district; for instance, if the taram or tirwa was judged to be too high in any particular village, a certain percentage was deducted from the total rent of the village, and the remainder was left to be fixed by the inhabitants on the whole lands in any way they thought proper.

"9. The consequence of this arrangement was that the best lands—those nearest villages or immediately under the bunds of tanks—were, by the influence of the Patels, Karnams, &c., to whom such lands generally belong, assessed at lower rates than the second, third, or even fourth sort of lands. In the distribution of the total fixed assessment of a village there seems to have been but little attention paid to the productiveness or capability for improvement of the different sorts of land."

The above merely indicates the mode adopted, each village having its own value put on it according to its situation as to prices, &c. As to the mode of adapting the rates to the circumstances of the people MacLeod wrote as follows:—

"The valuing surveyors had first to consider how the rates of each village should be in comparison with other villages, attending to its distance from a market, the general appearance of the soil, its healthiness in respect to its situation, and the expertness of its farmers.

"In the details of a village, they considered, to the best of their judgment, the apparent degrees of fertility of the various fields, the productions commonly reared in them, and the distances of fields from the habitations of the cultivators."

It will be seen that while Read fixed the Government share on what remained of the gross produce, after making allowances for bad seasons at 31 per cent. for dry and 18¾ per cent. for wet, MacLeod made his assessment on the gross produce itself. Again Read's share of Government revenue in the case of dry lands was ⅓ of the average produce, while that of MacLeod was 30 to 40 per cent. of the gross.* Read repeatedly requested his subordinates to fix moderate assessments, but MacLeod did not pay due attention to his orders. They were both men of very different views in regard to assessments. Writing on the subject of heavy assessments and their effect on the condition of the people MacLeod once expressed himself in the following terms :—

* It appears that in some places the Government share was even 50 per cent.

"Improvements in agriculture and high rents reciprocally promote each other. I have always observed that the farmers who paid the highest rates of assessment were the most industrious and the most skilful, and on the other hand that those who paid the lowest rates of assessment were the most sluggish and ignorant."

As might be expected under the above circumstances, the rates of assessment fixed by MacLeod were very much higher than those fixed by Read, who, on reviewing assessments fixed by the former, stated that the rent of the dry land was between 91 and 85 per cent., and that of wet between 52 and 44 per cent. higher than those fixed by himself. The following extract from Read's letter to MacLeod on the subject shows how the rates of both contrasted with each other :—

"2. *Your* total rent of the *agrahāram* and *Aramane Swāstyams* together is Pgs. 6,484-8-73, and *my* total of their rent is 3,762-7-77. If yours be taken as the standard of comparison, mine is 42 per cent. less, and if mine be taken as the standard, yours is 72 per cent. more. As either way the difference is very considerable, the ascertaining whence it arises is a very important subject of enquiry.

Vide columns 65 and 7.

"3. In your letter of the 18th February, you say 'the tirva of the valuing party is the scale by which I regulate the assessments, but when the increase may appear too great adverting to the extent of the land, its situation, and the general appearance of the soil, I reduce the surveyor's tirva, but upon their scale, to what it may appear the village can afford.' You afterwards mention the valuing surveyors consider how the average rates of a village should be in comparison with other villages, attending to its distance from a market, the general appearance of its soil and its healthiness in respect to situation.

"4. The above questions are selected on account of their showing more than any other parts of your letter what things, as belonging to or proceeding from the soil, are meant to be drawn together into the mind of the surveyor to form *a ground work* for his valuation, from which deviations are made according to the circumstances of the cultivator. The *situation* of a village is certainly important, but either that, or *the average rates* of the neighbouring villages is, I conceive, a very different basis of assessment; for when ascertained the application of it must be extremely difficult. I understood from your people at Salem that the *tarams*, or four descriptions of soil, were the basis of their assessments, and though the ascertaining them may also be difficult, the application of them consisting in comparisons of the soil, it appears to be more practicable than that of the average rate of villages.

"5. In your memoranda of rules transmitted me in May 1796 you say: '*The Kandāyam should be of dry lands equal to the value of one-third of the whole produce, or between a third and four tenths, that is, land which may appear to produce at the rate of* 20 *Candies per gunta, should be assessed at about* 8 *in a cheap season, and lands appearing so poor as to produce not more than* 10, *should be assessed* 4. *Bāghāyat (you say) should be assessed at from* 25 *to* 16 *Gopāli chuckrams, and the Kandāyam of Punja should be fixed at from* 3½ *to* ½ *Gopāli fanams according to the appearance of the soil.*'

"6. There it is plain that you have conformed, in part, to my rule in taking the estimated gross produce for the basis of your valuation of the dry, but in nothing else; for the rates you have fixed upon for the gardens and wet lands are not what I sent for your guide, and the basis of this is not explained, nor does it appear what proportions they may be of the gross produce. I grant that anything we can fix upon for a basis is extremely vague, but the produce is certainly the best, as a separate estimation of it is made for every particular field, and it must be correct in proportion to the skill of the surveyor. The great differences in the rates of different fields show plainly that the averages of the *neighbouring fields or villages* must, in general, be very wide of their proper rates, and cannot apply to particular *fields* so well as those deduced from the estimated produce of *each*. I am reasoning however from the data before me only, which is deficient. You may be able to explain your rules more fully and to my satisfaction.

"7. As the Hinduvi statement I sent you in 1794 forms a digest of my investigations of the subject the preceding year, and contains the rules by which my people have made their assessments, it may be sufficient to observe that, *an equal division of the crops between the Sarkār and the ryots* being the rule of assessment throughout India, it was first taken as the basis of my assessments; but that, *rents in kind* not being desired, it was proposed to convert them into *money rents* by reducing the estimated full crop to the *average crop*, and putting on that the average price of years, not the price of a cheap or a dear season, to constitute the rent; which discovered that the prevailing opinion or theory of assessment was erroneous, that the tirwa or supposed equivalent of half the crop was nearer a third, and the Sarkār's rent, or supposed equivalent of half the net, nearer two-fifths of the average crops than one-half as generally imagined, which, being raised and lowered according to the descriptions of lands, compose the following table of proportions, where you will observe in one column the *common estimates*, in the next *their valuation according to my estimated averages*, and in the third *the proportions of the Sarkār's and ryot's share of the produce according to my rules for the survey*.

Descriptions or Situations of Land.	Common Estimates.		Common Estimate continued.		Proportion by the Survey.	
	RYOT.	SARKAR.	RYOT.	SARKAR.	RYOT.	SARKAR.
Dry.						
1st—On a plain	$\frac{1}{2}$	$\frac{1}{2}$	64	36	68	32
2nd—In a valley	$\frac{1}{2}$	$\frac{1}{2}$	64	36	68	32
Wet.						
1. Supplied by superior rivers.	4-10ths	6-10ths	53	47	55	45
2. " by inferior do ..	9-20ths	11-20ths	57	43	60	40
3. " by superior tanks.	$\frac{1}{2}$	$\frac{1}{2}$	60	40	$62\frac{1}{2}$	$37\frac{1}{2}$
4. " by inferior do. ..	$\frac{1}{2}$	$\frac{1}{2}$	60	40	$62\frac{1}{2}$	$37\frac{1}{2}$
5. " by tanks $\frac{3}{4}$ wells $\frac{1}{4}$	11-20ths	9-20ths	65	35	67	33
6. " by do. $\frac{1}{2}$ do. $\frac{1}{2}$	3-5ths	2-5ths	68	32	70	30
7. " by do. $\frac{1}{4}$ do. $\frac{3}{4}$	5-8ths	$\frac{3}{8}$	70	30	$72\frac{1}{2}$	$17\frac{1}{2}$
8. " by wells less than 18 feet ..	$\frac{2}{3}$	$\frac{1}{3}$	74	26	75	25
9. " by wells more than 18 feet ..	$\frac{3}{4}$	$\frac{1}{4}$	80	20	80	20

"The *Sarkār rates* in the middle column being only a correction of the *māmūl* rates, or those usually demanded of the ryots by the farmers or the immediate lessees (lessors?) of the cultivators, according to my calculations and the survey rates, and those in the right hand column being nearly the same, but generally less, than the *māmūl*, you will perceive that, where my rules have been adhered to, the ryots cannot pay more than they formerly paid to the farmers, though the Sarkār never received so much before our time, as, till then, the Sarkār never had been the immediate lessee (lessor?) of the cultivators. I have stated the proportions of the gross produce which it was intended should constitute my *full rents*, without adverting more particularly to the method of estimating them, or to all the circumstances, which, in the act of *samjāishi* or settlement, require the modification of them to the circumstances of the ryots or cultivators. I shall proceed to an examination of the accompanying.

"8. As facilitating the intended comparison of the two surveys, I shall make it by extracts and shall begin with the Agrahâram lands.

Punja or Dry.

Vide columns 2, 3, 4, 5, 6, 19, 20, 21, 22, 23.	Surveys.	Gulis.	Full Crop in Cund.	Average Crops.	Amount in Gop. chs.	Rent in Gop. chs.	Rent in Pags.
	Superintendent ..	912 10½	9,334 12	6417 6 1	14,760 1 1	4,899 6 2	1,765 28 4
	Assistants ..	912 10½	9,372 7	..	18,744 7 0	9,372 3 8	3,377 18 58
	Superintendent — More	..	..	..	..	..	..
	Do. Less.	..	37 15	..	3,984 5 15	4,472 7 6	1,611 15 54

"From there being no room for a difference of opinion probably in respect to the *measurement* of the land, our surveyors may have agreed as the alienated and resumed quantities of arable fallow and waste, for it appears the same measurement has been made use of by both. *Their estimates of the gross produce* are likewise nearly corresponding, but you will observe mine has made a deduction from the dry of 5-16ths, to reduce *the full to the average crop*, a rule which it appears is not observed by your people. All the surveyors say it is only practicable to estimate a *full crop*, or what land will yield in the most plentiful years, and I conceive it must be necessary to fix on that, as any quantity between the two extremes cannot be determined. My *average price*, 23 Gopâli fanams, being put on the *average crop* gives its supposed amount. Your price, though only 20 fanams, being put on the *full crop*, makes its amount greatly exceed that of the *average quantity*. As I take only a third of my estimated average produce, and you take *an half of your estimated full produce*, hence it is that your rent, Pgs. 3,377-18-58, is 1,611-15-54 or 91 per cent. more than my rent, 1,765-28-4, that mine is 33 and yours 63½ per cent. of the average produce.

"9. Let us see what difference there may be in the

Nanja or Wet.

Vide columns 7, 8, 9, 10, 11, 24, 25, 26, 27, 28.	Surveys.	Guntas.	Full Crop.	Average Crop.	Amount in Gop. chs.	Rent in Gop. chs.	Rent in Pagodas.
	Superintendent	36,235	4,756 13 15	3,983 3 23	9,559 9 8	3,559 5 13	1,279 21 68
	Assistants .	36,235	5,290 16 3		10,581 6 15	5,290 8 7	1,906 27 43
	Superintendent, More.						
	Do. Less.		544 3 8		1,021 4 7	1,940 2 7	627 5 52

"What was observed before of the land measurements applies throughout the statement, but your estimation of the *crop* is nearly an eighth more than mine, and the difference is considerable, when mine is reduced by the deduction of $\frac{5}{16}$ to an *average crop*. This difference is somewhat compensated by my having calculated the amount of my average crop at 24, and you having calculated your full crop at only 20 Gopâli fanams per Candi. But that is lost again by my taking only 37½ *per cent.* of my estimated produce as rent, on account of all the lands being watered by the third description of reservoirs, and your taking 50 *per cent.* of your estimated produce as rent, which makes your rent Pagodas 1,906-27-43, that is, 627-5-52, or 52 per cent. more than my rent, 1,279-21-68. Taking your estimated *gross produce* as the standard, your rent is 50 per cent. of it, but taking my *average produce* as the standard, it is 55, and my rent is only, as already mentioned, 37½ per cent. of that *average quantity*.

"10. Having sufficiently shown in the foregoing the process of our respective deductions from the produce, so particular a comparison of it in assessing the *Aramane swāstyams* may be dispensed with. I shall, therefore, confine it to the *results* of our different methods.

Vide columns 33, 35, 38, 40, 50, 52, 55. *N.B.*—The produce is reduced to A.P.	Surveys.	Punja.		Nanja.	
		Estimated equivalent of the Gross Produce.	Rent.	Estimated equivalent of the Gross Produce.	Rent.
		P. F. C.	P. F. C.	P. F. C.	P. F. C.
	Superintendent's ..	1,185 40 40	397 43 37	858 27 10	319 4 48
	Assistants'	4,476 14 32	738 6 38	924 2 56	462 1 17
	Superintendent's More. Do. Less.	.. 290 18 72	.. 340 8 1	.. 65 20 46	.. 142 41 59

"By this it appears your rent of the Punja, 738-6-38, is 340-8-1, or 85½ per cent. more than my rent 397-43-37; that taking my estimated produce as the standard your rent is 62, and mine 33 per cent. of it; and that taking your estimated produce as the standard, your rent is 50, and mine only 27 per cent. of it. It likewise appears that your rent of the Nanja, 462-1-17, is 142-41-49, or 44 per cent. more than mine, 319-4-48 · thus yours is 54 and mine 37½ per cent. of my estimated produce.

"11. These several comparisons are only by way of taking a fuller view of the two surveys. The principal points are *these*. Your rent of the *dry* is between 91 and 85 per cent. more, and your rent of the *wet* between 52 and 44 per cent. more than mine. It is to be considered that neither the assessments made by your people or mine are those which would, in (all ?) probability be the fixed ones, as they have not been modified or reduced according to the circumstances of the farmers or occupants of the land. But, as you have observed '*the tīrwa of the valuing party is the scale by which you regulate your assessments, and* 5 *or* 10 *per cent. of it is the remission you commonly make to yield to the circumstances of individuals,*' which you put on again the second and third year to bring them up to *full rents* as proposed by my rules for the survey, I look upon the comparison that has been made as showing pretty exactly the relation between our settlements, and as accounting for the assessments of your division so considerably exceeding those of the other two divisions."

* * * * *

In this letter Read strongly pointed out the necessity for revising the assessment, as being very high—a fact which was fully realized in the subsequent years, but as there were no positive *orders* to make the revision, the assessments made by MacLeod remained unchanged.

MacLeod himself felt to some extent that the assessments made by him were unduly high; for, though the assessments were originally made more or less on the principles enumerated in the above rules, the assessments recorded in the survey registers were not unfrequently changed by himself; when the rent of a village was considerably raised by the survey he allowed a remission of 5 or 10 per cent. to the farmers to be distributed by themselves according to their circumstances, when all were assembled at jamābandi. This caused great inequalities, the lion's share of the concession being practically taken by the rich and powerful. Again, though the tīrwa of the valuing party is the scale by which he regulated the assessments, yet, when the increase appeared too great with reference to the extent of land, its situation, and general appearance of the soil, he reduced it to what he considered the village could afford.

Another change in the assessment was that, as in the other two divisions, remissions in the rents were made in the case of particular individuals with reference to their circumstances, such as being an orphan, widow with a large family, and the like. Punja lands converted into wet or garden, subsequent to survey, either by private or public means, were required to pay the average wet or garden assessment of the village as the case might be. In all the above cases the rents as fixed at the survey were modified in succeeding years at the jamābandi, so that in the Talaghāt Taluks the accounts, not of the year in which the survey was made, and the assessment fixed, but of Dūrmathi, (F. 1210), or the last year in which the country remained under direct management of Government prior to the formation of the permanent settlement, are now referred to as determining the rents payable on the several lands. A comparison between the accounts of the survey year and of Dūrmathi will show that the rents of not a few of the several lands have been altered.

The following table exhibits the average rates of dry and wet and other statistics of the three divisions as compared by Read in 1797 :—

—		Southern Division. — MacLeod	Central Division — Munro.	Northern Division. — Graham and Read.	Total or Average.
Contents.	Plains in miles .	1,743	1,758	1,616	5,177
	Hills in do. ..	405	263	603	1,271
	Total in Miles	2,148	2,021	2,279	6,448
Inhabitants		174,718	193,875	177,570	546,163
Stock.	Cattle	229,661	180,279	157,633	567,641
	Sheep	225,479	173,534	168,612	566,625
Cultivation.	Dry Acres	318,130	407,996	306,674	1,032,800
	Wet do.	25,399	17,713	26,321	69,433
	Total Acres .	343,529	425,709	332,995	1,102,013
Land Rent.	Dry .. .. Pagodas	1,92,728	1,64,983	86,745	4,44,456
	Wet .. .. ,,	76.337	30,482	42,542	1,49,361
	Hills .. .. ,,	6,520	290	5,744	12,554
	Total Pagodas .	2,75,585	1,95,755	1,35,031	6,06,371
Rates ..	Population per mile	81	95	79	85
	Cattle per mile . .	107	90	70	88
	Sheep per mile ..	105	85	74	87
	Dry rent per acre	0 27 20	0 18 16	0 12 58	0 20 37
	Wet do. do.	3 0 20	1 32 35	1 27 53	2 10 30

The above extracts from the correspondence of both Read and MacLeod show that neither in the Bārahmahal nor in the Talaghāt was there any thing like taram, as now understood, fixed on soils of different descriptions: the surveyors were not restricted to any particular amount in their estimate of produce of the different lands on which the assessments were fixed; the consequence being that the rates of assessment of the different lands varied according to the different estimates severally made of their producing capacity, and of the physical capacity and pecuniary circumstances of the ryot.

CLASSIFICATION OF LANDS.

The lands in the Central and Northern Divisions were classed into dry and wet, and in the Southern, under MacLeod's rules, into dry, wet, and garden. The classifications were made with reference to the crops which happened to be on the ground at the time of the survey.

Dry and Wet.—The dry crops were those entirely dependent on rainfall, and consisted of kambu, rāgi, &c., and the wet crops were those watered by tanks, wells, rivers, and channels, and consisted chiefly of rice, sugar-cane, betelnut, turmeric, &c. In the Southern Division certain low lands,[1] on which rice crops could be grown by the surface moisture and falling rains alone, were also classed as wet. In the survey no distinction was made of one or two crop nanja land; when means existed of raising a second crop, the produce of two crops was taken as the basis of the assessment; consequently nanja land in Salem was charged with the survey assessment only, and there was no demand on it under the head of "Fasal jāsti" on account of a second crop.

Garden.—Besides dry and wet, there were certain lands, both in the Bārahmahal and Talaghāt, watered by wells, the crops on which did not come under the category of "wet" above mentioned. In the Talaghāt rich crops, such as rāgi, cholam, &c., were grown under wells. In the Bārahmahal generally vegetable produce only was grown under wells.

In the taluks below the ghāts, both in the Central and Southern Divisions the assessments were fixed on the estimated garden produce of the lands, and were generally higher than those of ordinary dry lands, being double or sometimes treble that of the latter.

Though the assessment on garden cultivation was thus fixed on the same principle throughout the Talaghāt, yet the Talaghāt garden[2] lands in the taluks appertaining to the Central, or Munro's division, were shown under dry only, while in MacLeod's division they were separately classed as "garden."

In the Bārahmahal the assessment was first fixed as for ordinary lands, and then half of it was added, but the land appeared as "dry" in the accounts, with the consolidated assessment against it. There was a fourth description of land called "grass land" in certain taluks of the Talaghāt division, a full account of which will be given in treating of Mr. Brett's administration. q.v. *infra*, pp. 441, sq.

In the Talaghāt betel gardens paid the highest nanja assessment in addition to land assessment so long as the plantation lasted.

Cocoanut and areca-nut gardens, both in the Bārahmahal and the Talaghāt, were dealt with on quite different principles; this will be noticed in writing about the period embraced by Mr. Orr's Collectorate.

From the accounts relating to the faslis immediately succeeding the one in which the survey and assessment were made it appears that the following method was adopted.

Though Read in paragraph 3 of his Kaulnāmā, *vide supra*, p. 221, dated 15th November 1796, declared that ryots should have the full benefit of their improvements, *i.e.*, that they need not pay more assessment on account of wells, &c., constructed at their own expense, this rule was altogether disregarded in the Southern Division, Captain MacLeod holding that they must pay

[1] Manavari; see Glossary.

[2] The Talaghāt was not all under MacLeod, Munro had part of it, *vide* pp. 240-1 *supra*.

extra assessment, whether the new irrigation was from Government or private sources. For instance, a person converting his land into punja bāghāyat, by means of wells newly sunk at his expense, was charged the average bāghāyat assessment.

Munro's letter, dated 20th February 1796, shows that a rule similar to that of Captain Read was introduced by him into the taluks under his charge; but it does not appear that such rule was acted up to in any division for any long period, at least after Colonel Read left the district.

In the paimāish accounts the average assessment of each description of land, viz., the rate obtained per acre by dividing the total assessment by the total extent under each of the heads of dry, wet, and garden was entered. This rate was charged, in the years subsequent to the survey, on all unassessed lands which were taken up for cultivation, and on lands converted from one description to the other. For instance if a piece of unassessed land was cultivated with a dry or wet crop, the average tīrwa of dry or wet lands was charged. If a dry land was converted into wet or punja garden, (even under new wells), the average wet or garden rate was charged on the extent cultivated.

In the Bārahmahal, when punja garden produce was raised under new wells, half the assessment was added.

Such was the system adopted during the years subsequent to the paimāish. It seems that, even after money assessments were fixed at the survey, grain rents were paid by some of the ryots, but the number of such cases was very few.

When Captain Read resigned Government considered the office of Superintendent unnecessary, and made the following territorial arrangements for administering the revenue :—

(1.) That one collectorate should be formed consisting of the country lying north of the river Noil[1] (Noyel), and of the Talaghāt taluks of Salem, bounded on the west by Coimbatore, Danaikankōttai, Thalihalli, Haradanahalli and Kandahalli to the banks of the Kāvēri at Chettiyakulam, and on the north by the Kāvēri as far as Kāvēripuram to the Thopūr river and thence by the range of hills stretching eastward by Salem and Āttūr.

(2.) That another collectorate should be formed of the remaining district of Bārahmahal, with the taluks above the ghāts from the banks of the Kāvēri by Denkanikōttai and Hosūr to Pennāgaram including Venkatagirikōta.[2]

Captain MacLeod was appointed Collector of the former and Captain Graham of the latter, with head-quarters at Salem and Krishnagiri respectively. During MacLeod's administration the taluks of Omalūr, Sankagiri, &c., which had formerly formed part of the Central Division, together with the taluks which constituted the Southern Division, came to be designated as the Talaghāt or Salem Division. From proximity of situation and similarity of circumstances, the original distinction between the taluks of the Central and Southern Divisions ceased. To secure uniformity throughout the division the punja bāghāyat lands of Sankagiri, Omalūr, &c., which Munro classed under dry, appear now to have been struck out of that class and entered as punja bāghāyat. While MacLeod was still in charge of the newly constituted Salem District, Government appointed a special commission to introduce the zamindāri system. MacLeod submitted a long report detailing

[1] Near Coimbatore. [2] Now in Chittūr

the principles on which he thought that the system might be introduced; but it was not until two years later, when Mr. David Cockburn was Collector, that the measure took effect. Captain Graham's division was designated the Krishnagiri or Bārahmahal Division. When, on the fall of Srīrangapatnam in May 1799, the Bālāghāt came under British rule, it was added to the Krishnagiri Collectorate.

The above territorial arrangements continued till September 1801 when, on the transfer of Major MacLeod to Malabar, and of Major Graham to South Arcot, the Krishnagiri or Bārahmahal Division, together with the taluks lying north and east of the Kāvēri which constituted the Talaghāt Division, were formed into one district under Mr. David Cockburn as Collector This collectorate consisted of all the taluks of the present Salem District together with Kāttuputtūr, Kangundi, and Venkatagiripālaiam.

It was during Mr. Cockburn's period that the zamīndāri system, which had hitherto been only a cloud on the horizon, began to overshadow the district. The Talaghāt Division was the first to suffer under the fatal influence. It was parcelled out into 129 estates (exclusive of the hills), the permanent pēshkash of which aggregated Pagodas 3,40,265, averaging Pagodas 2,637-71 for each estate.

It will not be out of place here to state of what the assets of the mittas, on which the permanent jamā was fixed, consisted. The revenues of the State at this time consisted of (1) Land Revenue, (2) Village Taxes, (3) Farms and Licenses, (4) Customs.

Item No. 1.—The assessment or rents of lands formed the Land Revenue.

Items 2 *and* 3.—These consisted of (1) Inām jodigai, (2) Taxes on trees, (3) Bazaars, (4) Houses, (5) Fisheries, (6) Taxes on shepherds, (7) Forges, (8) Washermen, (9) Barbers, (10) Goldsmiths, (11) Pariahs, (12) Chucklers, (13) Wax, (14) Honey, (15) Saltpetre, (16) Oil Presses, (17) Bamboos, (18) Tamarind plantations, (19) Pulvari,[1] and other items such as licenses for betel, tobacco, &c., and arrack and toddy farms. Excepting the items Betel, Tobacco, Arrack, and Toddy, which used to be generally farmed out, the others all went under the name of "Swarnādāyam." Nos. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12 and 16 were also called "Motarpha."

Item 4.—This was the revenue from Sāyar or Land Customs on traffic.

The Land Revenue was first taken into account; from this was deducted Sukhavāsi remission and to the remainder was added Swarnādāyam. Then the pay of village servants, viz., Karnam, Manigār, Toti, Tandalkār and Notakār was deducted, and the balance struck. In this way the assets were made out separately for Faslis 1210 and 1211 and an average for nine years from Fasli 1202 to 1210. An average was then made of these three sums which was assumed finally as the mitta assets, from which, a certain amount being deducted for the Mittadār's profit, the permanent bēriz was fixed. The profit of the Mittadārs was not calculated at a uniform rate, the Commissioners having chiefly taken into account the extent of cultivable waste lands in these mittas, and this consideration of waste influenced the authorities so far that in certain cases the permanent jamā was fixed even in excess of the mitta assets. The average extent of waste was nearly 76 per cent to the average bēriz which was Pagodas 2,61,479.

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[1] As to "Pulvari" see under Mr. Brett's Administration, *infra* p. 441, sq.

It should be noticed here that, though the salaries of all village servants were deducted from the assets of the mittas, the maintenance of the offices of Karnam and Toti came to be recognized by Mittadārs as not being an open question, while the maintenance of Manigārs, Tandals, &c., was considered a matter of discretion. The cause of this appears to be that the office of Karnam was protected by Regulation XXV of 1802, and that of Toti by the Government officers, while the nature of other offices was such that it did not concern the Government officers to know whether they continued or not. At present there are no Manigars in some of the mittas. The Karnams and Totis are now paid by the Mittadārs according to the pay deducted from the assets of Fasli 1211 (Dūrmathi). When the assets and permanent bēriz of these estates were settled by the Commissioners, they were sold by public auction, when they were purchased for an aggregate amount of Pagodas 2,555-40-45, or for an average of 19-36-45 pagodas, and Sanad-i-Milkiat Istimrārs were granted under the provisions of Regulation XXV of 1802. The mode of settlement was adopted from the system introduced by Lord Cornwallis in Bengal: Government considered themselves relieved of all trouble in matters of collection, having to look to the proprietors alone, instead of to a host of petty farmers scattered all over the country, for the realization of the public revenue.

The following statement gives particulars of the estates then formed :—

Names of Mittas.	No. of Villages. Villages.	Hamlets.	Average Beriz in	Average Beriz in	Permanent Peshkash in	Permanent Peshkash in
Salem Taluk.			PAG. M. C.	RS. A. P.	PAG. M. C.	RS. A. P
1. Salem Mitta	7	6	5,565 0 0	19,477 8 0	5,000 0 0	17,500 0 0
2. Alagapuram do.	3	2	960 0 0	3,360 0 0	890 0 0	3,115 0 0
3. Kannankuruchi do.	6	2	2,979 0 0	10,426 8 0	2,681 0 0	9,383 8 0
4. Annadanappatti do.	5	3	2,313 0 0	8,095 8 0	2,151 0 0	7,528 8 0
5. Karuppur do.	8	14	3,481 0 0	12,183 8 0	3,200 0 0	11,200 0 0
6. Thirumalagiri do.	6	9	2,722 0 0	9,527 0 0	2,450 0 0	8,575 0 0
7. Muduthorai do.	4	12	2,414 0 0	8,449 0 0	2,121 0 0	7,423 8 0
8. Karukkalavadi do.	3	18	2,467 0 0	8,634 8 0	2,200 0 0	7,700 0 0
9. Salem Nadu do.	3		1,262 0 0	4,417 0 0	1,101 0 0	3,853 8 0
	45	66	24,163 0 0	84,570 8 0	21,794 0 0	76,279 0 0
Chinnagiri Taluk.						
10. Chinnagiri Mitta	7	14	3,193 0 0	11,175 8 0	2,800 0 0	9,800 0 0
11. Mallur do.	2	10	3,064 0 0	10,724 0 0	2,700 0 0	9,450 0 0
12. Panamarathupatti do.	3	12	2,558 0 0	8,953 0 0	2,249 0 0	7,871 8 0
13. Alavoypatti do.	3	6	2,584 0 0	9,044 0 0	2,281 0 0	7,983 8 0
14. Akkarapatti do.	3	3	2,634 0 0	9,219 0 0	2,363 0 0	8,270 8 0
15. Virapaudi do.	7	13	2,855 0 0	9,992 8 0	2,550 0 0	8,925 0 0
16. Uttama Cholapuram do.	4	9	2,767 0 0	9,684 8 0	2,524 0 0	8,834 0 0
17. Elampilli do.	4	9	2,823 0 0	9,880 8 0	2,500 0 0	8,750 0 0
	33	76	22,478 0 0	78,673 0 0	19,067 0 0	69,884 8 0
Belur Taluk.						
18 Belur Mitta.	5	15	3,024 0 0	10,584 0 0	2,800 0 0	9,800 0 0
19 Ethapur do.	4	2	1,927 0 0	6,744 8 0	1,800 0 0	6,300 0 0
20. Narasingapuram do.	6	9	3,442 0 0	12,047 0 0	3,200 0 0	11,200 0 0
21. Peddanaynkampalaiam do.	4	5	3,353 0 0	11,735 8 0	3,135 0 0	10,972 8 0
22. Singapuram do	3	16	2,854 0 0	9,989 0 0	2,650 0 0	9,275 0 0
23. Annaiyampatti do.	3	16	2,870 0 0	10,045 0 0	2,624 0 0	9,184 0 0
24 Valuvadi do.	4	7	2,100 0 0	7,665 0 0	2,000 0 0	7,000 0 0
25. Pallippatti do.	5	14	2,365 0 0	8,277 8 0	2 200 0 0	7,700 0 0
26. Minnampalli do.	8	1	2,638 0 0	9,233 0 0	2,400 0 0	8,400 0 0
	42	85	24,663 0 0	86,320 8 0	22,809 0 0	79,831 8 0

Names of Mittas.	No. of Villages. Villages.	Hamlets.	Average Beriz in	Average Beriz in	Permanent Peshkash in	Permanent Peshkash in
			PAG. M. C.	RS. A. P.	PAG. M. C.	RS. A. P
Attur Taluk.						
27. Attur Mitta	8	3	3,385 0 0	11,847 8 0	3,200 0 0	11,200 0 0
28. Kattukottai do.	4	2	2,857 0 0	9,999 8 0	2,700 0 0	9,450 0 0
29. Sarvay do.	5	2	2,920 0 0	10,220 0 0	2,700 0 0	9,450 0 0
30. Perieri do.	8	1	2,868 0 0	10,038 0 0	2,650 0 0	9,275 0 0
31. Siruvachur do.	6		3,426 0 0	11,991 0 0	3,200 0 0	11,200 0 0
32. Vepampundi do.	6		1,976 0 0	6,916 0 0	1,800 0 0	6,300 0 0
33. Kiruppatti do. ...	12	13	1,922 0 0	6,727 0 0	1,730 0 0	6,055 0 0
	49	21	19,354 0 0	67,739 0 0	17,080 0 0	62,930 0 0
Viraganur Taluk.						
*34. Viraganur Mitta	5	2	2,868 0 0	10,038 0 0	2,650 0 0	9,275 0 0
35. Laddivadi do.	8	1	2,617 0 0	9,159 8 0	2,430 0 0	8,505 0 0
36. Thadavur do.	8		3,536 0 0	12,376 0 0	3,320 0 0	11,620 0 0
37. Ganganvalli do.	3	1	2,629 0 0	9,201 8 0	2,450 0 0	8,575 0 0
38. Krishnapuram do.	5	11	1,399 0 0	4,896 8 0	1,250 0 0	4,375 0 0
39. Chandaruppatti do.	7	6	1,858 0 0	6,523 0 0	1,750 0 0	6,125 0 0
40. Thammampatti do.	22	4	1,159 0 0	4,056 8 0	1,100 0 0	3,850 0 0
*41. Pyle Nadu do.	5	50	870 0 0	3,045 0 0	763 0 0	2,670 8 0
*42. Kundani Nadu do.	3	9	211 0 0	738 8 0	201 0 0	703 8 0
*43. Pachamalai do.	1	28	375 0 0	1,312 8 0	347 0 0	1,214 8 0
	62	112	17,518 0 0	61,313 0 0	16,261 0 0	56,913 8 0
Shendamangalam Taluk.						
*44. Shendamangalam Mitta	8	8	3,782 0 0	13,237 0 0	3,800 0 0	13,300 0 0
45. Belukurichi do.	9	11	2,433 0 0	8,515 8 0	2,300 0 0	8,050 0 0
46. Yelur do.	7	14	3,091 0 0	10,818 8 0	2,900 0 0	10,150 0 0
47 Puthur do.	5	17	3,702 0 0	12,957 0 0	3,550 0 0	12,425 0 0
48. Morappatti do.	5	12	2,012 0 0	7,042 0 0	2,000 0 0	7,000 0 0
49. Kallham do.	4	15	2,098 0 0	7,343 0 0	1,986 0 0	6,951 0 0
50. Thirumalappatti do.	1	10	1,067 0 0	3,734 8 0	1,050 0 0	3,675 0 0
51. Navam do.	7	18	3,373 0 0	11 805 8 0	3,050 0 0	10,675 0 0
52. Thumbumkurichi do.	7	10	3,358 0 0	11,753 0 0	3,150 0 0	11,025 0 0
53. Pulanjeri do.	9	3	2,723 0 0	9,530 8 0	2,650 0 0	9,275 0 0
54. Kargudi do. ...	5	4	2,882 0 0	10,087 0 0	2,800 0 0	9,800 0 0
55. Thathayangarpettai do.	6		2,535 0 0	8,872 8 0	2,500 0 0	8,750 0 0
56. Mahadevi do.	17	5	3,566 0 0	12,481 0 0	3,400 0 0	11,900 0 0
*57. Selur Nadu do.	3	25	735 0 0	2,572 8 0	700 0 0	2,450 0 0
*58. Kunda Nadu do.	4	101	1,810 0 0	6,335 0 0	1,680 0 0	5,880 0 0
	91	253	39,167 0 0	1,37,084 8 0	37,516 0 0	1,31,306 0 0
Razipur Taluk.						
59. Razipuram Mitta	4	6	2,731 0 0	9,558 8 0	2,500 0 0	8,750 0 0
60. Surappalli do	3	5	2,692 0 0	9,422 0 0	2,550 0 0	8,925 0 0
61. Pudupalaiam do.	2	3	2,578 0 0	9,023 0 0	2,350 0 0	8,225 0 0
62. Pattanam do.	2	4	2,415 0 0	8,452 8 0	2,174 0 0	7,609 0 0
63. Puduppatti do.	2	2	2,222 0 0	7,777 0 0	2,000 0 0	7,000 0 0
64. Singalanthapuram do.	2	9	2,468 0 0	8,638 0 0	2,250 0 0	7,875 0 0
65. Thoppappatti do.	3	6	3,101 0 0	10,853 8 0	2,900 0 0	10,150 0 0
66. Pillanalur do.	4	7	2,130 0 0	7,455 0 0	2,000 0 0	7,000 0 0
	22	42	20,337 0 0	71,179 8 0	18,724 0 0	65,534 0 0
Namakal Taluk.						
67. Namakal Mitta	5	14	2,906 0 0	10,171 0 0	2,858 0 0	10,003 0 0
68. Muttanchetti do.	3	8	3,569 0 0	12,491 8 0	3,450 0 0	12,075 0 0
69. Ponneri do.	6	4	2,815 0 0	9,852 8 0	2,700 0 0	9,450 0 0
70. Thusur do.	11	6	2,839 0 0	9,936 8 0	2,700 0 0	9,450 0 0
71. Arur do.	5	4	2,596 0 0	9,086 0 0	2,500 0 0	8,750 0 0
72. Ariyur do.	4	19	2,656 0 0	9,296 0 0	2,580 0 0	9,030 0 0
73. Tholur do.	4	5	2,034 0 0	7,119 0 0	1,950 0 0	6,825 0 0

* Hills, but this must be understood in a qualified sense, *e.g.*, Viraganur is not a hill, possibly some hill country was contained in the Mitta; so too with Shendamangalam.

Names of Mittas.	No. of Villages. Villages.	Hamlets.	Average Beriz in			Average Beriz in			Permanent Peshkash in			Permanent Peshkash in		
Namakal Taluk—(Continued).			PAG.	M.	C.	RS.	A.	P.	PAG.	M	C.	RS.	A.	P.
74. Agraharavalavendi Mitta	3	1	771	0	0	2,698	8	0	771	0	0	2,698	8	0
75. Valavendi do.	1	19	2,482	0	0	8,687	0	0	2,400	0	0	8,400	0	0
76. Kumarapalaiam do.	2	1	2,381	0	0	8,333	8	0	2,150	0	0	7,525	0	0
77. Moganur do.	3	14	4,276	0	0	14,966	0	0	3,942	0	0	13,797	0	0
78. Pullur do.	6	25	3,257	0	0	11,399	8	0	3,200	0	0	11,200	0	0
79. Dindamangalam do.	6	22	2,141	0	0	7,493	8	0	2,100	0	0	7,350	0	0
80. Kirambur do.	3	13	2,122	0	0	7,427	0	0	2,000	0	0	7,000	0	0
81. Kattupputtur do.	5	8	5,181	0	0	18,133	8	0	4,600	0	0	16,100	0	0
	67	163	42,026	0	0	1,47,091	0	0	39,901	0	0	1,39,653	8	0
Paramathi Taluk.														
82. Paramathi Mitta	6	22	3,253	0	0	11,385	8	0	3,200	0	0	11,200	0	0
83. Pudupalaiam do.	3	7	2,870	0	0	10,045	0	0	2,684	0	0	9,394	0	0
84. Pandamangalam do.	4	3	2,883	0	0	10,090	8	0	2,624	0	0	9,184	0	0
85. Vengarai do.	4	6	2,785	0	0	9,747	8	0	2,668	0	0	9,338	0	0
86. Vadakarai Attur do.	4	17	3,277	0	0	11,469	8	0	3,000	0	0	10,500	0	0
87. Chittur do.	5	22	3,074	0	0	10,759	0	0	2,800	0	0	9,800	0	0
88. Nanjai Yedaiar do.	2	1	2,163	0	0	7,570	8	0	2,000	0	0	7,000	0	0
89. Velur do.	1		2,665	0	0	9,327	8	0	2,413	0	0	8,445	8	0
90. Perankurichi do.	3	20	3,355	0	0	11,742	8	0	3,140	0	0	10,990	0	0
91. Nallur do.	3	16	3,221	0	0	11,273	8	0	2,900	0	0	10,150	0	0
92. Sherakarai do.	5	17	3,113	0	0	10,895	8	0	2,850	0	0	9,975	0	0
	40	131	32,659	0	0	1,14,306	8	0	30,279	0	0	1,05,976	8	0
Sankagiridrug Taluk.														
93. Sankagiridrug Mitta	7	13	3,710	0	0	12,985	0	0	3,300	0	0	11,550	0	0
94. Kachappalli do.	3	17	3,553	0	0	12,435	8	0	3,200	0	0	11,200	0	0
95. Samudram do.	1	6	3,528	0	0	12,348	0	0	3,100	0	0	10,850	0	0
96. Yedangana Salai do.	4	18	3,538	0	0	12,383	0	0	3,184	0	0	11,144	0	0
97. Palamedu do.	3	7	3,181	0	0	11,133	8	0	2,864	0	0	10,024	0	0
98. Konganapuram do.	4	12	3,197	0	0	11,189	8	0	2,917	0	0	10,209	8	0
99. Mangalam do.	6	14	2,820	0	0	9,870	0	0	2,580	0	0	9,030	0	0
100. Vaikuntham do.	5	25	3,656	0	0	12,796	0	0	3,250	0	0	11,375	0	0
101. Mallasamudram do.	4	11	3,391	0	0	11,868	8	0	3,000	0	0	10,500	0	0
102. Minnampalli do.	3	6	2,062	0	0	7,217	0	0	1,920	0	0	6,720	0	0
103. Paruthipalli do.	3	5	2,929	0	0	10,251	8	0	2,700	0	0	9,450	0	0
104. Karumanur do.	3	5	1,774	0	0	6,209	0	0	1,600	0	0	5,600	0	0
105. Padavadu do.	7	24	4,262	0	0	14,917	0	0	4,000	0	0	14,000	0	0
106. Yamappalli do.	4	13	3,270	0	0	11,445	0	0	2,947	0	0	10,314	8	0
	57	176	44,871	0	0	1,57,048	8	0	40,562	0	0	1,41,967	0	0
Trichengode Taluk.														
107. Trichengode Mitta	4	13	3,117	0	0	10,909	8	0	2,887	0	0	10,104	8	0
108. Morur do.	2	17	2,907	0	0	10,174	8	0	2,650	0	0	9,275	0	0
109. Illapalli do.	2	13	3,231	0	0	11,308	8	0	2,960	0	0	10,360	0	0
110. Manali do.	4	16	3,209	0	0	11,231	8	0	3,000	0	0	10,500	0	0
111. Odappalli do.	2	10	2,666	0	0	9,331	0	0	2,500	0	0	8,750	0	0
112. Kumaramangalam do.	2	16	2,850	0	0	9,975	0	0	2,621	0	0	9,173	8	0
113. Manjani do.	2	14	3,402	0	0	11,907	0	0	3,100	0	0	10,850	0	0
114. Kokarayanpettai do.	2	17	2,647	0	0	9,264	8	0	2,500	0	0	8,750	0	0
	20	116	24,029	0	0	84,101	8	0	22,218	0	0	77,763	0	0
Yedapadi Taluk.														
115. Yedapadi Mitta	2	5	3,608	0	0	12,628	0	0	3,300	0	0	11,550	0	0
116. Avani Perur do.	3	15	3,319	0	0	11,616	8	0	3,027	0	0	10,594	8	0
117 Elapalli do.	4	8	3,858	0	0	13,503	0	0	3,448	0	0	12,068	0	0
118. Chittur do.	3	17	3,657	0	0	12,799	8	0	3,361	0	0	11,763	8	0
119. Konerippatti do.	5	14	2,619	0	0	9,166	8	0	2,410	0	0	8,435	0	0
120. Kumarapalaiam do	6	25	3,165	0	0	11,077	8	0	3,000	0	0	10,500	0	0
	23	84	20,226	0	0	70,791	0	0	18,546	0	0	64,911	0	0

Names of Mittas.	No of Villages. Villages.	Hamlets	Average Beriz in	Average Beriz in	Permanent Peshkash in	Permanent Peshkash in
Omalur Taluk.			PAG M C	RS A P	PAG M C	RS. A. P.
121 Omalur Mitta	5	11	2,411 0 0	8,438 8 0	2,200 0 0	7,700 0 0
122. Maramangalam do.	5	13	2,468 0 0	8,638 0 0	2,200 0 0	7,700 0 0
123 Darapuram do.	6	17	3,678 0 0	12,873 0 0	3,500 0 0	12,250 0 0
124 Mecheri do.	3	14	3,028 0 0	10,598 0 0	2,700 0 0	9,450 0 0
125. Anadi do.	5	20	3,844 0 0	13,454 0 0	3,472 0 0	12,152 0 0
126 Arurpatti do	3	11	2,138 0 0	7,483 0 0	1,880 0 0	6,580 0 0
127. Guttappatti do.	3	18	3,197 0 0	11,189 8 0	2,821 0 0	9,873 8 0
128 Amarakundi do.	7	7	2,189 0 0	7,661 8 0	1,977 0 0	6,912 8 0
129 Turamangalam do.	7	6	2,013 0 0	7,045 8 0	1,800 0 0	6,300 0 0
130 Elavampatti do.	3	10	1,799 0 0	6 296 8 0	1,550 0 0	5,425 0 0
131. Thesavilakku do.	2	11	2,435 0 0	8,522 8 0	2,200 0 0	7,700 0 0
132. Ponnarkudal do.	6	28	2,371 0 0	8,298 8 0	2,300 0 0	8,050 0 0
	55	166	31,571 0 0	1,10,498 8 0	28,600 0 0	1,00,100 0 0
Nangapalli Taluk.						
133 Nangapalli Mitta	5	19	3,958 0 0	13,853 0 0	3,550 0 0	12,425 0 0
134 Pottaneri do	3	20	3 573 0 0	12,505 8 0	3 250 0 0	11,375 0 0
135. Vellar do.	4	20	3,395 0 0	11,882 8 0	3 100 0 0	10,850 0 0
	12	59	10,926 0 0	38,241 0 0	9,900 0 0	34,650 0 0
Grand Total	618	1,550	3,73,988 0 0	13,08,958 0 0	3,45,057 0 0	12,07,699 8 0

As stated above betel, tobacco, and abkāri remained under Government. The hills in the taluks of Salem, Āttūr, and Nāmakal were generally rented out, ever since the assumption of the country, to the principal inhabitants. The sāyar was another item which was under direct management of Government. It appears that, owing to the turbulent character of the people of Bārahmahal, Mr. Cockburn imposed a tax on ploughs in that division at fanams 3 and cash 60 each, and a double house tax. This continued up to 1824, when the impost was abolished by Government. As soon as the Salem Division was settled it was made a separate collectorate under Mr. Hargrave, who took charge in February 1803, when the Bārahmahal and Bālāghāt Divisions were annexed to the Northern Division of Arcot, to which Mr. David Cockburn was transferred.

When Cockburn took charge, in 1801, of the amalgamated district consisting of the Salem and Krishnagiri Divisions, there remained the following taluks in the Bārahmahal and Bālāghāt Divisions :—

1. Krishnagiri.
2. Vīrabadradurgam.
3. Tirupatūr.
4. Vāniambādi
5. Kunnattūr
6. Kammēnellūr.
7. Rāyakōta.
8. Dharmapuri.
9. Tenkaraikōttai.
10. Pennāgaram.
11. Denkanikōta.
12. Hosūr.
13. Kelamangalam.
14. Venkatagirikōta.
15. Ālambādi.[1]

[1] The last mentioned was in charge of a Sheristadar, and probably consisted of the old five karams of Atharani, Malahalli, Anchitti, Nattrampalaiam, and Pikkili.

From the above it appears that of the eleven taluks of Bārahmahal formed in Fasli 1206, Kangundi and Mallapādi ceased to have a separate existence under Major Graham's administration, and that the last five were formed by him on the annexation of the Bālāghāt.

In January 1802 the taluks of Vīrabadradurgam, Kelamangalam, and Ālambādi were abolished, and in April of the same year, when Venkatagirikōta was transferred to the Northern Division of Arcot, the number of taluks was reduced to eleven. In the beginning of Fasli 1213 Kammēnellūr and Vāniambādi were abolished, and in consequence the number was further reduced to nine.

Of the fourteen taluks formed in 1796 in the Talaghāt Division, Nangapalli ceased to have a separate existence in 1211. In February 1803, when the permanent settlement was completed, the number of taluks was reduced to seven, viz. :—

1. Salem.
2. Āttūr.
3. Rāsipūr.
4. Nāmakal.
5. Paramatti.
6. Sankagiridurgam.
7. Omalūr.

The first thing of importance that occurred when Mr. Hargrave assumed charge of the Salem District, after the introduction of the permanent settlement, was that some of the newly-created Mittadārs refused to receive sanads on being told that they could not collect motarpha on their own account. It was so stated in the sanads, because of Section 4 of Regulation XXV of 1802; but the assets of the permanent settlement included it. In their Proceedings of the 29th November 1803, the Board separated the personal and professional taxes, such as taxes on washermen, bazaars, &c., from Swarnādāyam, and declared it to be inadmissible for the Zamindārs to collect the former; but on complaint made by the Mittadārs, the Government admitted their rights, stating that the revenue from this branch was included in the assets of the mittas, and that the Mittadārs were therefore entitled to both the land revenue and motarpha.

Mr. Cockburn, on being made Collector of North Arcot, was instructed to introduce the permanent settlement into the Bārahmahal, which was in consequence split into 66 estates, exclusive of hills. He was assisted by Mr. Kelso, who was appointed Assistant in charge of the Krishnagiri Division.

Subjoined is a statement of the mittas so formed.

Names of the Estates.	Number of Villages and Hamlets in each Estate.	Extent of Nanja and Punja Land cultivated in Fasli 1211, exclusive of Inâms or such as do not pay full Rent.	Extent of Nanja and Punja Land remaining uncultivated in Fasli 1211, which had been cultivated at some former period and which, though now uncultivated, is capable of being brought under the Plough.	Percentage of the uncultivated Lands to the cultivated Lands.	Average Jama of Faslis 1211, 1212, and 1213, including Manigâr's Pay, Swarnâdâyam, &c.	Jama recommended in perpetuity by the Collector.	Permanent Jama recommended by the Board.
		ACRES AN.	ACRES AN.		PAGS. F. C.	PAGS. F. C.	PAGS. F. C.
Kasba Krishnagiri	31	3,706 13	3,206 9	$86\frac{7}{18}$	2,308 8 43	2,121 0 0	1,923 35 10
Talhally	20	3,515 6	2,348 12	66·12	1,970 19 12	1,866 0 0	1,663 30 54
Jagadêvu	49	5,553 1	5,331 7	96·0	1,616 14 18	1,428 0 0	1,293 39 75
Kundârapalli	51	4,211 15	6,169 8	46·7	1,883 36 27	1,688 0 0	1,620 16 4
Bellârapalli	65	4,193 3	8,507 13	202·14	1,938 17 15	1,706 0 0	1,676 3 17
Kâvêripatnam	48	5,956 1	7,302 5	122·9	2,860 19 0	2,529 0 0	2,364 5 83
Thattakal	34	6,276 4	9,913 4	167·15	1,940 21 25	1,633 0 0	1,820 13 73
Maharâjagarh	57	6,523 3	6,781 12	103·10	3,017 30 52	2,745 0 0	2,502 35 20
Freehold estates	6	....	....	..	....	....	....
Total ..	361	39,935 14	49,541 6	..	17,535 31 32	15,716 0 0	14,664 44 76
Vâniambâdi	15	3,515 5	609 15	17·5	2,209 39 54	1,774 0 0	1,836 27 76
Yêlagiri	16	4,480 11	1,672 13	37·5	2,160 41 72	1,961 0 0	1,812 42 77
Ambûrpett	19	5,012 2	1,593 0	31·2	2,661 27 70	2,312 0 0	2,184 42 61
Ambalûr	4	740 13	154 13	20·13	1,620 26 66	1,318 0 0	1,378 36 35
Alengiri	13	5,531 0	2,654 0	47·15	3,009 34 15	2,777 0 0	2,463 21 62
Tirialam	18	3,442 3	1,196 7	34·11	1,598 35 14	1,439 0 0	1,348 16 33
Nâtrampalli	23	6,446 4	1,366 15	21·3	2,066 29 31	1,711 0 0	1,690 34 36
Lakkinaikampatti	17	5,145 7	616 4	11·15	1,552 29 54	1,276 0 0	1,233 5 42
Parândapalli	17	5,165 8	1,228 12	23·12	2,018 37 60	1,788 0 0	1,673 13 4
Yêlagirimalai	6	....	....	..	415 15 20	414 0 0	414 0 0
Freehold estate	6	....	....	..	....	....	....
Total ..	154	39,479 5	11,092 15	..	19,315 2 56	16,762 0 0	16,036 16 26

Names of the Estates.	Number of Villages and Hamlets in each Estate.	Extent of Nanja and Punja Land cultivated in Fasli 1211, exclusive of Inams or such as do not pay full Rent.		Extent of Nanja and Punja Land remaining uncultivated in Fasli 1211, which had been cultivated at some former period and which, though now uncultivated, is capable of being brought under the Plough.		Percentage of the uncultivated Lands to the cultivated Lands.	Average Jamâ of Faslis 1211, 1212, and 1213, including Manigâr's Pay, Swarnâdâyam, &c.			Jamâ recommended in perpetuity by the Collector.			Permanent Jamâ recommended by the Board.		
		ACRES	AN.	ACRES	AN.		PAGS.	F.	C.	PAGS.	F.	C.	PAGS.	F.	C.
Tirupatûr	8	2,746	0	594	0	21·10	3,290	13	13	2,823	0	0	2,716	22	40
Puttakaram	19	4,571	10	1,028	1	22·8	2,445	23	58	2,214	0	0	2,044	30	0
Nâchârkuppam	8	5,064	11	2,042	3	40·5	2,761	29	38	2,306	0	0	2,333	11	56
Irunâmpatt	10	3,957	1	1,688	9	42 10	2,417	34	78	1,955	0	0	2,047	4	23
Bommaikuppam	21	5,296	15	1,648	7	31·1	2,543	4	53	2,171	0	0	2,128	7	20
Kaladampatti	14	3,678	3	768	13	20·14	2,052	22	49	1,792	0	0	1.690	0	0
Bhîmakulam	7	....		....		..	3,016	0	0	3,016	0	0	3,016	0	0
Kuppanattam	4	....		....		..	1,397	0	0	1,397	0	0	1,397	0	0
Total ..	91	25,314	8	7,770	1	..	19,923	38	49	17,674	0	0	17,372	30	59
Kunnattûr	30	10,115	2	2,109	15	20·13	3,238	23	64	2,686	0	0	2,627	19	37
Chintalapâdi	20	7,822	15	2,029	8	25·15	2,586	44	4	2,130	0	0	2,108	0	19
Kurumbêri	21	6,607	6	2,588	3	39 2	2,777	41	13	2,433	0	0	2,305	24	42
Koratti	19	6,722	15	1,786	2	26·7	2,587	18	56	2,356	0	0	2,119	10	58
Pâvakal	43	6,177	3	3,671	4	59·6	2,588	21	48	2,376	0	0	2,132	11	47
Pasandi	41	7,880	2	2,849	8	36·2	2,809	22	3	2,278	0	0	2,201	44	56
Kapingiri	21	6,252	0	2,261	2	36 2	2,077	29	28	1,752	0	0	1,754	39	8
Freehold estate	2	....		....		..	....			....			....		
Total ..	197	51,577	11	17,295	10	..	18,466	20	50	16,011	0	0	15,249	15	27

Kammênellûr	75	8,257	15	14,907	15	180 8/16	2,985	9	22	2,721	0	0	2,574	13	34
Mattûr	44	6,682	17	8,040	0	120·5	2,398	29	12	2,293	0	0	1,993	26	0
Kodumândahalli	26	5,742	3	4,448	0	77·7	2,282	14	40	2,082	0	0	1,880	11	43
Ânandûr	19	2,122	0	4,127	1	194·7	1,015	14	8	928	0	0	893	39	39
Barûr	40	6,852	9	8,481	5	123·12	2,515	29	3	2,760	0	0	2,408	40	28
Bandârahalli	32	6,549	14	6,338	1	96·15	2,378	20	22	2,145	0	0	2,023	16	73
Kârimangalam	52	7,644	15	9,117	15	119·4	2,817	43	55	2,532	0	0	2,257	12	71
Kallâvi	54	5,222	3	14,321	9	274·3	1,747	22	48	1,610	0	0	1,522	26	23
Freehold estate	3	....		....		..	....			....			....		
Total ..	345	49,074	2	69,779	14	..	18,441	2	20	17,071	0	0	15,554	36	71
Râyakôta	68	2,983	13	5,548	14	185·15	1,405	8	21	1,184	0	0	1,210	22	75
Yelagam	49	4,624	15	2,743	9	59·5	1,248	37	8	1,168	0	0	1,058	35	19
Mânandahalli	58	3,767	8	4,580	1	121·9	2,331	37	14	1,998	0	0	1,990	21	7
Palakôd	45	4,891	13	4,353	13	89·0	2,386	41	23	2,106	0	0	1,971	25	38
Hanumantapuram	57	4,166	13	7,815	14	18·12	2,489	3	44	1,947	0	0	1,968	35	59
Bilhalli	55	4,688	6	5,141	15	191·3	1,099	1	54	952	0	0	957	13	45
Pâpârapatti	64	3,686	1	4,989	6	135·5	2,161	36	28	1,922	0	0	1,834	42	74
Mahêndramangalam . ..	45	6,831	1	5,811	5	85·1	1,531	32	75	1,340	0	0	1,290	40	46
Freehold estate	1	....		....		..	....			....			....		
Total ..	442	33,640	6	40,984	13	1·0	14,654	18	27	12,597	0	0	12,283	12	43
Dharmapuri	46	6,447	0	6,700	8	103·14	3,122	41	69	2,819	0	0	2,668	6	72
Krishnapuram	41	7,415	5	8,183	2	110·5	2,213	25	5	1,973	0	0	1,896	7	68
Yelagiri	42	6,430	11	14,924	2	232·0	1,877	21	5	1,763	0	0	1,652	0	0
Notahalli (Nûlahalli ?)	34	4,134	15	8,649	1	209·3	1,644	31	35	1,445	0	0	1,447	0	0
Pungunattam	21	4,041	6	9,502	15	235·2	1,332	6	61	1,144	0	0	1,170	11	20
Adamankôttai	47	8,630	10	1,048	4	116·6	3,177	23	37	2,927	0	0	2,733	0	0
Kadagattur	55	7,640	0	8,182	13	107·1	3,155	3	32	2,797	0	0	2,682	8	27
Perumbâlai	36	6,803	10	7,391	6	108·10	1,981	17	49	1,738	0	0	1,704	0	0
Freehold estate	7	....		....		..	....			....			....		
Total ..	329	51,543	9	73,582	3	..	18,504	35	53	16,606	0	0	15,592	34	27

Names of the Estates.	Number of Villages and Hamlets in each Estate.	Extent of Nanja and Punja Land cultivated in Fasli 1211, exclusive of Ināms or such as do not pay full Rent.		Extent of Nanja and Punja Land remaining uncultivated in Fasli 1211, which had been cultivated at some former period and which, though now uncultivated, is capable of being brought under the Plough.		Percentage of the uncultivated Lands to the cultivated Lands.	Average Jamā of Faslis 1211, 1212, and 1213, including Manigār's Pay, Swarnādāyam, &c.			Jamā recommended in perpetuity by the Collector.			Permanent Jamā recommended by the Board.		
		ACRES	AN.	ACRES	AN.		PAGS.	F.	C.	PAGS.	F.	C.	PAGS.	F.	C.
Tenkaraikōttai	26	5,015	1	24,946	8	497·6	2,153	43	13	2,454	0	0	2,470	2	10
Adikārapatti	31	6,723	4	27,694	6	411·14	2,335	29	23	2,538	0	0	2,547	33	8
Gollapatti	25	2,259	10	39,128	10	1,732·1	708	1	43	784	0	0	785	0	57
Harūr	34	4,289	7	22,731	9	529·15	1,532	5	54	1,610	0	0	1,621	0	58
Morapūr	53	5,939	11	22,013	0	370·10	2,078	10	46	2,269	0	0	2,272	8	23
Ganapatipatti (Gounipattadai ?).	31	3,566	2	17,948	10	503·4	1,406	31	1	1,501	0	0	1,503	42	50
Kunnattūr	47	7,222	15	39,474	13	546·9	2,102	34	43	2,399	0	0	2,406	14	53
Pēypalli (Poyapatti ?)	58	3,870	14	30,268	15	782·1	1,135	21	59	1,210	0	0	1,212	7	50
Total ..	305	38,887	0	224,206	3	..	13,452	42	42	14,765	0	0	14,818	19	69
Pennāgaram	41	8,028	2	10,455	7	130·3	2,222	39	72	1,952	0	0	1,933	0	0
Yēripalli	20	4,235	13	3,567	13	84·3	1,612	43	42	1,434	0	0	1,387	0	0
Indūr	23	3,440	13	8,697	9	252·13	1,237	1	7	1,144	0	0	1,088	0	0
Sholapādi	64	8,168	12	16,611	4	203·5	1,955	41	9	1,795	0	0	1,701	0	0
Kodahalli	52	6,587	15	19,095	4	289·14	1,516	14	16	1,362	0	0	1,334	0	0
Freehold estate	2	....		....		..	....			....			....		
Total ..	202	30,461	7	58,427	5	..	8,545	4	66	7,687	0	0	7,443	0	0
Grand Total ..	2,426	359,913	14	552,618	6	..	148,839	16	73	134,889	0	0	129,375	30	78

The assets were calculated after the same fashion as that adopted in the Talaghāt. The average of the assets was here struck on the bēriz of three faslis (1211 to 1213).

The Ain land revenue in this division consisted of the assessment of only two descriptions of lands, viz., dry and wet, as Bāghāyat was not recognized in the survey. From this was deducted Sukhavāsi, and the remainder added to the Swarnādāyam (including Motarpha), and from the total was deducted the salaries of the village servants, viz., Karnams, Manigārs, Totis, Tandalkārs, and Notakārs; to the balance was added the salaries of Manigārs, and the amount so arrived at assumed finally as the assets, from which a certain amount was deducted for the profits of the Mittadārs, and the remainder was fixed as the permanent jamā. The rate of profit varied as in Salem. The permanent jamā in all the mittas appertaining to the Tenkaraikōttai Taluk, of which Kadathūr is the only one now surviving, was fixed very much in excess of the assets, because of the light assessment settled on these lands by Munro, in consideration of the previous depredations to which the country had been subjected by the Pālaiakār Chīla Naik. Here also the estates were sold at public auction, as in the Talaghāt, and were purchased for an aggregate amount of Pagodas 952-10-4. The average value of the estates was Pagodas 14-19-19½, and the average profit to the Mittadārs Pagodas 278-2-13.

It is evident from the above that the permanent settlement did not contemplate the retention of Manigārs by the Mittadārs; but they have dispensed with Tandalkārs and Notakārs also, for which there was no apparent reason.

It must be noted here that, in the deduction made on account of the salaries of village officers, there was a material difference between this and the Talaghāt Divisions as regarded Karnams and Manigārs. In Fasli 1211 Mr. D. Cockburn, when still Collector of Salem and Bārahmahal, abolished Captain Graham's system of remunerating Village Patēls and Karnams, and fixed the same at a percentage allowance on the yearly bēriz at 2¼ and 1¾ rupees respectively. Mr. D. Cockburn was succeeded by Mr. Græme in North Arcot.

As in the Talaghāt the abkāri, together with sāyar, &c., was retained in Government management.

As soon as the permanent settlement was concluded in Faslis 1214 and 1215, a question, similar to that which had arisen in the Talaghāt regarding the collection of motarpha, came up for settlement. This was owing to the difference between the components of the mittā assets and the wording of the sanads. Mr. Græme however, after going into the accounts relating to the assets of the mittās, decided, in 1806, that the Mittādārs were entitled to the motarpha.

This permanent settlement was completed in all the taluks of the Bārahmahal with the exception of Mallapādi; a small hōbali containing forty-eight villages, which, together with the Bālāghāt taluks, was not brought under the settlement, the reason evidently being that the former belonged to "the Jāghir" and therefore could not be given away in perpetuity on a fixed amount of assessment, while the latter was but too recently surveyed and assessed to admit of a correct estimate of the average value of the lands being arrived at. Mallapādi and the Bālāghāt therefore always continued to be under Amāni. With regard to the Bālāghāt it is necessary here to

state the different modes of settlement adopted since its cession to the Company. In the days of Tīpu the ryots were required to pay individually for their holdings through Patēls, who were nominally recognized as renters, as in the Salem and Bārahmahal Divisions. The Sarkar share of the produce was in some places paid in money and in others in kind. In the former case the assessments were fixed at so much on the quantity of seed[1] which could be sown in the ryot's holding. The land was not measured, but the extent was calculated on the supposition that a certain quantity of seed could be sown in a certain extent of land and no more. The rents were mostly paid in money and the usual rates of assessments paid by the different ryots were recorded by the Karnams in the village registers. In Fasli 1209, when the taluks first came under British rule, Captain Graham rented them out to one Kānu Rām, but for what amount is not known. Kānu Rām maintained the rates of rent fixed under Tīpu's government.

In Fasli 1210 the villages were rented out to Patēls as under Tīpu's government; but in Fasli 1211 it was resolved to make a settlement with each ryot and to dispense with Patēls: owing however to a cabal instigated by the Patēls and head inhabitants, who were deprived of the illicit profits which they had received under the Sultan's rule, nearly 1,500 persons rose in arms against Government to resist the measure. A military force was assembled at Dharmapuri, and the ringleaders surrendered themselves, giving security for their future good conduct. The settlement was then conducted without opposition. In this settlement the assessments adopted were apparently those recorded in the village registers. Where payments in kind existed the money payments made on lands of similar quality and situation were substituted. This mode of settlement continued in Faslis 1212 and 1213, in which years the taluks were surveyed and money rates of assessment fixed by Mr. Cockburn, with the sanction of the Board and Government. Mr. Kelso, the Assistant Collector, was the officer in immediate charge of the taluks who was directly charged with the duty. The rod used in measurement was 36 feet in length, for both dry and wet, a square of which was denominated a kuli and 40 kulis made a local acre. In this survey the arable lands only were carefully measured, the extent of jungles and hills being estimated by guess work.

The following is a translation of a circular issued by Mr. Kelso to his surveyors:—

"1. According to the original measurement of the nanja and punja lands so should it be fixed in each and every village throughout the taluk.

"2. The nanja and punja lands should be measured by the kuli[2] or gunta, which consists of a chain making 36 English square (sic) feet.

"3. Gardens of every description watered by means of baskets, small and large pikotas, or by bullocks with leather skins (kavalai) must be classified under the head of punja gardens.

"4. Only such land as is cultivated by means of drawing water should be classified as garden. You must not include as garden land such as you think may be made garden hereafter if supplied with water; for this kind of land you must keep a distinct account; that is to say, if it was formerly garden and is now cultivated as punja, it must be classed as punja.

"5. Every lot or piece of land to be measured separately; if it be a large piece of land there will be a bank in the middle of it that must serve as a mark for separate measurement.

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[1] Bijavari. [2] Written 'cooshzy' in the original.

"6. Should $\frac{3}{4}$ of a lot of land be cultivated and $\frac{1}{4}$ remain waste, the whole punja must be measured, but no distinct account of measurement is required.

"7. In the lands long lying waste if there be any separate bank or hedges, you must use them as a mark and measure them separately.

"8. If there be any productive trees within the lands, an account must be taken of them together with their description.

"9. In any piece of land if there be clusters of palmyrah trees, and the ground cannot be cultivated, you must show the same in the account, distinguishing the number of trees which are productive and such as are unproductive.

"10. Each 'kādu' or piece of land should have a name, but if it should not, it should be given a name from any mark which may be in that land.*

"11. Lands supplied with water by channels or tanks in water-courses to be measured as nanja.

"12. Lands supplied with water for more than two months to be classed as nanja, and those supplied with water from little tanks, kuttais, tāngals, or little tanks for a less period than two months, and then requiring water from pikotas, to be classed as 'nanja garden.'

* The way in which this separate nomenclature for different fields survives from generation to generation is wonderful; but sometimes very confusing as, in the same village, half a dozen pieces of land may have the same name, as for instance, "Ala-marattu-punjai" or "the dry field in which a banian tree grows." To identify such is often a difficult task and gives rise to a great deal of hard swearing on the part of the ryots and possibly of the settling officer also.

"13. Wherever there are nut trees, &c., so planted as to be regularly watered, such land is to be classed as nanja but no account of the trees need be taken.

"14. Water-channels, streams, &c., must be exempted from the general measurement of the nanja lands.

"15. In nanja and punja lands, where the cultivation suffers from shade of trees either productive or unproductive, or from overflowing of water, rocks or hedges, such extent should be deducted from the measurement; but a correct and detailed account of the same should be kept showing distinctly each kind of deduction.

"16. The māniam lands of Ūḷigai or Services, Devādāyam, Battavartti, Museed (Masjids ?), and Fakirs, &c., should be particularly distinguished in every village account of measurement.

"17. In the total Paimāishi account there should be inserted the cultivation and kandayam or tax of each piece of land as it was in the year Dundubhi, or Fasli 1212.

"18. Notice should be given to the ryots when the Paimāishidars are going to survey the lands that they may be present on the spot at the time of the survey; but if they are not present the lands cannot be remeasured, or any complaint on that account be attended to.

"19. The Village Karnam must be present with the Paimāishidars at the time of measurement, and both should write a set of accounts of the measurement; if the Karnam is sick another person on his behalf must be present with the Paimāishidars at the time of the survey.

"20. The measurement must be quickly made, and an account must be transmitted to the Huzūr showing that so many Kandagams of lands have been measured, and in what time; then the measurement of the Paimāishidars can be understood, and in case of delay the surveyor should be dismissed from his office.

"21. At the end of every English month the account of measurement must be transmitted to the Huzūr in the following manner,—from 1st to 31st of March, say villages 2, pattis 15, total 17; to Punja Kandagams $420\frac{3}{16}$ so many guntas; to Nanja Kandagams 403 so many guntas, distinguishing so many nut trees, so many sundry trees, &c.

"22. Particular account must be forwarded of the ready money collections and what they amount to, mentioning whether the tax for Dundubhi year (Fasli 1212) was just or unjust; it is also ordered to forward an account mentioning the castes and their names by whom the above ready money collections are payable.

"23. The ryots should be instructed that the kauls granted by the Manigārs for the waste lands in Rudrōdkāri, Fasli 1213, shall be continued, and, in order to carry on the cultivation, every consideration must be shown to the inhabitants.

"24. As it is probable that, in consequence of surveying the lands, the inhabitants will be alarmed, a tākīd will be sent from the Taluk kacheri to the Manigārs stating that, though the lands are surveyed, there will not be excess over the kandayam or tax fixed in the year Dundubhi (Fasli 1212), and if there is any excess in the measurement it will not

come to more than one-sixteenth or one and a half sixteenth, and if the excess of measurement is small there will be no alteration in kandâyam or tax, and the inhabitants must be properly encouraged.

"25. The Paimâishidârs must purchase grass, firewood, and leaves at their own expenses.

"26. The Paimâishidârs are not authorized to levy fines, or to collect money, or to punish or fine any person ; they must pay all cooly-hire for their baggage, &c.

"27. The lands must be measured in the day time, and the accounts of that measurement must be prepared the same night, which, if attended to, there can be no delay, and no excuse for delay of one day will be admitted.

"28. The Paimâishidârs are not authorized to receive any cash from the ryots on account of oil or any other articles; the Sarkâr have fixed ¼ pagoda for their sâdirwârid expenses, which shall be sent to them from the Huzûr together with their monthly pay.

"29. Should a village Gour (Goundan ?) or head inhabitant, Karnam, Manigâr, or village inhabitant make trouble in the Paimâishi accounts, a fine shall be levied and sent to the Tahsildar, and the particulars of the fault being made known to the Tahsildar, he is at liberty to alter it accordingly.

"30. The Manigâr, Gouda or head inhabitant and Karnam of the same village, as well as of the adjacent village, must attest that the Paimâishi account is correct.

"31. When measuring the lands of a village cultivated the preceding year they should be assessed, but the podukâl and waste lands worthy of cultivation should be measured but not assessed. Purambôk or rocky and stony lands, roads, tanks and village sites must be exempted from the measurement, but an estimate must be made of how many guntas, &c., &c.

"Now as to assessments under cultivation, all lands were classed into dry and wet. For fixing the assessment of the former the villages were formed into three groups with reference to their distance from markets or towns and other considerations ; but in the case of the latter (wet), tanks were classed into five groups according as they gave one or two crops in a year or one crop in two or three years. All lands, both dry and wet, were again sorted into five classes or tarams with reference to their productive powers. It was assumed that a local * acre could be sown with one toom (20th part of a candy) of dry and five tooms of wet seed, and that the yields of both dry and wet in first-class soils was 36 times and 28 times as much the seed sown respectively. Thus a local acre of first-class dry, in a first-class village, was supposed to yield 36 tooms and of wet under a first-class tank 140 tooms. One Kantirâya pagoda being assumed as the average price per candy, the value of produce of dry and wet lands per acre were estimated at 18 and 70 Kantirâya fanams respectively, the half, which being considered the share of Government, was settled as the assessment. From the above sketch it will be seen that the surveyor, having ascertained the extent by measuring by a rod of 36 feet, was at once able to determine the quantity of seed sown, and then, on his knowledge of soils, its produce, &c., the assessment would be fixed according to tables given.

* 40 kulis of 36 ft.

The following tables exhibit the different tarams fixed. The records do not show that the productive power of lands was in any way estimated on the different kinds of soils such as black loam, red loam, &c., but according to inquiries made and the judgment formed by the surveyor regarding each land :—

Punja Lands.

Assessment per Acre of 40 *Kulis of* 1,089 *Square Feet each.*

Village.	First Taram.	Second Taram.	Third Taram.	Fourth Taram.	Fifth Taram.
	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
First Class ..	2 4 0	1 14 0	1 8 0	1 0 0	0 9 6
Second do. .	1 14 0	1 8 0	1 0 0	0 12 0	0 8 0
Third do. ..	1 8 0	1 2 0	0 14 0	0 10 0	0 6 0

NANJA LANDS.

Assessment per Acre.

Tank.	First Taram.	Second Taram.	Third Taram.	Fourth Taram.	Fifth Taram.
	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
First Class ..	8 12 0	7 0 0	6 4 0	5 0 0	3 12 0
Second do. ..	7 8 0	6 4 0	5 0 0	3 12 0	2 8 0
Third do. ..	6 4 0	5 0 0	3 12 0	2 8 0	1 14 0
Fourth do. ..	5 0 0	3 12 0	2 8 0	1 14 0	1 4 0

As in Salem and the Bārahmahal, so in the Bālāghāt there was no separate tax for a second crop on wet lands. No lands were classed as "Punja garden" in these taluks. The cocoanut and areca nut plantations were assessed on certain principles, full particulars of which will be found in treating of Mr. Orr's collectorate (*vide infra*, p. 375, *sq.*)

The assessment was fixed in Fasli 1213; but, on comparison, the expected revenue from the survey being found to fall short of Tīpu's revenue by $\frac{3}{32}$ or $1\frac{1}{2}$ anna (Tīpu's revenue being taken as 16 annas) it was resolved to make up the deficit by some addition to the taram assessment. The excess imposed to remedy the deficit was not however proportioned equally on all lands, the work being entrusted to village officers who did it as they pleased, and probably made something out of the transaction. The addition so made is known as "Dīd[1] anna" or the "$1\frac{1}{2}$ anna" addition.

Again, in a few cases where the taram assessment was less than the previous one, the latter was confirmed, while in others a medium was fixed. Again where the taram assessment greatly exceeded the old assessment, the full amount of the difference was not charged at once, but by annual increments until the full assessment was reached.

The Bālāghāt and Bārahmahal Divisions continued till the end of Fasli 1217 in the northern division of Arcot, when (Fasli 1218) they were separated from the latter and re-annexed to Salem. In this transfer Kangundi was not included, and has consequently ever since remained in the North Arcot District. This period marks the formation of the collectorate according to its present territorial limits: Mr. Hargrave, who from 1803 had been in charge of the Talaghāt or Salem Division, was placed over the newly-formed district, a charge which he retained up to 1820. Before, however, proceeding to discuss the chief features of his collectorate it will be instructive to glance back to the commencement of the zamindāri system in 1803, and give a brief sketch of the rise of that system, its workings, and its downfall. This will carry us somewhat beyond the period of Mr. Hargrave's collectorate; but such overlapping of the district narrative is unavoidable where a phase of history extending over some fifty years has to be considered as a whole.

We have already seen (*supra* p. 221) that in Read's proclamation, dated 15th November 1796, "the ryots of the Salem District had just been most solemnly told that the land which

Dykes, pp. 179, 180.

[1] "Did" is a Mahratta fraction signifying "one and a half." See Glossary.

they tilled, so long as the fixed assessment should be duly paid to the Government, was theirs for ever. In the hilly country were one or two petty chiefs, but the ryots of the plains knew no such superiors, and had invariably paid direct to Government, through the heads of their villages, or else through farmers of the revenue, who undertook that office for a term of years,—perhaps three, perhaps five,—but were never considered the masters of the land; never were long enough in possession to become so; and never were much more than a match for the people from whom they had to collect the Government revenue. Zamindāris were unknown; but no matter, there were Zamindārs in fertile Bengal; ten years before they had been made there hereditary landlords, and Englishmen must have all India zamindāri. There should be Zamindārs in Salem, and the Salem Zamindārs should possess the same rights as had been given in Bengal." To effect this purpose Regulation XXV of 1802 was enacted which premises that "under all Asiatic governments, whether Hindu or Mahomedan, the assessment had fluctuated, and to increase the revenue, or for any other purpose, the Zamindārs had been removed at pleasure, the State thereby reserving the implied right and the actual exercise of the proprietary possession of all lands whatever; but the British Government, deeply sensible of the injurious operation of such principles, of their own free will and accord now decree the assessment should be finally fixed, and that the proprietary right of the soil should be vested in the Zamindārs and their heirs, or other lawful successors, for ever."

Dykes, p. 181.
Reg. XXV of 1802, Secs. 1 and 2.

Had matters stopped here there would have been no great harm done. The mere fact that Zamindārs had to be created showed sufficiently that no such class of persons existed: were there such they would not have had to be manufactured. It is strange that it should not have occurred to the promoters of the scheme that the ryotwāri tenants were, to all intents and purposes, Zamindārs, holding the very position which this enactment proposed to confer on a class then not even in embryo. Six years before the ryots had been solemnly told that the land was theirs. Was Read's proclamation a nullity? Unfortunately it was made a nullity, and, simultaneously with the promulgation of the Zamindāri Regulation of 1802, "came a special commission to superintend the formation of estates throughout the Presidency of Fort Saint George, and a Commissioner was duly deputed for that purpose to Salem. When Read and Munro left for the Maisūr war, the south of the district had been put under the sole charge of the Assistant there (MacLeod), to whom had also been intrusted the countries again to the south of that and the Kāvēri; but when the Commissioner arrived, the old boundaries were reverted to, and his charge was exactly, as regards extent and limits, what had formerly been under the control of those wise men whose measures were now to be reversed.

Dykes, pp. 182 to 186.

"The lower portion of the district was first parcelled out, and sold at auction, so many lots at a time, to the highest bidders, who, by virtue thereof, under Regulation XXV of 1802, forthwith became landlords, but in Salem were called Mittadārs, instead of Zamindārs. Many of the properties went off pretty briskly, but the sale of others was very difficult, and the Commissioner had no little trouble to persuade any one, if only for

the honor of being dubbed Mittadār, to become the purchaser of a small landed property in Sankagiridurgam. Two years, however, saw the whole of the south sold, and his office was then transferred to the pleasant Bārahmahal, the head-quarters, some five years before, of Munro, when he declared, in discussing the future fate of the country, that he did not believe so destructive a system could ever be thought of as that now being summarily carried out."[1] For reasons which will be mentioned lower down the "price fetched fell short there of what had been obtained below, but all the sales had been effected before the close of 1805. Altogether, counting above and below the ghāts, two hundred and five estates had been thus created; and the total amount of revenue to be annually paid to Government by these regulation-born landlords was rather more than sixteen lakhs and a half (£166,622 2*s.*), which gave an assessment averaging on each estate £800, and on no single estate exceeding £1,800 per annum. When the country to be sold was very mountainous, the villagers themselves in some instances had been left the Zamindārs; for, whatever might be done with the aid of regulations on the plains, none were willing to try the experiment of collecting a landlord's rent from the wild tribes that inhabited those jungles, who were often regarded by the low-country natives, and are now, with superstitious awe, as great and successful dealers in the black arts.

"The Bālāghāt also escaped the general fate. It had only become part of the district after the fall of Srīrangapatnam, and had not, consequently, been either surveyed or assessed when the Commissioner commenced his labours; whilst one range of the Salem hills—the Kalrāyans—had defied not only the Commissioners, but even the energy and perseverance of Read and his assistants. There the jungles were too thick for even a surveyor to penetrate, and the inhabitants, with their neighbours the wild elephants, have preserved their pristine independence to this day." (1850. Cf. Āttūr notice sub voc. "Hill Ranges.")

"After closing the sales the lower half of the district had been handed over to a Collector, whose only duty it was doubtless supposed would be simply to collect the revenue from the landlords, and take good care of his accounts and treasury; and in 1808, the Commissioner, who was then in charge of North Arcot also, similarly handed over to the same officer the Bārahmahal and Bālāghāt. The wild tract to the north-east, under the Pālaiakār of Kangundi, a sort of hill chieftain, did not, however, go with the Bārahmahal, but was kept and permanently added to this neighbouring collectorate; and from that time to 1850 no farther changes of importance have been made in the shape or extent of the district of Salem.

"All sales in the Bārahmahal had been completed by the end of 1805, and the country had been permanently settled according to the regulations; and great must have been the astonishment of those concerned in that measure, to see how little it did really possess of this vaunted permanency. For four years the revenue continued tolerably stationary; but from that time there commenced a steady decrease in the amount so collected, and in the same proportion in the number of those who paid. The landed gentry were not

[1] 31st August, para. 6.

firmly seated in their new possessions, and as their ranks became gradually thinned, there was a strange difficulty in finding others willing and fitted to fill, in a pecuniary point of view, the honorable yet still responsible office of Zamindār, in the several eligible estates successively lapsing to Government. In ten years there was a falling off to the extent of nearly two lakhs (£17,496 18*s.*), and in another four years of more than five lakhs (£53,142 8*s.*).

"This was not a dead loss. When the new system was found not to answer, a change was again made in the mode of managing the country, and a revenue was ultimately collected, though in a different manner; and it will be shown hereafter how much impaired by this legislative experiment. Its financial results may be briefly stated. In 1806 the landlords of Salem had paid the Government £166,622 2*s.*, and in 1821, only fifteen years later, the revenue received from them was considerably less than half that; indeed under eight lakhs (£79,834 16*s.*). Their downward progress, it might be supposed, would have stopped here; but no, there was a tide against them, which could not be stemmed, and the country had been blighted by the famine of 1833 before they reached low-water mark. In 1836 the revenue collected under the so-called permanent settlement was less than five lakhs or £50,000, and in 1850[1] the Zamindārs of Salem, a very different set of men, and much more respectable than the indiscriminately collected mob who, in the first instance, made up the number of their two hundred and odd predecessors, paid annually to the State £46,853, of which comparatively small sum £4,200 were in arrears at the close of the revenue year."

The year in question "was a bad season, and, as Munro fifty years before had predicted, told less on the ryots with their dozen fields each, than on the large farmers, that is to say, the Zamindārs or Mittadārs. They now paid only a fourth of the total land revenue of Salem, whilst their arrears were more than half of the eight thousand odd pounds that similarly then stood against the ryots, from whom was collected direct the remaining three-fourths of the revenue." There were many reasons, some predicted and others ready to hand, why the zamindāris could not in the nature of things remain permanent.

Dykes, p. 186.

"A considerable remission in the total assessment on his land had been allowed to each Zamindār for the purpose; but at his death the capital, without which this reduction and all experience was of little avail, must by Hindu law be divided equally amongst his sons; and, in the end, there would be of necessity a pauper Zamindār." It was true that Regulation XXV of 1802 partially provided against this in prohibiting divisions of estates under a certain amount of assessment, a limitation which was enlarged in late years when it was "enacted that any division might be made which preserved intact the village boundaries, or, in other words, that for the future a single village or hamlet should be the smallest zamindāri that the law could recognise. But even

Dykes, p. 187.

Dykes, p. 188.

[1] In 1880 the revenue from permanently settled estates had fallen to Rupees 4,28,307, and is less in 1881 owing to the purchase of the Hanumanthapuram Mitta by Government at a sale for arrears of revenue (See Abstract of Statement No. 8 in the Appendix.)

this extension of the original scheme, to meet the requirements of the Hindu code, obviously must often be all insufficient, and it is equally obvious, could not well be extended any further."

The extent to which this subdivision was carried may be inferred from the fact that "in 1820, the two hundred and five estates, for which purchasers were originally found, had been divided and subdivided into three hundred and eight separate zamindāris." Further it may be noted that "of these, in that time one hundred and ninety-five had changed owners all once, and many, it may perhaps without exaggeration be said, annually; and only thirteen remained in the families of those by whom they had been originally bought. Great care had been taken in making the original arrangements, and the Commissioner, an able man, had exerted himself to the utmost to bestow fairly, and to the full extent, the remissions which Government wished should be made in favor of their *protégés* the Zamindārs. It was estimated that, according to the rates at which it was proposed to assess these landed interests, there would have been a direct reduction on the net revenue collected from the ryots in 1802, of about a lakh and a quarter of rupees (£12,079 2*s*.); in addition to which, as this had been collected according to Read's survey rates and system, there must be added the whole of the fallow, for the assessment on each zamindāri was calculated chiefly with reference to the actual revenue paid by the cultivators; in which accounts, as has been seen, the fallow formed no part, and it therefore was in a measure a free gift to the State favorites.

Dykes, p. 189.

Dykes, pp. 190, 191.

"Some years later it was found that, taking both heads into consideration, the actual reduction in favor of the Zamindārs below, was eight, and above the ghāts, was twelve per cent. Twenty per cent. had been declared by one[1] well qualified to give an opinion on the point, the minimum reduction which must be conceded to carry out effectually any such scheme; but then the whole of the waste was also thrown into the bargain; and to appreciate fairly its value, the state of the district then must be taken into account. Only one-quarter of its whole extent was then under cultivation, and for every acre, therefore, on which the Zamindār had to pay assessment, on the average, three acres were given to do what he liked with. The Collector subsequently made a calculation as to the extent of waste which it was supposed might be reclaimed, and which had been handed over to the landlords in the two divisions. In the Bārahmahal it appeared that these lands bore a general proportion to the cultivated of three hundred and sixteen per cent., whilst even below the ghāt it was no less than seventy-six per cent.

"While, however, the Government were liberal to the Zamindārs of their own creation, they were careful to provide against defaulters, if any such could be found under a system which seemed to bestow untold wealth on the landlords.

"Under Regulation XXVII of 1802, if the instalment, or merely a portion thereof, payable in the course of any one month, remained unpaid on the first of the next, it was deemed an arrear of revenue; the estate was immediately taken under the

Dykes, pp. 192–194.

[1] Munro, *vide supra*, p. 232.

management of the Collector, and, if the balance was not cleared off, sold at the end of the year, either wholly or in part, in proportion to the arrears. It was, however, optional with the landlord to surrender at first his personal property, which otherwise only became liable when the sale of the estate failed to meet the demand. If the proceeds from the sale of both the estate and personal property proved insufficient, or if there were no purchasers, then came confinement of the person, and the landlord was liable to imprisonment.

"These provisions were all enforced before the first year after the introduction of the zamindāri system below the ghāts had come to a close. A portion of an estate had been sold for arrears of revenue in Rāzipūr, where the soil is remarkably good and the best sugar-cane is now grown, but with a high assessment; and the zillah gaol had already been the temporary residence of several members of the Salem squirearchy, and by the middle of 1803, thirty-two estates had been attached or taken possession of by Government for arrears of revenue. In the Bārahmahal the whole body of landlords were able to fulfil the terms of their agreements with the Government for full two years, but they soon followed suit. During the short period that the revenue did remain stationary, and the Zamindārs were apparently answering the end for which they had been created, in reality matters were very different; the official reports to the Government of the day are one wearisome and sickening narrative of estates taken under the temporary charge of the Collector; and the unhappy ryots were thus passed from hand to hand. In 1805, when the system had just been fully introduced over the whole Bārahmahal, no less than forty-nine estates were thus attached below the ghāts.

"As early as 1813 there was a total of no less than one hundred and ninety-seven sales for arrears, and there had been a dead loss in the Bārahmahal of eleven, and below the ghāts of twenty-six per cent. on the total revenue. The zillah gaol was constantly occupied by different members of these regulation-born squirearchy; but a good understanding had been effected with the prison officials, and the Collector indignantly writes to the Revenue Board that the defaulters supposed to be undergoing durance vile, were so much at their ease, that the fear of imprisonment would certainly, in most cases, be of little use in realizing the just dues of Government. Unprincipled speculators managed to purchase an estate; for six months the unhappy ryots writhed under the new master—worse, if possible, than the last. The adventurer never had an idea of paying the revenue fixed on the estate. Before the year had closed, he was living in gaol at the Government expense; his ill-won gains had been securely stowed away, to be enjoyed when the storm blew over; and the ryots?—Why, those ryots, fools enough to enter a civil court against the scoundrels whom the laws had put over them, were most probably, with their wiser brethren, all in the hands of another, worse even than the last, long before the suit was decided." The Collector was anxious to do what he could for the ryots in villages "taken under the temporary charge of Government. He had been employed in the district from the formation of those estates, and not only remembered the prosperity of the country in the times before that, but also was fully aware of the fleeting nature of such benefits as he could thus confer, and had conse-

Dykes, pp. 195-197.

quently requested the permission of the Board, four years before, in 1809, to retain in his own hands some of the worst estates, till each could be so far improved 'as to render them worthy the purchase of a man of property and respectability.'

"His wish had been granted; for many estates there were no bidders, in 1806, whose offers could be listened to, according to any scale of propriety; and out of the one hundred and ninety-seven sales by public auction before the close of the year 1813, thirty-nine had been purchases on behalf of Government. The distress of the country had become known at last to those in high places, and not only had the Collector been empowered to retain under his own care such of the attached estates as had been most seriously mismanaged, but an outlay for purchasing up at these sales, on behalf of Government, the estates in the first instance so rashly sold, had also been duly sanctioned. The price was afterwards limited to the amount of arrears thereon, and it cannot therefore be said that the rapid return of the country to the ryotwari system, which followed this order, was a mere matter of trading. The one hundred and ninety-five zamindāris, stated to have changed owners by the end of 1820, had been all bought in for Government.

"The collections in only ninety-four estates had fallen a lakh. When handed over to the Zamindārs, they amounted to more than five lakhs (£53,142 8*s.*), and when the zamindāris reverted, the revenue on the land under cultivation was only four lakhs (£41,610 6*s.*). The proprietary right had certainly fetched in the first instance, for these estates, a total of nine thousand odd pounds, but the property, on the other hand, had deteriorated to the extent of considerably more than a fifth of its annual value. One of the fourteen subdivisions of which the district is composed, had altogether changed hands; its fate was speedily decided: some of the estates there could find no purchasers in 1806, and in ten years more the whole[1] of this taluk of Āttūr was in the hands of Government, with the marks in every village of the devastations which had been committed by those whose attacks had been sanctioned by Government, and whose cruelty far exceeded the ferocity of foreign foes.

"In 1835 the results of the zamindāri system were still the same:—two hundred and twelve estates, altogether, had by that time been purchased for Government. The total assessment at which they had been transferred was more than eleven lakhs, and the collections made direct on the behalf of the State, now that the Zamindārs had passed away, were only nine lakhs and thirty-seven thousand rupees, or £93,700, which sum was still a falling off amounting to nearly a fifth of the annual value." "In 1835 there were only one hundred and nine zamindāris, of which number no less than seventy-three were subdivisions; and as the subdivisions which remained in the hands of the Zamindār (on whose account and information the assessment was apportioned) generally paid somewhat less to the State than the survey accounts of Read would have fixed, it might be supposed that this would have prevented any further diminution of that respectable body; but by 1850

Dykes, p. 246.

[1] One mitta—Shekkadipatti—excepted.

there had been a still further decrease of some seven per cent., the whole of which had taken place in three years." Taking the figures showing the falling off in the zamindāri revenue, "at first sight it would appear that there had been an extraordinary falling off in the total land revenue; but this was not altogether the case. Under the above orders, the land had passed gradually but rapidly out of the hands of Zamindārs, and the ryots in such villages paid, as under Read's administration, direct to the officers of Government, the assessment fixed on their several fields, according to his survey. Read's survey had survived, with wonderful success, the fierce struggle to which, in its very infancy, it had been so ruthlessly exposed; and it had in those times of misfortune formed the ryots' only bulwark against the extortionate demands of their zamindāri foe." Among the causes of this rapid decadence of the newly constituted squirearchy the following may be cited as the principal. "To suppose that there were no private rights in the lands of such a country, would be as idle as to think that legislation could give the proposed power to strangers over one, or five, or perhaps fifty square miles for an estate, and yet draw up a law that should meet all difficulties, and prevent the interminable clashing of such antagonistic and immediately conflicting interests. Every Zamindār might look for endless litigation with his neighbours,—his tenants, who, many of them, were just then passing out of a state of almost serfdom to one of comparative freedom. Each estate would average eight hundred ryots; and to collect the assessment from so many tenants, when all arrangements had been duly matured, might be tolerably easy, but for the first few years would certainly require no little care and ability.

Dykes, p. 197.

Dykes, pp. 198, 199.

"Again, men of capital would be loth to enter into this speculation. The freedom of resigning and changing their lands given to all the ryots was based on principles repugnant to Hinduism. If the Zamindārs were rash enough to accept the proffered honours at the expense of a small disbursement,—themselves born of a gigantic innovation,—how could they be sure that a few years more would not produce some new regulations, that might effectually derange their plans?

"To remain a respectable man, and also a Zamindār, requires always no small outlay of capital. The ryots just then were difficult to manage, and the first season's assessments would perhaps have to be paid out of his own pocket; and how was that to be recovered, should he lose the zamindāri the following year? As for sinking capital in the improvement of the land, repairing works of irrigation, or helping the ryots in their agricultural operations, it was a long day before these ideas made way; and though the uncertainty then of the public mind regarding the permanency of any legislative enactments tended much to discourage from becoming Zamindārs even those who had merely enough to keep the estate out of the market, time would gradually dispel this cloud; but the survey rates were found to be too high; and like the first, this third was a very serious and lasting obstacle to the success of the zamindāri scheme."

It was perhaps the strongest of all the forces which militated against the Zamindārs. Another cause, which has already been touched upon, was the

inevitable result of the Hindu law of inheritance, which enforces the general distribution of whatever property there may be in the country, so that even where wealth is accumulated it must be in the hands of the many, not of the few. The excessive pressure exercised by the settlement rates fixed by Read was detected at an early date. Even while the revenue remained stationary Government were aware that many estates had come under the temporary management of the Collector, and ordered him to ascertain the cause which led to this result. "In his report for the year 1813, he gives it as his opinion that the survey rates were too high,[1] and had of necessity been reduced by the Zamindārs all over the district. It was calculated that these rates had been lowered on the 'wet lands' everywhere one-sixth; and on the 'dry lands' in the Bārahmahal one-eighth, but below the ghāts as much as one-fifth. These estimates were necessarily incapable of much exactness; but the Collector had repeated opportunities of ascertaining the existence of such reductions, inasmuch as they would be pleaded by the ryots most lustily on every occasion of an estate coming under his temporary management; and the comparative lightness of the assessment on the 'dry land' had doubtless no small share in the greater stability of the Zamindārs in the Bārahmahal, where only fourteen estates had changed hands up to that time. The lower portion of the district had been two years longer, it is true, under the Zamindārs; but that is not sufficient to account for the wonderful difference there. One hundred and ninety-seven was the total number of sales, and out of this number one hundred and eighty-three had been sales below the ghāts."

Dykes, p. 200.

The Board were for some time labouring under the impression that the permanent settlement in Salem was made on very favorable terms to the Mittadārs; but the yearly sales of estates and the incarceration of the proprietors soon disabused their minds, and these facts seriously attracted their notice in 1812.

Mr. Hargrave in his reply, dated 13th December 1813, enlarged on the two causes of the failure of the Mittadārs, viz., the high assessments and the insufficient margin of profit allowed.

The first he proved by quoting the average rates of assessment per acre in the three divisions composing the district, which were as follows:—

Division.	Dry.			Wet.		
	PAG.	MAILI.	CASH.	PAG.	MAILI.	CASH.
Salem	0	23	52½	2	12	60
Bārahmahal	0	13	5½	1	23	51
Bālāghāt	0	16	7	1	14	7

[1] The Collector might have added another reason, viz., that, in calculating the jama of the mittas, too small a margin, and in some cases no margin at all, above the estimated assets had been left for the Mittadārs to live on. In making this calculation the fallow, which was thrown into the bargain, was one powerful factor, and another was the light assessment fixed by Munro (*vide supra*, p. 293). As, however, the Mittadārs were not allowed to raise the assessment, it is not clear why this factor was permitted to influence the decision.

Average rates of Talaghāt Division—

Taluk.	Dry.			Wet.		
	PAG.	MAILI.	CASH.	PAG.	MAILI.	CASH.
Salem	0	23	74	2	29	46
Āttūr	0	28	2	3	26	53
Razipūr	0	34	20	2	16	42
Nāmakal	0	19	25	2	37	17½
Omalūr	0	21	2½	1	23	78
Sankagiri	0	22	49	2	6	13
Paramathi	0	18	77		....	

Now as to the profits allowed to the Mittadārs the average profit in Salem was S.P. 8-15-46 and in the Bārahmahal 12-27-46, and the extent of cultivable waste was 76 in the former against 316 in the latter per cent. of the whole area of the estates.

As regards the effect of heavy assessments and the unfavorable terms of the permanent settlements, Mr. Hargrave writes as follows :—

"At the time of the permanent settlement the number of mittas, exclusive of hills, was 129, since which period, up to 30th October 1813, there have been no less than 182 transfers, 138 divisions, and 183 sales by public auction, of which 39 (estates) were bought in for Government and 2 mittas have been relinquished to Government. There were only 27 mittas in which the proprietary right had never been changed.

"In the Bārahmahal, when the mittadāri system was introduced, there were 67 mittas, since which period, up to 31st October 1813, there have been 33 transfers, 17 divisions, and 14 sales by public auction; and there are 38 mittas in which the proprietary right has never been changed."

The Collector further reported that, owing to the heavy assessments, the Mittadārs in Salem and the Bārahmahal remitted the survey assessments in proportions mentioned below.

Taluk.	Dry.	Wet.
Salem	One-fifth.	One-sixth.
Bārahmahal	One-eighth.	One-tenth.

Added to these causes was also the personal conduct of the Mittadārs, regarding which the Board, in their general report to Government dated 26th December 1815, wrote that "the Mittadārs both in Bārahmahal and Salem exercised tyranny over their tenants, by depriving them of their lands and making illegal distraints; that Mr. Graeme had also reported some time ago the oppression used by Mittadārs in the Bārahmahal, and that the Judge's time is occupied in investigating complaints about the deprivations of land, &c."

As an instance of the extent of the tyranny exercised by the Mittadār, it may be mentioned that in Fāsli 1223 the Vellālars of certain tarafs of the Uttankarai Taluk conspired and killed one Imām Sahib,[1] the owner of 18

[1] *Vide infra*, Mr. Sullivan's Report, paragraph 51, page 333, *sq.*

mittas. He was drawn into a Hindu temple at Peddūr, where he was murdered by three persons who afterwards underwent capital punishment for the offence. The Vellālars, however, in token of their gratitude for this deliverance from tyranny, granted a Dānasāsanam to the murderers, promising to support their posterity for ever; and accordingly to this day continue to pay merah to the descendants of the latter at 3 vallams of grain and 4 annas in cash per annum on the number of married couples in their caste. This practice obtains in some of the tarafs of the Ūttankarai Taluk.

Regarding the status, &c., of these Mittadārs Mr. Hargrave reported, in the letter above quoted, that a number of the Zamindārs were adventurers who launched into the speculation in hopes of making the most of their estates by squeezing out of the ryots all the money they could (which they accordingly did); but either appropriated it (the money) to the repayment of loans they had obtained for the purchase of the mittas, or spent it on marriages or private festivals.

By the time when the above report was made a few mittas reverted to Government, having been sold for arrears of revenue and bought in by Government for want of bidders. The mittas not having much value in the market, owing to low prices of food-grain and heavy assessment, found few purchasers when sold. The consequence was that each year brought a number of mittas under Amāni. This was however a deliverance to the agricultural classes from the tyranny and oppression to which they had been subjected by the Mittadārs.

It may be noted that the elasticity in the Bārahmahal above mentioned did not last long. From Fasli 1227 (1817-18) the mittas in this division also began to revert to Government; but it appears probable that this reversion was due not so much to want of bidders at the auction sales as to an order of Government, in 1815, directing Collectors to use every endeavour to bring the estates under Amāni. There were, however, other reasons why the system should fail.

Dykes, pp. 200, 201.

"The power of division possessed by the landlords acted in both ways—accelerated the return of some of the country to the ryotwari system, and elsewhere established more firmly the new landlords; and the mode of conducting this operation was the cause of this double effect. The estate was divided on accounts which the Zamindār himself produced, and of the accuracy of which he alone could be thoroughly cognizant. It is not strange that the Government assessment was generally found to sit lighter on one portion than another, so whilst one portion remained in the hands of the Zamindār, whose circumstances were considerably improved by this easy process, the rest of the estate speedily passed from the man of straw, whose services had been procured for love, relationship, or a consideration, and at the next sale it became ryotwari—became the Government's.

"There was still another and a very detestable reason why this system should not prosper. Powers of oppression had been given to the Zamindārs, such as cannot fairly at any time, or for any purpose, be intrusted to one man to be exercised against his fellow-men for his own interests. This told with a force that increased in proportion to the unfitness of the man whom an

arbitrary regulation had placed in a position to which he was neither entitled nor suited."

Under Regulation XXVIII of 1802 "not only the Zamindārs themselves, but their under-farmers of the revenue, without obtaining leave from any courts, were empowered to distrain the personal property of all ryots holding lands of them, and to cause the sale of the same for arrears 'of rents or revenue.' The definition of what were arrears did not give much security to the unhappy cultivators. Written agreements even were not absolutely requisite; in such cases it would be sufficient if local usage bore out the Zamindār in his arbitrary acts; and with Indian evidence 'local usage' was a wide door for a hard landlord.

Dykes, pp. 202-205.

"The Zamindār, as has been seen, was allowed to the end of the month to pay his arrears to Government, but a day's grace even was not given to the wretched ryots. The moment the demand was made, that moment, if not satisfied, the ryot became a revenue defaulter, and his household goods and chattels, his cattle, the crops that were on the land, the grain that was stored, ay, and if not enough, the seed-grains, the cattle that drew his plough, and the implements of agriculture by which he and his children alone could get their daily bread, all was at the landlord's mercy, all was liable to immediate distress; in five days it might be sold; and these sales were to be conducted by certain native commissioners, who were appointed in convenient localities to superintend such operations.

"Neither did the Zamindār's power to cause payment of rent stop here. If the sale did not meet the alleged demand, the zillah gaol was at his disposal; and with the help of his friend the native commissioner, personal restraint could be forthwith resorted to. The ryot was sent up in custody to the Judge, and by him was committed to the zillah gaol, to be detained there a prisoner till the arrears, with interest at twelve per cent., were discharged. But this final attack against the liberty of the subject was not probably very common; for, if the ryot, on appearing before the Judge, had the courage—and it would be the case sometimes—to deny that the demand was fair, a summary inquiry into the justice of the landlord's proceedings was the result; and if that should be successfully met, there was still another and a very serious objection to this exercise of power: Government was willing to give the use of the gaol to the Zamindārs, but would not feed their prisoners—the landlord had to pay for his prisoner's keep. If the arrears were not discharged at the end of the current revenue year, the landlords could make such arrangements as they 'may judge proper' for the future; and if the defaulters were leaseholders, or 'other tenants, having right of occupancy only during payment of certain rents,' the landlords of whom they held 'had the right of ousting the defaulting tenants from the tenure.' They had, farther, authority to summon and, if necessary, compel the attendance of their ryots for any lawful purpose, two or three only of which were defined; and persons opposing them therein were subject to penalty for breach of the peace in the criminal courts.

"These were extensive powers to be intrusted to any set of men in the most civilized country; but to give them where the people had been only ten years under the British rule, seems little short of madness. All the landlord's

proceedings were of his own accord; and if he even had to enter a court of justice, the court was to make a summary inquiry. The ryot could only seek redress, if rash enough to make the attempt, by a regular civil suit; and if he were found to have been wronged, no penalty was to be awarded against the powerful defendant, unless gross neglect or wilful inattention to the prescribed rules should have been proved, which left to the Zamindārs the widest scope for the exercise of every bad passion. If the proof failed on this point, the judgment was to be given only for the actual damage sustained; and not even for that if the distrainer could show that compensation had been tendered and refused any time before the action was brought. Let the decree be given either way, it had still to be enforced; and the difficulties attending every step in that measure, when directed against a wealthy and unscrupulous native, would of themselves effectually deter the timid ryots from being much of a check in those days on a tyrannical landlord." Owing to the comparative lightness of the assessment, the estates in the Bārahmahal, it has been shown, were much more valuable, and yet they fetched less than those sold below the ghāts. This was accounted for by the Collector,[1] in his report for the year 1813, on the following grounds:—

Dykes, p. 206.

"When the estates in the Salem division were offered at public sale, the judicial system was not known in this part of the country, and in Salem was not at all acted upon till near a year after the introduction of the permanent rent; and many people, among whom of course were some adventurers, were induced to enter into the speculation from an idea that they would be possessed of a very unlimited authority, similar to that enjoyed formerly by the Natawars or heads of villages, whose sway was very absolute. On the other hand, when the Bārahmahal mittas were sold, the judicial system had obtained some time in Salem, and it began to be clearly understood that the ryots were free agents, and could give up land, or move from one part of the country to another at pleasure, which was not formerly the case."

Dykes, pp. 208, 209.

Another grave error in the Regulation of 1802 was the power given to the Zamindārs over the karnams. The Zamindārs were to "exchange written agreements specifying accurately the terms on which the lands were held. The assessment paid the year prior to the formation of the estate regulated the rates of those agreements, and the Zamindārs were strictly prohibited from attempting to collect, on any pretence whatever, from their ryots, what was not duly entered therein, or otherwise authorized by Government." In determining these rates Read's settlement and survey was an invaluable protection to the ryots; but "if the Zamindār refused to give his ryots this agreement, or if there was any dispute as to terms, again the slow process of a civil suit was the ryot's only resource, and he was to prove in the civil court, if he could, that the rates at which he claimed to hold his lands were in accordance with 'the rates prevailing in the cultivated lands in the year preceding' the formation of the estate in question; or, if that were not ascertainable, according to the rates

Dykes, pp. 209, 210.

[1] The mode in which the pēshkash payable on these estates was calculated was an element which, in accounting for the low price at which they sold, the Collector omitted to mention.

established for lands of the same description and quality elsewhere. Where no survey and assessment had been made before the introduction of the zamindāri system, this was an impossibility, and the law in that respect was so much waste paper. The documents which the ryots could claim were called pattas, and, when obtained, formed always a partial, and often a very effectual safeguard against oppression. They were renewable at the end of each year, but were to be considered in force until renewed, so long as the estate remained in the same hands; and it was farther enacted 'that all pattas should be regularly signed and registered by the karnam of the village in which the lands engaged for are situated.'

"The karnam was the accountant of the old village community, and if his office could be but preserved in real independence, here manifestly was an office of record, which would be inestimable in all disputes between the landlords and their tenants."

Here, however, the powers given to the Zamindārs came in to work evil to the ryot: "the nomination was vested in the Zamindār, and, on vacancies occurring, the heirs of the preceding karnam were invariably to be selected, except in cases of actual incapacity, which it was further ordered should be proved before the Judge of the zillah. This hereditary officer could only be dismissed 'by the sentence of a court of judicature;' and stringent rules were laid down for the due preservation of the village accounts, which were intrusted to his sole care, and which were to specify every possible particular regarding all the land within the village boundaries, occupied or not occupied; in his hands was the only information on which the ryot could rely, if, goaded to desperation, he should at last resist oppression in the civil courts; and he, again, exercised the sole effectual espionage over whatever went on within the limits of the zamindāri, that it might be wished should be kept concealed from the police of the district. It was an office that an ill-disposed Zamindār would strain every nerve to render null and void, and proprietors of land neglecting to appoint karnams were liable to fine for such neglect, at the discretion of the court. But who was to bring such neglect to notice?" Not the ryots surely, nor even the Collector, who "was specially prohibited, on pain of being fined by the courts, from summoning the karnams, or attempting to examine their accounts and records, save for the purpose of dividing an estate; and, if inclined, could not, therefore, except in such particular cases, ascertain whether the office was properly kept up or not. If the Zamindār did not report a vacancy, it was a great chance that it ever came to his knowledge otherwise; and it was next to impossible, so long as the Zamindār remained in possession, that the Collector could ever know whether the provisions of this Regulation were duly carried out; whilst neither here, nor anywhere else in the Regulations of this Presidency, is there any provision either directly or indirectly requiring or authorizing the Collector to move in the matter."

Dykes, pp. 210, 211.

Dykes, pp. 212, 213.

Munro, writing in March 1815, describes the situation of the ryots in the following words: "I shall in a future letter explain the cause of the diminution of suits. You know very well that it does not proceed from the increased number of suits settled. But the great defect is that no protection

Gleig's Life of Munro, Edit. 1861, pp 231, 232.

is afforded to the ryots. Those who do not know them say that the courts are open; but when it is considered that ryots, on an average, do not pay above seven or eight pagodas rent, and that this sum is from one-half to one-third of the gross produce of their farms, any person may at once see how incapable such men must be of going to courts of justice. But even among those ryots who are most substantial, every person who has been much among them knows that not one in ten will ever complain of the extra collections and extortions of renters: they are deterred by many considerations by the fear of not being able to bring proof, and by the dread of the renter's influence being exerted to injure them whenever an opportunity offers. In order to protect ryots, it is not enough to wait for their complaints, we must go round and seek for them. This was the practice of every vigilant Collector; he assembled the ryots of each village on his circuit, inquired what extra collections had been made, and caused them to be refunded. A renter who has four or five hundred ryots under him imposes an extra assessment of ten or twelve per cent., and collects it, without difficulty or opposition, in the course of a few days. Suppose they should complain afterwards, which is seldom the case, the process of the court would occupy many months, probably some years, and they would be obliged to abandon their suit, from not being able, from their poverty, to wait its issue. An English farmer or shopkeeper would not pay an unauthorized assessment of ten or twelve per cent. above his rent; and people who make Regulations in this country scarcely seem to know that ryots are not English farmers, and that in general they pay every exaction without resistance and almost without complaint. Even if there were any spirit of resistance to such demands, it would be effectually suppressed by the power of distraint. This power is directed by the judicial dispatch to be taken away, and many of the higher class of ryots will, in consequence, be encouraged to resist undue demands; but the great body of the ryots will still submit to them quietly. It will require a long course of years, perhaps ages, before they acquire sufficient courage and independence to resist; and until this change is effected our present courts cannot protect them." It was time that Munro should come upon the scene. However blind the local authorities might be, there were those in England who had the will, and the time to investigate the condition of the country, and the power to see that what was amiss was corrected.

Gleig's Life of Munro, pp. 215, 216 and 217.

"The great leading feature of that system of internal administration which enjoys the credit of having been established by the Marquis Cornwallis, consists in the total separation of the two departments of justice and revenue, by depriving the Collector of all authority as Judge and Magistrate, and vesting it in the hands of a distinct functionary. To this may be added the entire subversion of every native institution—the transfer of the property in the soil to a distinct class of persons dignified with the appellation of Zamindārs, the overthrow of all hereditary jurisdictions, the abolition of all hereditary offices, and the removal, as much as possible, out of the hands of the natives, of every species of power and influence.

"According to the ancient customs of the country, as they appear to have been adopted by the Mogul conquerors, the officer to whom was committed

the charge of administering the revenue in every district was, by whatever title recognised, invested throughout that district with extensive judicial authority. It was his business, in an especial manner, to hear and to determine all disputes arising out of the collection of the land-tax; to defend the ryots, or cultivators, against the tyranny of his own officers, and to cause restitution to be made whenever he saw reason to believe that more than the established amount had been exacted from them. Both the titles of these functionaries, and the extent of their jurisdiction, varied a good deal in different parts of India; but their power, whether it extended over a province, a portion of a province, or a single village, was everywhere in effect the same.

"Again, in Indian villages there was a regularly constituted municipality, by which its affairs, both of revenue and police, were administered, and which exercised, to a considerable extent, magisterial and judicial authority, in all matters, private as well as public. At the head of this, in the provinces subject to the Presidency of Fort St. George, were the potail and the karnam; the former being to his own village at once a magistrate and a collector, the latter, a sort of notary or public accountant. Under them were the talaiāris, or village police, consisting of a body of hereditary watchmen, whose business it was to assist in getting in the revenue, to preserve the inhabitants from outrage, to guide travellers on their way, and who, in the event of robbery, were held answerable for the loss, in case they failed to produce the thief or the property stolen. But the most remarkable of all the native institutions was, perhaps, the panchāyat. This was an assemblage of a certain number of the inhabitants, before whom litigant parties pleaded their own cause, and who, like an English jury, heard both sides, and gave a decision according to the view which they took of the case. The panchāyat was of course differently composed, according to the matters referred to its decision. If a question relating to caste, for example, required solution, the panchāyat was not made up of the same description of persons as sat upon a question of doubtful right to property; but in all cases the panchāyat, though a tribunal voluntarily constituted, that is to say, not formally recognised by the Mahometan authorities, exercised a great and beneficial influence over the people. Thus all the affairs of the village, the collection of the revenue, the adjustment of disputes, the suppression and sometimes the punishment of crime, were conducted within itself, not perhaps in every instance with perfect justice or impartiality, but at least with promptitude and regularity."

Both the Mahometan and Hindu rulers had respected the custom that he who administered the revenue should possess the power of a magistrate and the authority of a judge. "By the Regulations of 1793, all power was withdrawn from the hands of the natives. The village municipalities and Zamindārs' jurisdictions were abolished; and the provinces being parcelled out into zillahs or districts, a certain number of Europeans were nominated to take charge of each. These consisted for a while of no more than two functionaries; one of whom was enjoined to confine himself entirely to the collection of the revenue, while upon the other devolved the charge of hearing and determining all causes, of taking cognizance of all offences, and of regulating

Life of Munro, p. 218.

all matters of police, throughout a population of perhaps two hundred thousand souls.[1] To aid him in the discharge of his momentous duties, he was furnished with a single European registrar, and a specified number of native assistants; and his police consisted of some twenty or thirty hired darogahs, posted at different stations, from one extremity of his zillah to another. But the powers of the Zillah Judge (such was his title) were, both in civil and criminal cases, exceedingly limited. He could give no sentence against which appeals were not allowed, and was absolutely precluded from dealing in a summary manner, except with trivial breaches of the peace; persons accused of any offence of a graver character must of necessity be committed to gaol till the arrival of the Circuit Court, before which, after the manner of the gaol deliveries at home, they were arraigned. In a word, the judicial system of 1793 swept away by one stroke every institution under which the natives of India had lived for ages, and introduced a mode of acting, as nearly analogous to that pursued in England as was at all compatible with the circumstances of the two countries." The position described here as introduced into Bengal in 1793 was the same as that put in force in Salem after Munro had left it. "The Bengal judicial and revenue system made its way slowly and by degrees into Madras; in some of the provinces subjected to which it can scarcely be said to have come into operation so late as 1808. This was not owing to any lack of zeal on the part of its inventors, nor yet to a conviction among the heads of departments at Fort St. George that the system was imperfect; but the Madras provinces came gradually into our possession, and they were for the most part, when first acquired, managed by men who saw much in the Bengal system to condemn. Kanara and the Ceded Districts, for example, two of the most extensive in this part of India, were acquired in, comparatively speaking, modern times; and both from Kanara and the Ceded Districts the new judicial system was, at least for a while, carefully excluded. But no exertions on the part of the Collectors could successfully oppose the wishes of the Government for the time being; and not long after Colonel Munro resigned his charge the new system was introduced into both. The same results followed here which had occurred elsewhere; justice ceased, in a great measure, to be administered, and the increase of crime was appalling.

Ib., pp. 221, 222.

"It is a curious fact that, whilst this state of things existed, and the records sent home from time to time by the supreme authorities in India were filled with ample proofs of its existence, the formal reports from the heads of departments contained little else than assurances of the 'growing prosperity of the country.' It is not less extraordinary that for a long series of years the justice of these assurances was never questioned, and that the voluminous reports forwarded from the Zillah Judges and Collectors, though teeming with important information, were cast aside as so much waste paper. Happily for the interests of British India, however, a more just notion of what was due both to themselves and to their subjects, was at length excited among the home authorities. Doubts began to be enter-

[1] This refers to Bengal, and for Madras would be considerably under the mark; half a million would probably be the minimum number under his control in the latter Presidency.

tained that matters might not be exactly in the flourishing condition represented. Inquiries were instituted into the contents of documents too long neglected; and the truth burst upon the minds of those engaged in them, with a force which was not to be resisted. Finally, the celebrated Fifth Report came out in 1813, which drew towards the affairs of India other eyes than those of its immediate rulers, and measures began to be devised for the correction of a system, the inefficiency of which could no longer be denied. Hence arose the appointment of a commission to inquire upon the spot into the real merits of the case; and Colonel Munro, in consideration of the high esteem in which his knowledge and judgment in Indian affairs was held, received instructions to proceed to Madras as president or head of it."

The result of Munro's mission, which may be traced in the Regulations of 1816, of which some still survive, is summarised thus by Mr. Dykes:—

Dykes, pp. 215, 216.

"The village police was restored, and the paid hirelings of the courts, whose exactions had brought dishonor on the Government, were swept away. The panchāyat, or Indian jury, was restored; the administration of the civil law was intrusted to a certain extent to natives; and the Judge, thus freed from an insupportable press of business, was enabled to exercise over these subordinates a watchful control; and thus, avoiding in more important cases the inevitable delay of former days, his court ceased to be a mere mockery of justice. The harmony of the law was restored, and the Judge no longer controlled the police. The police was placed under a Magistrate, who, with his assistants, moved through the country, and instead of travelling a hundred miles to the courts, as formerly, the ryot might now sometimes have justice done him at his very door, perhaps under the old tamarind-tree that had sheltered in days of yore the village elders when in grave council met."

It is to be regretted that Read, whose administration was otherwise so worthy of commendation, should have taken the first and wrong step with the village police of Salem whose ināms he re-annexed, substituting money allowances for them, and striking a blow at the hereditary nature of their institution. Against this at the time Munro warmly protested, and the Board of Revenue, when reviewing in 1798 the reforms which Colonel Read had made on his own authority in the revenue arrangements of the district, animadverted in very strong terms on these changes in the village institutions, in reference to which they entirely sided with Munro. Four years later the ināms were partially restored, but "the police head of the village was not restored then, and the village watchmen, who before were responsible, and made good whatever was stolen in the village, were now put under the regulation policemen or poons.

Board's letter of 4th October 1798; see printed Selections from District Records, pp. 52, 53.

Dykes, pp. 237, 238.

"The change made by Read was not long in exhibiting its nature and effects. The lands of the village watchmen had been duly escheated, and in 1799, within three years, it was found necessary to raise a force, which was paid by an additional tax levied on the people for the purpose. These men became the police force created under the Regulations of 1802; and their inefficiency as regards the preservation of order is fully described in

the annual reports from 1804 and 1816." Another innovation for which Read was responsible was the abolition of the chetty courts and caste panchāyats, which supplied, ready to hand, a mode of administering justice better suited to the wants of the time than anything which Read, however well intentioned, could produce. The Regulations of 1802 were wholly out of tune with the condition of the country and lacked the spirit, however plentifully they supplied the forms of justice. Instead of the old native courts, available in every village, one civil court was established for the whole district with a population of half a million. Circuit courts, with two general gaol deliveries per annum, were also established. The Magistrate—there was only one—was not the Collector, and had charge of the police, under whom, as before mentioned, the village watchmen were placed. Dykes further summarises the results of Munro's mission of 1816 as follows :—

Dykes, pp. 238–240.

"There were no more pernicious attempts to force on the people of India the laws of a race as different as the climes they lived in; but the ancient usages and customs of the country to be ruled, were now the legislative guide. Great changes were made in the police, and, the stationary Zillah Judge at Salem ceased to be the magistrate, the superintendent of that police, the immediate scene of whose operations covered eight thousand square miles, whilst he received instead a limited criminal jurisdiction.

"The spirit of the village municipal institutions was carried out from the lowest to the highest official in the district, and (no small step to self-government) native judgeships were now created. From Hindu or Mahometan might their countrymen seek for redress; before natives, might natives plead their native rights.

"'The Zamindārs of the soil,' as Munro had styled the village watchmen when he argued so ably against the resumption of their service-lands in 1796, were again put under their hereditary masters, and it was distinctly enacted, that their office also was purely hereditary; and all the allowances (even where the office had to be created) allotted by Government for their maintenance, in lands, grain, or money, were to be hereditary in their families. They are to 'apprehend persons whom they may discover committing any criminal act or breach of the peace, and carry them before the head of the village;' to whom also they were bound to give all information which they might obtain 'connected with the peace and good order' of the community. They were the servants of the village, they collected the revenue, and they preserved the peace.

"Regulation IV of 1816 enacted that 'when there is more than one headman in the village, without reference to the name, the person who collects the revenue, and under whose authority the village servants act, shall be considered as the head of the village; and no person shall act as head of the village who does not generally reside in it': and Regulation XI of the same year further enacted that the 'heads of the villages shall be *ex-officio* heads of the police of their respective villages.'"

Dykes, pp. 240–242.

"The tahsildars 'by the same regulations, were similarly declared to be heads of police,' *ex-officio*, of their respective districts, charged with the maintenance of the peace, and bound

to report to the Magistrate all their acts, and all informations which they might receive connected with their police duties.

"'Heads of villages were authorized and directed to apprehend all persons charged with committing crimes or offences,' to search for stolen property, and in all cases of death under suspicious circumstances, to hold an inquest themselves, should the heads of police, in whose division the village was situated, not arrive in time.

"The immediate control of this village police was vested in the local tahsildars; and these native collectors again, as heads of taluk police, were severally placed under the direct orders of the Magistrate. They similarly were instructed to arrest all parties accused of heinous offences, 'if the charge appear to be worthy of credit, and forward them, with the witnesses, &c., to the court.' They were likewise to cause the attendance before the Magistrate of all parties accused of small offences, and could pursue offenders into whatever district they might fly. All the officials employed under them for the collection of the revenue were also to perform the duties of police, and they were all to be considered officers of police, as well as of revenue.

"Hitherto the ill-paid peons and darogahs had been composed of strangers, whose exactions were the counterpart, on a small scale, of their contemporaries the Zamindārs of 1802, and the very sight of whom was loathsome to a respectable ryot. Now the whole weight which the revenue servants of an Indian Government must always possess, was thrown into the scale; and not only that, but the reforms of 1816 had re-established the ancient usages of the country, when the native revenue servants were made the sole officers of police.

"The next step is obvious; they could not serve two masters; and the Collector of the district was made the magistrate. After the fashion of India, like the lowest, he, the highest servant of the State, was to collect the revenue and preserve the peace of the district."

Nor was the machinery of the administration of justice in civil suits neglected. Commencing at the lowest step in the judicial scale the "head of the village, as village munsif, was authorized by Regulation IV of 1816 to receive and adjudicate all the petty disputes of the little community, where the property involved did not exceed one pound in value; or, acting as an arbitrator with the consent of both parties, up to ten pounds; and if the decision were given by a panchāyat similarly assembled, there was no limitation as to value, though the jurisdiction in both cases was confined to 'sums of money or other personal property.'

Dykes, pp 247-249.

"Against these decisions no appeals are allowed, save on the plea of corruption, when the proceedings assume more the character of a criminal prosecution than a protracting of civil litigation; and the decision of a second panchāyat is declared to be final.

"The zillahs, or local jurisdiction of the courts, were likewise portioned out into so many divisions or districts, the limits of which were to correspond as nearly as might be with the police and revenue divisions of taluks. At the head of each was placed a district munsif, or independent native judge, who was employed to carry out the decrees of all the village munsifs and

panchāyats within his range, save that those decisions of the latter tribunal which exceeded in value the limits of his own jurisdiction, had to be executed by the higher courts.

"There had before been native commissioners, employed by the Zillah Judges to dispose of the suits which weighed down the overburdened files of those courts; but the transfer of these men into independent Judges was a great step. Each had his court, and to each court an independent Bar was appointed, by whom all proceedings were to be conducted; and the jurisdiction of these Judges was extended to real property.

"These courts were also furnished with panchāyats, by whom all suits could be decided, with the consent of both parties, whether for land or any other property, and without limitation as to value. Like the decrees of village munsifs and panchāyats, the decision of a district panchāyat was similarly final, though it also might be upset on a criminal prosecution, conducted by either party in the suit, and in each case at the peril, if not proved, of being themselves cast in damages to the munsif or members of the panchāyat accused, as well as fined to the value of the alleged bribe." Nor was this all; for there were cases in which the action of the new civil courts, however superior to the system which they superseded, would not be swift enough to meet the wants of the people. For instance "where the perishable products of the earth were concerned, or the supply of water for irrigation, without which the rice crops in Salem must inevitably perish, there the delay that would ensue, even under the new arrangements, before a civil suit could be brought to a close, Munro well knew, was a sheer denial of justice to thousands." To remedy this "tahsildars, acting under the orders of their superior, could 'prevent the forcible occupation or seizure of lands or crops,' and when the lands or waters in dispute had not previously been in the occupation of any one party, could determine by whom they should be held possession of till the matter was settled by a regular suit; but this manifestly did not meet the conflicting claims of the Zamindār and his ryots, or disputed boundary cases. The Collector-magistrate might see the grossest injustice done, and yet not be able to give real redress. He might, as magistrate, punish for the assault, but of what good was the fine, if he could not right the weak man at once as to the occupation of the land on which his forefathers had lived from generation to generation, and to which alone, perhaps, he looked for the support of himself and family for the coming season?

Dykes, p. 250.

Ib., pp. 250, 251.

"To meet this evil, collectors were authorized, under Regulation XII of 1816, to take cognizance of all such cases, and to summon the parties accused. If they admitted the justice of the plaintiff's statement, decision was passed forthwith, and carried out; or, if it was denied, then the suit was to be referred, with the consent of both, to a village, or, at the request of either, to a district panchāyat, which was to assemble within fifteen days, to 'investigate and determine the suit.'"

It has been already mentioned that at the very outset, on the zamindāri system breaking down at its birth, "when an estate had been completely ruined, the last occupant was sent to gaol, and it was taken under the Collector's care. With

Dykes, pp. 216–220.

nursing, it gradually came round, the greater portion of the assessment being remitted for the time to the ryots, which was indeed a measure of necessity; and when the condition of the estate rendered such a measure possible, then it was once more handed over at public auction to another Zamindār, to run again the same course. But the above process had been stopped by the order to buy in for Government to the extent of arrears; and then came this legislative reform in 1816, which materially crippled the Zamindārs' summary powers. Those who had refrained from using to the utmost the wild license that an ignorant legislation had so unjustly given, even the more prudent, were now affected. The sales became more numerous, and more estates were bought in for Government. Nearly all the Government purchases were made subsequently; and in 1820 and the next year, one hundred and one—a large proportion—of the ruined estates were thus transferred for good. A new Collector (Mr. Cockburn) had set to work, and very minute inquiries were made into the misdeeds of the Salem landlords.

"One man, whose estate paid annually about £400, and who had been, and remained, notwithstanding his new dignity, the karnam or village accountant and money-changer, it was considered to be proved had managed to wring from his ryots unlawfully more than £2,000. Very likely several of the charges were false, and still more likely, not a tithe had been discovered of the thousands that this scoundrel had really wrung from his unhappy brethren. He was no stranger—he was the village accountant—the karnam, whose office had been specially preserved by Regulation XXIX of 1802, when all else that belonged to the village system was wrecked, to be a security to the ryots! He was to be a check on his own villainy!! Very likely he was not the karnam when he bought the estate, perhaps succeeded to this hereditary office; and if he was, no Regulation directed or authorized the Collector to refuse his bid. Again, if he became karnam afterwards, and took the trouble to report the vacancy, the name of the nominee, and mentioned that he himself was the successful candidate; if the heir, the Collector had no power to refuse to register him as karnam; and as there was no disputed inheritance, the matter could not possibly come before the court till too late. How could it ever? What ryot would think of going seventy miles to a tribunal that could only get information in support of the charge through the defendant himself?

"This is only, however, one of many such cases. There were numbers of estates so completely ruined that their owners would gladly part with them, if in doing so they could but save their ill-got wealth. Nevertheless, so many as one hundred and one estates reverting to Government in so short a time, was attributable perhaps in part to the well-intended, though somewhat too zealous exercise of the new Collector's influence to that effect, of which due notice was taken by the Board of Revenue. It was pointed out that, 'situated as the Collector is, it is no less due to the character of the Government than necessary to the success of the negotiation itself, that his conduct should be discreet and guarded. He should keep in mind, that, however desirable it may be to obtain the relinquishment of the land still under the zamindāri system, any injudicious attempts to effect that object could not fail to be followed by consequences which it should be his first

endeavour to prevent;—distrust of our good faith, on the part of those who may be anxious to retain their estates, and the demand of extravagant terms by others, who may be willing to part with them.'" It may be doubted, however, if the Board, in ascribing the downfall of the Zamindārs to the zeal of the Collector, assigned due weight to the radical change introduced in 1816 by giving extended powers to the Collector and other revenue subordinates as detailed above. "The Zamindārs found these police tahsildars a somewhat different set of men to the ill-paid and pliant police darogahs of former days; and this Collector-magistrate, roaming through the district, was an intolerable nuisance to the lawless oppressors of the poor." Even out of the ill-considered legislation of 1802 good had come, and "when the Government determined to buy in the estates, the very badness of these Regulations was to good purpose. Under such laws the greedy, grasping adventurers, who had in the first instance bought the zamindāris, cut their own throats quicker. They could not, or would not, see that a slower application of force, by allowing their tenants from time to time to accumulate some little savings, would in the end enrich themselves the more. Sometimes from necessity, sometimes from greed, no mercy was ever shown; and the work of ruin went on at a railway pace; the oppressors were blotted out, and the unhappy ryots might look for better days."

Dykes, p. 245.

Dykes, pp. 230, 231.

There were other defects in the system then existing which Munro, as commissioner, was not able to remedy. It is clear from his correspondence at the time that he had to encounter, as commissioner, what Gleig calls an "organised opposition."[1]

"Munro wished to strike a blow at the execution by the Zamindārs of legal wrong. Lawless wrong had been dealt with, but the lawful wrong—the power of summarily selling up and turning out a man with a better title to the land perhaps than himself, to realize a demand which ten years after might prove to have been from the beginning a grossly unjust and wicked exaction,—this authority, given to the Zamindārs by the legislation of 1802, still remained, and, alas! did remain in full force for six years more." It was not until Munro came out as Governor of Madras in 1820 that he was able to carry out the remaining proposal made by him in 1814, viz., briefly that the Collector should have the power as a magistrate to enforce the patta regulations, and that Zamindārs and proprietors' of land should be debarred from distraining without the authority of the Collector. "With the assistance only of civil courts, the proceedings of which were often prolonged for some seven or eight years, the ryots of Salem were utterly unable to stand up against the summary powers of the landlords. It was necessary that the Zamindārs should have summary powers, and it was not only politic, but a mere matter of justice, that the ryots should have summary redress; that some tribunal should be appointed, where such matters might be summarily investigated, if the proceedings or demands of the Zamindārs were appealed against as ill-founded.

Dykes, p. 253.

Dykes, p. 255.

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[1] Life of Munro, page 229.

"Regulation V of 1822 gave the ryots far more effective protection, if the Collector was but equal to his work. The whole weight of his authority, as the head revenue officer of the district, had been thrown into the police of the country, and he had also been vested with the magisterial powers that have always accompanied that office in India. He was now to receive a limited civil jurisdiction, with full powers to dispose summarily of all those vexatious points of difference that inevitably arise between the Zamindār and his ryots. The power of the former to realize his just dues was placed under control, but not cramped unfairly; and the undisturbed occupation of his fields was effectually secured to the latter, against all violence, whether lawless or legal.

Ib., pp. 260-262.

"According to the above regulation, no ryot's property can ever be sold without the distraint being duly reported to the Collector. If the claim is objected to, a summary inquiry must be made, and judgment passed accordingly, which effectually prevents a wrong being committed without the party aggrieved having a chance of being heard in self-defence for years; whilst due care is taken that the check thus imposed should not operate unfairly on the Zamindārs, who themselves for arrears of revenue are liable to summary [1] proceedings at the hands of Government. No man could now be turned out of his holding, on any pretext, save by order of the Collector, who was not only authorized, but bound to inquire into the justice of the terms offered by the Zamindārs; and if they did not seem fair, he had the power of compelling the issue, within a month, of an equitable agreement or patta; the Zamindār, in case of any delay, being liable to damages.

"The survey was still in force throughout Salem, and the Collector therefore, with this invaluable guide, had generally no difficulty or choice in fixing what rates were to be paid, or what rates were just in each particular case.

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[1] Act II of 1864 has placed Government in a most unhappy situation as regards the realisation of their arrears from Zamindars. True there is a certain amount of summary jurisdiction as regards the moveable property of defaulters, but such property has a remarkable knack of disappearing when process is issued against it. To attack the land it is first necessary to subdivide the estate, and here the whole apparatus of obstruction comes into play. First of all it is necessary to get hold of the Karnams, and zamindari Karnams are very shy fish indeed; they suddenly find some mysterious business in a neighbouring district and cannot be found: if found, they have often lost their accounts, and occasionally they have not kept any. For so many years legislative wisdom has kept the Karnams free from all interference on the part of the Collector that they laugh with impunity at him and the Tahsildar. So difficult is it occasionally to settle these subdivision accounts that recently, in a well-known case from this district, an estate, after being three years under attachment, had to be subdivided on the Road Fund accounts, a step of doubtful legality. Even when the subdivision accounts are settled the Legislature steps in again, aided by the Board of Revenue, and so clogs the way of the Collector that there is every prospect of a further failure; the number of processes to be served, and the inconceivable variety of ways in which they have to be served and notified give the Mittadars every chance; and they sit by, with folded hands, calmly watching their opportunity, as a single slip will invalidate the whole proceedings, and then the procedure has to commence *de novo*, added to which the Collector may be cast in damages. Even at the eleventh hour a telegram to the Board of Revenue may obtain the postponement of a

"Not only was this jurisdiction given to the Collector, but its vitality was rendered independent of his exertions; for it was enacted, that neither could the Collector authorize a sale for arrears, nor could the civil court entertain a regular suit of that nature, unless these prescribed forms had been duly gone through, and unless the patta had been duly granted, or tendered and refused.

"Thus the ryots received some legal protection against an unjust use of power, the possession of which by the Zamindārs is an absolute necessity, whilst, at the same time, still more stringent provisions were enacted against those difficult cases, the occupation of land and seizure of crops by force.

"In such matters, the Collector, as Judge, now not only could put the party ousted in immediate possession, but could pass judgment against the wrongdoer for damages, as well as cause the restitution of the crops seized, or their value." Of these provisions some survive in Act VIII of 1865, while others had been rendered unnecessary by the improved condition and machinery of the civil courts. Another important enactment which owes its origin to Munro is Regulation IX of 1822. "When an assistant in Salem, Munro had often seen the extent to which the ryots were pillaged by the village officers; and the success in that district of Read's administration was attributed by him, in a great measure, to the pains taken to counteract such malpractices.

Dykes, p. 256.

"To this end, the powers then exercised by the head of the district were sufficient; but that was before the new code had travelled down from Bengal; and the Regulations subsequently enacted, whilst doing away with all such authority in the Collector, had little effect in checking abuses of this nature. The want was thoroughly[1] met by Regulation IX of 1822."

Another important reform due to the same author was the substitution of the Vernacular for Persian as the language of the courts. It may be convenient here to notice a further step in legal reform which was taken in 1843 when "the Courts of Circuit were swept away, and each criminal case was now to be tried as soon as committed. The wearisome delay of former times, pending

Dykes, pp. 328, 329.

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sale; and, even though the grounds of objection may be found to be wholly futile, the result is the same, as the unhappy Collector has to tread the weary circle of processes, proclamations, notifications, Gazette advertisements, &c., again. Possibly, on the eve of a sale, the Mittadar may pay up the whole arrear, which it may have been in his power to do at any time before had it suited his convenience; but here, again, Government has befriended him, for the Act prescribes that arrears shall bear interest at 6 per cent. per annum: now the moneyed Mittadar can easily get from 12 to 18 per cent. for his money and even more. It is obvious, therefore, that he has every temptation to postpone the payment of his arrears, especially as, except when the management of his estate is assumed by Government, a course found by experience to be most unprofitable, he can go on receiving his rents and smiling blandly in the face of the baffled Collector, to whom it would be some satisfaction if the slightest exaggeration could be found in what has been written above. Unhappily there is not, as Revenue Officers of all grades know to their cost.

[1] This is not quite the case. The machinery of the Regulation is cumbrous; the delays in its working often interminable, and justice is often handicapped by the elaborate provisions for appeal and revision. The Penal Code disposes of the offences against which this Regulation is directed with far greater speed, power and certainty.

the arrival of Circuit Judges, now became a mere matter of tradition,—another stone in the 'monument of human wisdom,' and the action of justice was again quickened. The old Zillah Courts were also abolished, and their jurisdiction was distributed between the two new legal tribunals now created in each district, the chief of which everywhere was to be called henceforth the Civil and Sessions Court of that particular zillah." To assist the Zillah Judges, Subordinate Judges and Principal Sadar Amīns were appointed to try minor cases: the powers of the magistracy were also increased, but not to the extent which the Code of Criminal Procedure afterwards allowed. The police still remained under the Revenue Department until the reorganisation of the force in 1859.

To return, however, to the revenue history. It was not to be expected that the zamindāri system would collapse unnoticed, and enquiries were instituted to ascertain the causes. It has been observed by Mr. Dykes that, so far as the revenue was concerned, the result of the zamindāri *fiasco* and of Read's measures were identical.

"When freedom of cultivation was given to the ryots by Colonel Read, in 1796, the revenue of the whole district fell off in one year nearly £20,000. When the permanent zamindāri system tumbled to pieces,—that tenure which the Legislature had fondly declared was 'to be for ever,' and the estates were bought in by Government, there was also a decrease in the revenue collected on such lands only, of £20,000; but the similarity ceased there. The causes and their results were alike widely different: in the former instance it was the concentration, in the latter the destruction of agricultural capital. By the first reform, the fertility of the country was increased a hundred fold; by the last experiment, the ryot's means of improving the condition of his fields were for the time utterly destroyed." Before the British occupation the villagers used to decide annually how much land each man should cultivate; "the liberal views of Colonel Read altered this system materially: the ryot might extend or contract his holding at pleasure; the assessment on each field had been ascertained; and, to secure the just demands of Government, it was only requisite that for every annual change self-interest might dictate to the cultivator in the extent of his holding, a corresponding increase or decrease should be made in his total assessment." The ryots, thus free to employ their capital in the most remunerative way, worked the soil more thoroughly, dug wells and made other improvements; "when the estates reverted to Government, after the lands had been racked and the ryots pillaged by a succession of unprincipled adventurers, all trace of these early improvements had long been lost, and the work was to be done over again." The main result of the enquiry into the causes of the falling off of the revenue was that "the Board of Revenue came to the conclusion, that, to effect any real and lasting change for the better, a reduction of the assessment, as fixed by Colonel Read and his assistants, was absolutely requisite; and the Collector was accordingly then authorized to reduce the assessment on the lower portion of the district to an average extent of ten per cent. But these reductions in the survey rates were not to be made in the zamindāris; it was only on the lands of those estates which the Collector had been

Dykes, pp. 272, 273.

Dykes, p. 273.

Ib., p. 274.

Ib., pp. 275, 276.

previously authorized to purchase in, and which had come for good under the direct management of the Government, that this boon was to be carried out.

"Increased experience, however, gave reason to consider that the pecuniary extent of this concession was insufficient; greater latitude was wanted, and in 1818 the Collector was directed, in cases where a personal and accurate inquiry had convinced him of its necessity, to reduce the assessment as much as thirty per cent."

It was rather unfortunate for the success, for the moment at least, of this much-needed measure of liberality, that the Collector happened to be unequal to the task imposed on him. Mr. Hargrave commenced his collectorate in 1803. In 1818 he was completely worn out, supposing him to have ever been an efficient officer, which the state of things revealed by Mr. Sullivan's report precludes. As a summary of district history during the first twenty years of this century nothing could be more telling than Mr. Sullivan's report to Government, dated Dharmapuri, 28th June 1820, which is here given in full.

1. In my letter to your address of the 11th ultimo, I gave a general outline of the abuses that had been detected in the revenue administration of the Salem Zillah, and I forwarded accounts of embezzlements and other malversations amounting to Rupees 3,68,958-10-8.

2. An addition has been made to this sum by subsequent enquiries amounting to Rupees 3,61,724-4-7, which is composed of the following items :—

	RS.	A.	P.
Embezzlements from the Huzūr and District Treasuries.	9,826	10	1
From money advanced for repairs of tanks and water-courses	2,830	0	0
Do. dēvastānams	15,717	2	9
Do. extra collections	823	8	0
Do. sâyar collections	15,753	3	3
Do. Sarkar collections	680	14	0
Concealed cultivation	170	0	0
Bribes paid by Mittadars for the registry, division and transfer of their estates	67,763	14	3
Bribes paid by Mittadars for fraudulent purchases of estates	2,450	0	0
Bribes paid by arrack renters	7,590	0	0
Do. by servants for their appointments	8,643	0	0
Balance of pay advanced for public servants	8,019	11	0
Bribes paid by merchants to the sâyar servants ..	3,623	5	0
Postage due upon letters sent by Narasaiyar	130	0	0
Firesticks supplied to the tappal runners	11	1	3
Exactions upon the ryots by the Mittadars	2,18,176	10	0
Profit upon gram supplied to the Commissariat	2,100	0	0
Stoppages from the public servants	2,415	5	0
Total ..	3,61,724	4	7
Of this sum Narasaiyar is stated to have received	90,306	10	1
The Huzūr servants	3,962	3	3
The Taluk servants	49,278	13	3
The Mittadars	2,18,176	10	0

Particular accounts of these malversations are given in the Appendix Nos. 1 and 2.

3. The embezzlements in the treasury have been detected by a careful comparison of the Huzūr treasury accounts with those of the taluks. It appears to have been the usual practice with the treasury servants to give short credit in the Huzūr treasury accounts for

sums remitted from the taluks to the amount of deposit (sic) cash chest. The item omitted was sometimes very small, not more than one or two pagodas, at others two or three hundred pagodas; the practice, however, was systematic. To prevent detection, it was necessary that the taluk accounts should be adjusted or falsified to correspond with the accounts of the Huzûr; this has been done in some instances, but more frequently omitted.

The following examples will show how these embezzlements were made and discovered.

4. In the Rasipûr Taluk accounts of the month of October and November, the Huzûr treasury is debited with a sum of Pagodas 1,042, remitted from the Panaimarattupatti Mitta. In the Huzûr accounts of that month credit is only given for 316-25-79. Difference embezzled, Pagodas 725-19-1. This item was part of the purchase-money paid at the sale of the mitta: the remainder was appropriated to pay an arrear due by the estate to the Sarkar. The sum embezzled belonged properly to the defaulting proprietor, and should have been kept in deposit till he claimed it.

5. In the month of November, by the accounts of the same taluk, a sum of Pagodas 910 was remitted thence to the Huzûr in favor of the Virabhandi Mitta, but in the Huzûr accounts credit is only given for 684-30-2. Remainder embezzled, 225-14-78. This was partly composed of purchase-money paid for the mitta, and partly of interest paid by the Mittadar for an outstanding balance upon his kist.

6. Of the actual appropriation of the sums entered under the head of "Treasury embezzlements" there is no positive proof. But as Narasaiyar had the uncontrolled management of the treasury, he must be held responsible for them until he can prove that they were made without his knowledge by the inferior servants of the department.

7. There is one item amongst them, however, which the Collector may be able to explain. In the dafters of Ragavaiyar, who was for many years cashkeeper both at Salem and Dharmapuri, a memorandum was found mentioning the payment of Company's Rupees 875, or Star Pagodas 250, to Mr. Hargrave on the 28th December 1803, and in the same memorandum a part of this sum, 202-36-0, is stated to have been repaid on the 30th of December from money advanced for the repair of the Rasipûr bridge, and a part from the Sayar department.

8. On reference to the treasury accounts it appears that on the 30th December of that year, 1803—*Fasli* 1213—a sum of Star Pagodas 214-15-60 was advanced from the treasury, by order of the Collector, for the repair of a bridge in the Virabhandi village in the Rasipûr Taluk; and on the 31st October 1213 (1803) a sum of 126-6-36 was disbursed from the treasury for Sayar Sibandi. The total of the two issues was 333 star pagodas, 36 cash, of which 250 was appropriated to the repayment of the sum paid from the small chest to the Collector, Rupees 300 for the repair of the bridge, Rupees 13 to a bricklayer. There appears by this account to have been an excess in the payments beyond the receipts of 6 star pagodas, 17 fanams, 44 cash; of this sum 4-38-44 was derived from exchanging Gopâli fanams, in which coin the advance made for the Sayar Sibandi, 126-6-36, was made from the treasury, leaving a balance unadjusted of Star Pagoda 1-24-0.

9. The particulars of these receipts and disbursements are all entered in the memorandum found in Ragavaiyar's dafters. It is hardly possible that Mr. Hargrave should be able to recollect a transaction of this nature which took place 17 years ago. I have merely stated the circumstance, as it appears in the accounts. The adjustment was probably made by Narasaiyar, as many others were, without the knowledge of the Collector. Narasaiyar had the settlement of all the accounts, private and public, and the Collector's confidence in him was unfortunately without bounds.

10. It was stated in my former letter that the account of the money in deposit when Narasaiyar took charge of the treasury was written by a Munshi named Shamaiyan, and that this account could nowhere be found. The document, however, has since been discovered amongst the records, and confirms beyond a doubt the evidence that was given before by the shroffs of the embezzlement.

11. By Shamaiyan's account the receipts into the anamat cash chest were 4,438 star pagodas, 16 fanams, 65 cash, and the balance of the preceding year 13,314-21-23, total 17,752 star pagodas, 38 fanams, 8 cash. The disbursements 2,186 star pagodas, 9 fanams, 19 cash, leaving a balance of 15,566-28-69, or Rupees 54,483-3-11. This is very nearly the amount that the shroff swears was put into a separate chest immediately after Narasaiyar's arrival. The shroff kept a particular account of this money, a copy of which was transmitted with my letter of the 24th ultimo.

12. This account of Shamaiyan is without date, and the receipts and disbursements of the money are not even dated. It would be worth nothing therefore by itself, but the shroff's testimony makes it perfectly intelligible, and a material link in the chain of evidence already given of the embezzlement by Narasaiyar.

13. The embezzlement of money advanced for tank repairs was made by overcharges in the accounts, Rupees 2,450 in those of the Hosûr Taluk and Rupees 380 in that of Salem Taluk. Of this sum Narasaiyar received Rupees 1,950, and Minakshi Aiyar, the late Tahsildar, Rupees 500. These facts are proved by the evidence of the Tahsildar himself, and of Timmapaiyan, the Karnam of the village of Yerrasamudram in the Salem Taluk.

14. There is much yet to be enquired into in this department by the Acting Collector.

15. The embezzlements from the Pagoda funds were made principally by overcharges in the expenditure, either in the usual articles of provision for the pagodas, or in suspending parts of the ceremonies for a time or altogether.

16. In the pagoda of the kasba Salem a comparison was made between the prices of articles in the bazaar and those charged in the pagoda accounts for eight years from Fasli 1220 to Fasli 1228, and the difference proved to be Rupees 6,114-14-0.

17. The same enquiry was instituted at Dharmapuri, and the difference between the bazaar and pagoda charges proved to be Rupees 4,878-6-9. In the pagoda of Omalûr, for two years from Fasli 1226 to 1228 it was 835-7-0.

18. In six pagodas of the Dharmapuri Taluk no ceremonies have been performed for the last ten years. The money has been regularly drawn from the treasury, embezzled, and false accounts framed for the expenditure.

19. In the year 1809 Narasaiyar stopped the whole pay of the pagoda establishment for one month to enable him to defray the expense of a *math* erected at Conjeeveram.

20. The Tahsildars were the principal agents in carrying on these frauds. Their manner of proceeding, and the sums paid to Narasaiyar, are stated fully in their depositions, which form part of the Appendix No. 3. [These Appendices have not been printed.]

21. The systematic destruction of the sayar accounts by Narasaiyar's order has effectually prevented the discovery of the extent of the peculations in that department. To supply the defect of the regular accounts, recourse has in some instances been had to those of the merchants. By comparing the amount of duties paid by the merchants with the amount credited in the Sarkar accounts, embezzlements to a large amount in particular instances have been discovered, but these form but a mere trifle of the whole.

22. More of the Sayar servants have come in to depose to their payments to Narasaiyar, and to the systematic corruption which pervaded the department, but of this the most satisfactory proof is the present state of the collections compared with what it was under Narasaiyar's superintendence.

	RS.	A.	P.
The collections from the 1st March to the 31st May 1819 were ..	24,072	4	9
For the same period in 1820	42,978	8	4
Difference ..	18,906	3	7

23. This fact goes strongly in proof of the statements given in by many of the Sayar servants, that from a third to a half of the revenue has been regularly embezzled.

24. The increase of the revenue commenced with Narasaiyar's suspension from office, and has continued progressively advancing. It can be accounted for upon no other principle than that of a change from a radically corrupt administration to a pure one.

25. Narasaiyar's nefarious transactions with the Mittadars, his exactions from that class of people, the corrupt manner in which he exercised the whole patronage of the district, the large and steady revenue that he drew by taxing the salaries of every man in office, are so fully detailed in my former report, that it does not appear necessary to go into further particulars upon these subjects.

The number of Mittadars who have come forward to depose to their payments to Narasaiyar since my last report is——, and the amount paid by them Rupees 50,963-12-0.

26. The multiplicity and extent of his exactions, and his fraudulent dealings with the Mittadars, are well exhibited in the following declaration upon oath, given in by Shekh Haidar, a proprietor of five or six estates in the Dharmapuri Taluk.

Deposition of Shekh Haidar, Mittadār of Pālakōd, Indūr, and other Mittās in the Dharmapuri Taluk, June 5th, 1820.

"The following are the particulars of bribes given by me and my father Shekh Īmām to Narasaiyar and the Tahsildar Sūrappaiyar and others :—

"On the 21st of the month Arpasi of the year Prajōtpatti (1811) my father gave to Narasaiyar at Dharmapuri, for registering the Puttakaram and Adikārapatti Mittas in his name, 1,050 rupees in the following coins, viz.: 320 quarter pagodas or Rupees 280, Company's Rupees 770, total 1,050 rupees.

"On the 4th of Vaiyāsi of the year Āngīrasa (1812), Narasaiyar having alarmed my father by telling him that the Board had ordered a tank he had built in Ūttankarai to be destroyed, he gave him 1,050 rupees to prevent this order from being carried into effect. The coin in which this was paid was Star Pagodas 300.

"On the 4th of the month Āvani of the year Srīmukha (1813), my father paid to Narasaiyar, for the registry of the Pālakōd Mitta, 1,200 quarter pagodas or Rupees 1,050.

"On the 5th of the month Mārgali of the year Yuva (1815), my father, by Narasaiyar's order, paid towards a choultry which Narasaiyar was building at Madras, 175 rupees by an order on Madras.

"On the 9th of the month Tai of the same year my father paid Narasaiyar at Madras, to obtain his favour, 103 bank notes to the amount of Rupees 4,900.

"On the 20th of the month Chittrai of the same year my father, by Narasaiyar's order, paid a second time, towards the choultry building at Madras, 175 rupees by an order on Madras, and on the 15th of the month Tai of the year Dhātu (1816), for the use of the said choultry, a quantity of ghee of the value of Rupees 22⅜.

"On the 9th of the month Arpasi of the year Īshwara, (1817), I paid on my father's account, for the registry of the Pavakallu Mitta in his name, 700 rupees to Narasaiyar at Madras.

"On the 27th of the month Kārtikai of the same year my father gave, for the use of the choultry at Madras, 4⅜ maunds and 8 measures of lamp-oil of the value of Rupees 15¾.

"On the 23rd of the month Mārgali of the same year my father gave a second time, for the use of the said choultry, a quantity of ghee of the value of Rupees 20⅝ and a quantity of fine oil of the value of 21¾ rupees.

"About four or five years ago, but on what date, month, and year I do not remember, my father sent for and gave to Narasaiyar a shawl of 210 rupees and a shawl handkerchief of 105 rupees value.

"On the 30th Āni of the year Bahudhāniya (1818), my father having died, I paid, to get his mittas registered in my name, 1,050 rupees, (60) gold mohurs, Company's Rupees (150) of 500 pagodas, the sum I agreed on with Narasaiyar, and on the 6th Ādi, by Narasaiyar's order, the balance 700 rupees by an order on Tankasali Venkatasubbaian at Madras.

"I forget on what date, but my father gave Narasaiyar, for the registry of the Shekkadipatti Mitta in the Salem Taluk, 350 rupees, making the total of payments by myself and my father to Narasaiyar Rupees 11,595½.

"To the Tahsildar Sūrappaiyan, on the 30th Tai of the year Īshwara (1817) my father gave Rupees 700.

"On the 30th Ādi of the year Bahudhāniya (1818), I, through the medium of Arunachellaiyan, gave Sūrappaiyan Rupees 105, and a second time, by the same person, Rupees 105.

"On the 30th of the month Ādi of the year Pramādi (1819), I gave 175 rupees, making the whole payments to the Tahsildar Sūrappaiyan 1,085 rupees.

"To the Shroff Venkat Rao my father gave, in the month Ādi of the year Āngīrasa (1812), 14 rupees, and in the month Panguni 14 rupees. In the month Kārtikai of the year Yuva (1815) he gave 70 rupees, making the total of payments to this shroff 98 rupees, and the grand total, by myself and my father to the three persons above named, Rupees 12,778½.

"The whole of the above circumstances can be proved by mitta accounts in my possession and by accounts at Madras, as well as by witnesses.

"Besides this there are accounts at Hārūr of bribes given to the Huzūr and taluk servants, which I can send for and give a statement of."

27. The tapnal runners were made to contribute monthly a proportion of their pay, and Narasaiyar contrived to draw a revenue even from the allowance made for firesticks to light the tappals on the road, whilst he withheld payment for his own letters.

28. There were some inām lands in the Hosūr Taluk of the annual value of Pagodas 500, which were sequestrated by the Collector, Mr. D. Cockburn, in Fasli 1211; these lands continued to form part of the Sarkār revenue until Fasli 1218. The Brāhmans then made an application to Narasaiyar for a re-grant of the lands, with which he complied, and they were made over to the Brāhmans as inām without even an order being obtained from the Collector on the subject.

29. Mr. Cockburn also settled Chapadi, a village in the Hosūr Taluk, upon agrahāram tenure, by which the Brāhmans were to receive a sixth of the rent. In Fasli 1220 the Brāhmans made an application to Narasaiyar to increase their share from a sixth to a third, with which he complied, and the Brāhmans have enjoyed this unauthorized increase to their revenue for the last nine years.

30. The Nāttawars or Zamindārs of the Bārahmahal had formerly an allowance in land and fees which was sequestered by Colonel Read. The Board of Revenue in Fasli 1211 ordered Mr. Cockburn to restore them a portion of their emoluments. Narasaiyar has since regularly retained two, three, or four months' emoluments from each, and appropriated the amount to his own use.

31. In Fasli 1221 he ordered one of the Kacheri Gumastas to erect a chattram and other buildings for him at the village of Yerramattūr in the Krishnagiri Taluk. The buildings cost 677 rupees. Narasaiyar paid the Gumasta 411, and ordered an advance to be made to the Gumasta from the taluk treasury of 266 rupees. This stood as a balance against Narasaiyar, and to cover it he caused the arrears of a yaumiā or pension drawn on behalf of a man who had been dead for 7½ years to be credited in the accounts.

32. The Mittadār of Punarkudal says: "There was a balance due upon my mitta of 465-1-29. Narasaiyar gave me great trouble about this balance, and in the month Kārtikai of the year Dhātu (1816) I carried the amount to the huzūr. Narasaiyar desired me to take it to his house, and accordingly at 8 o'clock of the night of the 5th of the said month I took and gave it to him at his house at Salem in presence of two witnesses. Narasaiyar did not carry this amount to the Sarkār, but continued to keep it debited against me, himself appropriating the money paid."

33. These instances are selected from a mass of evidence to show the uncontrolled influence which Narasaiyar exercised over property both public and private. Indeed it may safely be said that no money came in or went out of the treasury that he did not directly or indirectly receive a profit from.

34. The nature of his transactions with the revenue servants are well detailed in the following evidence, given by one of his most confidential friends, Mīnākshi Aiyar, the late Tahsildar of Hosūr:—

Deposition of Mīnākshi Aiyar, Tahsildar of Hosūr, 4th May 1820.

"In the month of March of the year 1803 I waited on Narasaiyar at Salem for employ. On his asking me what consideration I would give him if he gave me an appointment, I agreed to pay him 10 pagodas per month. Accordingly, in the month of April, I was appointed Tahsildar of Nāmakal, and remained in that situation from that period till April 1809, being six years, during which time I paid him, as agreed, 10 pagodas per month. These payments were made once a year and the total amounted to Pagodas 730.

"Besides this, while I was at Nāmakal, on the 16th November 1806 an order was issued from the Huzūr for me to expend some of the dēvastānam surplus which was in the taluk treasury on certain dēvastānam repairs. I laid out accordingly 532 pagodas, and Narasaiyar, on this occasion, asked me what amount of overcharge I could enter in the accounts. I replied that I had done the work correctly and without fraud, on which he desired me to make out the charges 400 pagodas above what had been actually incurred and send them to the Huzūr, and to give him the 400 pagodas so overcharged. Some of the dēvastānam surplus having been expended on advances for the purchase of certain articles, I told him that the sum he mentioned was not in the taluk treasury, whereupon he ordered me to present an arzi at the Huzūr for the difference between the sum actually on hand and the 400 pagodas he had demanded, as being necessary to defray the expense of the repairs, and said that it should be sent. Though I knew that this was a nefarious transaction I was induced by my fear of losing my employ if I did not comply to write an arzi applying for the sum of 265-23.20 (the difference as above mentioned), and having made out the

bill for repairs to the amount of Pagodas 932, I sent it with the arzi to the Huzūr. On the 28th of December 1807 the sum specified in the arzi was remitted to the taluk, and this being added to the amount of dēvastānam surplus remaining, I gave the total 400 pagodas to Narasaiyar. This transaction was known to Shama Rao, the then Sheristadar of the Nāmakal Taluk, and to the Gumasta Rangapan.

"In the month of May 1809 I was appointed Hosūr Tahsildar, and remained in that situation till the 13th of February 1820. From the time of my appointment to that taluk till the month of July 1819 I paid Narasaiyar 10 pagodas per month, making the total for 122 months Pagodas 1,220, so that the sum paid by me from my salary while in the two taluks of Nāmakal and Hosūr was Pagodas 1,950, or Rupees 6,825.

"On my appointment to Hosūr, Narasaiyar desired me to give him two-thirds of any profits I might make, and to retain only one-third. Directly on my arrival in the taluk some persons who were constructing a tank at their own expense came and spoke to Narasaiyar, saying they were desirous to obtain a kodigai māniam, and they presented an arzi to this effect to the Collector. A tākīd was accordingly issued that their request should be complied with, and they paid me on this occasion about 1,000 rupees. Narasaiyar took the whole of this, not abiding by his agreement to give me one-third.

"About 5,000 pagodas came from the Huzūr for tank repairs in the Hosūr Taluk, and I caused the repairs to be executed. Narasaiyar ordered me to make an overcharge of 30 pagodas on every 100 pagodas expended, but I told him that this was too high, and entered only 10 or 15 pagodas per cent.; this account I forwarded to the Huzūr, and 700 pagodas or Rupees 2,450 were remitted. Of this sum Narasaiyar gave me 500 rupees and himself took 1,950 rupees.

"On occasions of the discharge of Karaidars and Karnams for any fault, and the appointment of others in their stead by order of the Collector, I received from those newly appointed 10, 15, or 20 rupees each, and the sums so amassed formed the total of Rupees 5,250. Of this Narasaiyar took 4,250 rupees and gave me 1,000 rupees.

"In the time of the late Collector Mr. Cockburn a tax was levied on the *trees* in the gardens in the Hosūr Taluk. The proprietors of these gardens thinking it preferable that the tax should be levied on the *ground*, collected a sum of money for the purpose of giving to the Sarkār servants, and went to the Chittūr Zillah, where they made a complaint to the Collector. To the servants there they gave some of the money collected, and having accomplished their object regarding the tax, the Barahmahal was directly after joined to the Salem Zillah. On my being appointed tahsildar, I found that some of the money collected to be given to the Sarkār servants had been so appropriated, but that there was still a balance not paid, and this I told to Narasaiyar; he desired that this money might be collected, and I received the sum of Rupees 1,050, of which Narasaiyar took 700 rupees and gave me 350 rupees.

"The Commissariat, having occasion for a supply of gram, made an agreement through me for a quantity to be supplied from my taluk. I received from them 28 pagodas per garce, of which I paid 22 pagodas including all charges, and the remaining six pagodas per garce, making a total of 600 pagodas or 2,100 rupees, Narasaiyar and I divided, he taking 1,400 rupees and I rupees 700.

"Narasaiyar desired me to make bargains with persons making offers for the contracts for arrack, toddy, sandalwood, grass, honey, and wax in the Hosūr Taluk, and to fix sums to be paid by them for being reported fit persons to hold such contracts, and for the admission of securities offered by them. The amount received from the contractors by me in this way amounted to Pagodas 5,000 or Rupees 17,500, the whole of which Narasaiyar took to himself.

"When the Ankusagiri Pālaiam was sequestered, the inhabitants were in arrears to the Pālaiakār. Immediately after the sequestration I set about collecting the balances, when the persons by whom they were due offered to pay one half privately if they might be excused the other. I wrote this to Narasaiyar, who desired me to make this secret collection as proposed. The amount collected accordingly from different sources was 5,250 rupees, of which I received as my share 1,750 rupees, and the remainder 3,500 rupees Narasaiyar took to himself.

"I fixed the rates of the lands in the Ankusagiri and Bāgalūr Pālaiams, and on that occasion received Rupees 2,100 from the inhabitants; of this 700 rupees came to my share and 1,400 rupees to that of Narasaiyar.

"I was appointed Amin to superintend the affairs of the Bagalûr Pâlaiam, and a salary of 6 pagodas per month was allowed me for this duty; of this Narasaiyar gave me 3 pagodas and himself took the remaining 3 pagodas, amassing thereby the sum of Rupees 203.

"The inhabitants came to me, and complaining that the chaukidârs gave them much trouble, insisting on a tirwa on the betel gardens in Hosûr, desired me to decide in the case. I accordingly fixed a certain sum per gunta, and received from the inhabitants 250 rupees, the whole of which Narasaiyar took to himself.

"In the Bagalûr Pâlaiam a certain sum is paid by the Brâhmans annually to the Pâlaiakâr, besides the established payment to the Sarkar for the ground they enjoy. When this pâlaiam was sequestered Narasaiyar ordered that this money might be collected and paid to the Pâlaiakâr; accordingly for two years I did this. The third year the Pâlaiakâr having died, the money I had collected as above, amounting to Pagodas 300 or Rupees 1,050, was divided between me and Narasaiyar, he taking 700 rupees and giving me 350 rupees.

"When Venkatarâma Pandit was appointed Sheristadar of the Hosûr Taluk, he gave me, on Narasaiyar's account, 525 rupees. Besides this he gave me 5 pagodas per month (being half his pay) for two years, making 420 rupees. The whole of this I gave to Narasaiyar.

"When I was at Nâmakal the Sheristadar Shâma Rao paid into my hands 4 pagodas out of 9 per month, and I gave it to Narasaiyar. This being a transaction of old date, I cannot remember the amount so paid. The Sheristadar can inform you.

"From Fasli 1219 to the month of April of Fasli 1223 I watched over the ploughing and cultivation of the lands in the Hosûr Taluk, made collections from ryots, and remitted them to the Huzûr. In Fasli 1229, my son being about to be married, I wrote an arzi to the Collector, who gave me an order for an inâm of 100 pagodas, which he desired me to take from the taluk treasury, and I did so accordingly. Afterwards, in the month of October 1229, Narasaiyar sent for me to Dharmapuri and asked me to pay something towards paying off the balance due to the treasury. I replied that I had nothing, when he desired me to pawn my jewels. To this I answered that it was not fit for a person in employ to do so; in reply to which he said that an order had come for an inâm to the amount of 594 pagodas to be paid to me, and asked me to sign a receipt for the sum of 494 pagodas (the balance after deducting the inâm given on my son's marriage), as if it had been paid to me, and I did so accordingly."

35. In one of the most important points of the enquiry confided to me, (that which relates to the extra collections made by the Mittadârs from the ryots), I have been in a great measure baffled, partly from a want of zeal and intelligence in the native agents employed in taking them, and partly from the evasions of the Mittadârs and Karnams.

36. Many of the Mittadârs are connected with the revenue servants; in some mittas the Karnam and the Mittadâr are the same person, in others their interests are identified by the Karnam receiving from the Mittadâr a share of his profits and plunder, and when this is not the case, the Mittadârs have ousted the old Karnam and put the accounts in the hands of creatures of their own; and besides this neither the Karnams nor Mittadârs are obliged by law to give in accounts of their extra collections.

37. The consequence has been that from many parts of the country no accounts at all have been sent in, and the total amount of extra collections forwarded from the taluks was only Rs. 1,08,899-15-5, made up of the following items:—

		RS.	A.	P.
1.	Tax for Court charges	274	13	0
2.	Do. for Darbâr expense	3,866	13	0
3.	Poll tax	10,049	14	9
4.	Do. for repairs	6,645	13	3
5.	Do. for village charges	834	10	0
6.	Do. for ghee	1,076	12	6
7.	Do. for Shroff for sorting money	2,269	3	0
8.	Do. for performing religious festivals..	1,608	1	8
9.	Extra collections beyond the pattas	19,702	15	5
10.	Do. loss in coins	7,224	14	1
11.	Do. to cover the loss the Mittadâr sustained in hill rent.	323	14	0

	RS.	A.	P.
12. Extra collections beyond the pattas for Narasaiyar ..	391	7	10
13. Do. for Mittadār's marriage	2,284	0	2
14. Do. for making gold ring	116	2	6
15. Do. for the purchase of a horse	145	0	0
16. Do. for dancing girls	246	5	10
17. Do. for the appointment of Village Munsifs	653	14	0
18. Do. for registering mitta	1,283	4	0
19. Rent twice collected	1,332	8	0
20. Rent collected without giving land, &c.	1,281	8	3
21. Inām lands granted to the village servants appropriated by Mittadār	3,433	12	6
22. Inām lands granted to village Pagoda and Ināmdars (appropriated by Mittadār)	2,700	11	1
23. Full rent collected upon kaul land, &c.	1,079	14	9
24. Provisions supplied for troops	4,984	3	2
25. Sundry taxes and provisions collected	4,506	4	10
26. Bribes taken from the inhabitants	1,165	9	0
27. Fine from the inhabitants for grazing their cattle ..	191	15	0
28. Rent collected for waste land	3,763	12	9
29. Tax for Tahsildars, &c.	447	13	9
30. Inhabitants' property sold by Mittadār without any demand	255	15	6
31. Property of the inhabitants sold in satisfaction of an illegal demand	5,813	0	8
32. Karnams collected for jamābandi charges	237	12	0
33. Nazarāna collected	14,053	12	6
34. Collected for supplying water to neighbouring villages..	422	12	0
35. Tax for a robbery committed in Mittadār's house ..	1,124	10	0
36. Quit-rent collected upon inām lands, &c...	939	3	11
37. Tax for Police Daroga	8	0	0
38. Unclaimed cattle sold by Mittadār	70	0	0
39. Tax for the payment of Sarkār Amin	1,341	13	9
40. Rent for sugar and jaggery	681	9	0
41. Horse belonging to village pagoda sold by the Mittadār..	65	6	0
Total Rupees ..	1,08,899	15	5

38. The nature and variety of the Mittadār's exactions upon the ryots are shown in these accounts. In order to ascertain the probable amount of them the accounts of ten estates in the Dharmapuri Taluk were reinvestigated under my own superintendence, and the result is given in the annexed statement.

Names of the Mittas.	Amount of Extra Collection, First Account.			Revised Account.			Difference.		
	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.
1. Dharmapuri	307	6	0	4,985	3	0	4,677	13	0
2. Adamankōttai	2,109	9	6	4,899	6	8	2,789	13	2
3. Kadagathūr	651	14	0	6,365	5	0	5,713	7	0
8. Yerpalli	1,975	10	0	2,805	13	8	830	3	8
5. Hanumanthapuram	....			4,680	4	0	4,680	4	0
6. Pennāgaram	2,128	15	0	3,643	7	6	1,414	8	6
7. Bandārahalli, 9 villages	1,357	10	11	2,578	9	2	1,220	14	3
8. Pangunattam	815	9	0	1,075	10	1	260	1	1
9. Tirupatūr, 9 villages	3,685	13	11	10,082	14	7	6,397	0	8
10. Pasandai	1,638	7	0	8,803	15	0	7,265	8	0
Total ..	14,670	15	4	49,820	8	8	35,249	9	4

39. It is necessary that Government should know distinctly the practices that prevail amongst the Mittadārs; I shall enter here therefore the different illegal imposts to which the inhabitants of these eight estates have been subjected.

	RS.	A.	P.
1. Tax for Court charges	1,992	10	0
2. Nazarāna	605	8	0
3. Tax for tank repairs	1,292	8	0
4. Do. nullah do.	191	0	0
5. Do. gram	1,484	13	4
6. Extra collection in Swarnādayam	541	5	7
7. Tax for waste land	250	10	0
8. Do. for ghee	1,916	9	0
9. Do. for the registry of the mittas	671	7	0
10. Do. for building of pagoda	274	8	0
11. Do. for marriage of Mittadār Narasaiyar	785	1	0
12. Poll-tax	3,266	4	4
13. Tax to reimburse the Mittadār for his loss in the hill rent	139	12	0
14. Do. Chittūr darbār expense	71	8	0
15. Do. Salem do.	210	0	0
16. Tax for making a gold ring	29	0	0
17. For a Pālaiakār	16	5	7
18. Tax for sundry provisions	61	8	0
19. Fish tax	1,388	4	0
20. Rent twice collected	855	1	0
21. Loss in supplying paddy to the Mittadārs	412	9	8
22. Property of ryots illegally sold	380	9	0
23. Building materials supplied or seized	184	4	0
24. By altering the exchange of coins	905	12	3
25. From Village Munsifs	369	2	0
26. Amount collected beyond the pattas	283	13	0
27. Rent of palmyra tope, Sarkār property	868	0	0
28. Nazarāna paid by sub-renters	1,566	14	0
29. Tax to supply deficiency in the mitta bēriz	109	0	0
30. Collected from agrahāram Brāhmans	2,700	0	0
31. Extra collection from sub-renters	28	0	0
32. Upon new measurement of land	330	9	5
33. Inām lands of the village pagoda appropriated by the Mittadār	147	6	0
34. Nazarāna from inhabitants upon pretence of giving them their village in rent	72	2	6
35. Rent collected, the ryot having no cultivation	67	12	0
36. Tax on the issue of pattas	66	4	0
37. Materials of Sarkār kacheri and household	323	12	11
38. Rent of Sarkār garden	280	0	0
39. Unclaimed inām land	103	10	0
40. Sundry taxes and exactions	234	15	3
41. Supply of provisions to troops	1,642	4	6
42. Collected upon Parompokoor (Puramb̄ok?) land	3,813	5	2
Total Rupees ..	30,933	12	6

40. The greater number of the items composing this long list are exactions from the ryots; a very few embezzlements from the Sarkār.

41. These mittas were taken at hazard, and may therefore be regarded as a fair example of the state of the whole country. It is of little consequence to ascertain the amount of the collections because no money can be recovered, but it is of the utmost importance that Government should know they are made in all parts of these districts to an extent that

has already had a pernicious effect upon the revenue, and will assuredly prove destructive to it unless some means are taken to avert the evil.

42. The favorite theory upon this subject has always been that the Mittadārs would protect the ryots from a regard to their own interest: men of experience however in revenue affairs predicted otherwise when the settlement was first made with them, and however plausible the theory may be, there is no contending against facts. The Mittadārs here and everywhere else squeeze from the ryots as much as they can; they seem to regard their interest in the estates as temporary, and to think of little else but how to draw the largest possible income from them in the shortest space of time. This done, a year's revenue sometimes anticipated, and the personal property of the Mittadar transferred beyond the reach of the Sarkār, the estates are left to revert to the Government with heavy balances and their resources greatly impaired.

43. It may be said that as the jail is the asylum of all revenue defaulters, there is, *primâ facie*, a strong probability that the Mittadārs would not pursue a line of conduct towards the ryots which was seen to end in bringing them there, and that therefore their failure must be attributed to misfortune and not their own misconduct.

44. In some instances this may be the case, but the fact is proved generally to be otherwise. The Civil Jail at Salem indeed is not regarded with the aversion that might be expected. The accommodation there is better than any native can find in his own house: each prisoner has a fanam a day for his subsistence, besides what he may receive from his friends (the families of those confined are allowed to have access to them); they have permission besides to go abroad at times and celebrate marriage and other ceremonies. These indulgences, with the hope of being released, materially soften the rigors of confinement, and I believe it is susceptible of proof that the sons and near relations of many revenue defaulters have purchased estates with the profits and illegal exactions levied from other mittas which had been attached by the Sarkār for balances, and the proprietors of which were then laying in jail.

45. The annexed statement shows the number of mittas sequestered in each year, the permanent revenue of them, and the settlement and collections now made on account of the Sarkar:—

	Faslis.	Number of Estates.	Permanent Bēriz.			Settlement.			Collection.		
			S.P.	F.	C.	S.P.	F.	C.	S.P.	F.	C.
Vide Faliwar Beriz Statement No. 4.	Fasli 1214 ..	2	5,907	26	76	5,311	15	10	5,028	6	7
	Do. 1216 ..	5	12,469	17	2	10,335	17	26	9,760	38	72
	Do. 1217 ..	1	3,205	23	5	2,834	32	44	2,834	32	44
	Do. 1218 ..	2	5,861	7	25	5,152	3	12	4,980	21	62
	Do. 1219 ..	4	11,224	13	20	9,312	38	52	9,030	18	8
	Do. 1220 ..	8	20,166	1	9	13,858	30	23	13,729	18	63
	Do. 1221 ..	23	44,418	40	29	36,378	0	60	36,334	38	37
	Do. 1222 ..	37	67,166	2	37	58,988	5	20	58,562	43	24
	Do. 1223 ..	41	70,174	35	13	62,283	1	21	61,784	4	22
	Do. 1224 ..	44	74,680	32	57	64,203	6	43	63,208	0	59
	Do. 1225 ..	48	78,562	14	23	68,102	26	12	66,344	18	47
	Do. 1226 ..	48	78,562	14	23	63,391	24	25	61,414	10	63
	Do. 1227 ..	54	89,116	40	31	72,676	2	1	69,550	32	26
	Do. 1228 ..	62	1,03,316	40	5	78,922	36	44	78,673	12	48
	Total ..		6,64,831	38	35	5,51,750	14	73	5,41,236	27	22

	S.P.	F.	C.
Difference between permanent and amāni settlement ..	1,13,081	23	42
Do. do. do. settlement and actual collections	1,23,595	11	13

46. The permanent settlement was founded upon the average collections of the ten years preceding its formation, with a remission of from 12 to 20 per cent. made in favor of the Mittadārs. If the system had been free from gross defects the country certainly ought to

have yielded, one year with another, the same amount of revenue in the first ten years of the permanent settlement as it did in the preceding ten, but the amount of the permanent settlement has only been realized in one year out of eighteen.

47. This failure has been attributed to over-assessment, but without reason. (?) In one or two taluks only of the Salem Division the assessments are higher than they ought to be, and if the ryots were protected in their rights, and the Mittadars were satisfied with collecting merely the rent of the land, the ryots could afford as well to pay the high assessment now as they did (? see para. 70, *infra*) for many years before the mittadari system was introduced.

48. That these exactions are not made by the Mittadars from necessity or to enable them to fulfil their engagements with Government is quite evident from enquiries that have been instituted into the circumstances of many of the estates. The annexed statement shows the amount collected from eight estates in the Dharmapuri Taluk since they came into the possession of the proprietors, the payments to Government and the profits of the Mittadars :—

Mittas.	Legal Collections.	Extra Collections.	Total Collections.	Payments to Sarkar.	Profit of Proprietors.
	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
Pennagaram	1,27,629 7 3	3,543 7 7	1,31,172 14 10	1,12,208 10 8	18,964 4 2
Yerrapalli . .	91,691 13 8	2,805 13 8	94,497 11 4	79,276 12 0	15,221 15 4
Dharmapuri	1,89,207 9 1	4,985 3 0	1,94,192 12 1	1,53,519 1 4	40,673 10 9
Kadagathur	1,82,688 7 8	3,530 7 0	1,89,218 14 8	1,53,016 1 4	36,202 13 4
Hanumanthapuram	1,42,470 10 7	4,680 4 0	1,47,150 14 7	1,12,412 6 8	34,738 7 11
Adamankottai	1,90,910 7 2	4,899 6 8	1,95,809 13 10	1,55,929 6 8	39,880 7 2
Pangunattam	82,434 4 5	1,075 10 1	83,909 14 6	67,091 5 4	16,818 9 2
Bandarahalli	1,30,152 12 9	2,577 9 7	1,32,730 6 4	1,10,344 14 0	22,385 8 4
Total	11,37,585 8 7	31,097 13 7	11,68,683 6 2	9,43,797 10 0	2,24,885 12 2

49. There (sic) are some of the finest and best managed estates in the Bārahmahal, and from the large profits which they yield, it might reasonably be expected that a considerable addition would have been made to the cultivation of the country during the long period of 16 years that it has been in their possession ; but the increase is trifling ; the rent of the land under cultivation in Fasli 1213, the year preceding the permanent settlement, was 60,672, the rent for the fasli just expiring (1229) 60,870, increase 198. [Not clear what estates here referred to.]

50. As the permanent jama on this (sic) estate is only Rupees 59,364-5-8, the revenue of Government may be considered as perfectly secure. But a different story is to be told of other parts of the Bārahmahal. The following shows the condition of seven estates that have reverted to Government within the last and present years :—

Names of the Mittas.	Permanent Bēriz.	Bēriz of Fasli 1229.	Difference.
	RS. A. P.	RS. A. P.	RS. A. P.
Tenkaraikōttai	8,813 13 3	6,911 12 2	1,902 1 1
Adikārapatti	9,132 14 2	5,812 6 10	3,320 7 4
Kōttaipatti	2,826 15 4	2,085 8 3	741 7 1
Harūr	5,803 7 0	4,527 1 6	1,276 5 6
Manapūr	4,040 10 3	2,843 12 8	1,196 13 7
Perumbalai	3,903 1 8	3,270 1 4	633 0 4
Pāpambādi	2,081 7 8	1,590 15 7	490 8 1
Total ..	36,602 5 4	27,041 10 4	9,560 11 0

51. The present condition of these estates is mainly to be attributed to the oppressive conduct of their late proprietor, Shekh Imām. This man was originally a petty shopkeeper in the Bārahmahal, and for one year a renter of a chauki. He made a small capital, with which in 1803 he purchased three estates. The ryots were immediately laid under contribution, and made to reimburse the Mittadār the amount of the purchase-money, this enabled

him to extend his speculations, and going on in the same way from year to year, taxing one mitta to furnish him with the means of buying another, he at length became proprietor of 15 of the finest estates in Bārahmahal.

52. In these he carried on an unexampled system of tyranny and oppression, until the ryots of one of his estates, worn out with the number and weight of his exactions, and despairing of relief from ordinary means, rose in a body and put him to death. (See Ūttankarai Taluk notice, Vol. II.)

53. The following particulars of his exactions from the ryots of five and half (sic) of the estates affords a fair example of the general management of this proprietor :—

	RS.	A.	P.
1. Tax for Court charges	78	0	0
2. Do. for poll-tax	1,570	14	10
3. Do. for tank repairs	639	0	0
4. Do. for ghee	195	1	11
5. Extra collections beyond the patta	4,106	11	5
6. Do. for Tahsildar	201	13	0
7. Do. for Mittadār's marriage	1,354	15	10
8. Do. for making gold joys (jewels ?) to Mittadār ..	147	13	8
9. Do. for registering mittas	39	8	1
10. Rent twice collected	333	0	0
11. Inām lands granted to village pagoda, appropriated by Mittadār	144	0	0
12. Full rent collected upon kaul land	97	6	7
13. Provisions supplied to troops	1,214	0	9
14. Sundry taxes	3,374	9	6
15. Bribes from the inhabitants	350	0	0
16. Fine from the inhabitants	414	12	9
17. Rent collected for waste land	21,793	13	3
18. Inhabitants' property sold without any demand	6,034	0	8
19. Nazarāna collected	968	10	0
20. Inām lands granted to village servants appropriated by Mittadār	202	10	7
21. Gram	459	12	0
22. Cattle seized by Mittadār	3,309	0	2
23. Tax for Karnams	108	2	0
24. Cultivation in the bed of the tank	1,129	15	1
25. Cattle seized in Ganapatti Mitta	15,490	0	0
	63,757	12	1

54. The general effects of a system of exaction of this kind upon the cultivation and resources of the country may be readily imagined ; as an example of it I will here give an account of the past and present state of two hōbalis in each of these estates taken at random. The first is the kasba hōbali of the *Adikārapatti* Mitta.

	S.P.	F.	C.
The permanent bēriz of this hōbali is	952	0	49
In Fasli 1221 Shekh Imām compelled the principal ryots to rent it from him for	1,032	39	67
He named thirty-one as renters, and compelled the rest of the inhabitants, in number 269, to become the securities. The cultivation of that year was	840	0	0
Loss to the ryots, or difference between the cultivation and rented bēriz is	192	39	67
Gain to the Mittadār, or difference between the rented and permanent bēriz	80	39	18
The number of ryots in that year was 300.			
In Fasli 1222 the number of ryots had decreased to 280.			
The cultivation	812	0	0

	S.P.	F.	C.
Collected from the ryots	1,032	39	67
Loss to the ryots, or difference between the rented bēriz and the produce of the hōbali	220	39	67
Profit of the Mittadār, or difference between rented bēriz and permanent bēriz	80	39	18
In Fasli 1223 the state of the village was thus:—			
Ryots 270.			
Cultivation	843	0	0
Collected	1,032	39	67
Loss to the ryots	189	39	67
Profit to the Mittadār	80	39	18

In Fasli 1224 the ryots complained to the Court of his exactions, and by advice of the Judge they hung the pattas he had forced upon them upon the door of his house, and thought they had freed themselves from the rent.

Shekh Imām, however, did not give up the matter so easily; he immediately reverted to an amāni management.

	S.P.	F.	C.
The cultivation in that year was	744	0	0
The collections	997	35	55
Loss to the ryots	253	35	55
Profit to the Mittadār	45	35	6
In Fasli 1225 the cultivation was	494	28	74
The collections	748	4	0
The permanent bēriz	952	0	48
Loss to the ryots	253	21	0
Loss to the Mittadār	203	41	0

The tables were now turned upon the Mittadār, for though he still continued to collect from the ryots a third more than the produce of the lands, he could not get enough from them to cover the permanent bēriz, and in this year he lost by the village 203-41-0.

In Faslis 1226 and 1227 Shekh Imām was absent from his estates, and the ryots escaped from his exactions.

	S.P.	F.	C.
In Fasli 1228 the estate reverted to the Sarkar; the permanent bēriz of it is	952	0	49
Sarkar collections	574	6	34
In Fasli 1229 permanent bēriz	952	0	49
Sarkar collections	556	1	48

Kurumbapatti Hōbali in *Tenkaraikottai.*

The permanent bēriz of this hōbali is	370	10	39
In Fasli 1218 the cultivation	469	0	0
The collections	505	0	0
Loss to the ryots	36	0	0
Profit to the Mittadār	135	0	0
In Fasli 1219 the cultivation	498	40	14
The collections	510	0	0
Loss to the ryots	11	4	66
Profit to the Mittadār	139	34	41
In Fasli 1220 the cultivation	456	19	22
The collections	465	25	22
Loss to the ryots	9	6	0
Profit of the Mittadār	95	14	63
In Fasli 1221 the cultivation	445	26	41
The collections	465	25	22
Loss to the ryots	19	33	61
Profit to the Mittadār	95	14	63

	S.P.	F.	C.
In Fasli 1222 the cultivation	450	14	36
The collections	465	25	22
Loss to the ryots	15	10	66
Profit to the Mittadar	95	14	63
In Fasli 1223 the cultivation	450	21	54
The collections	465	25	22
Loss to the ryots	15	4	48
Profit to the Mittadar	95	14	63
In Fasli 1224 the cultivation	449	19	22
The collections	460	1	47
Loss to the ryots	10	27	25
Profit to the Mittadar	89	36	8
In Fasli 1225 the cultivation	444	31	27
The collections	460	8	66
Loss to the ryots	15	22	39
Profit to the Mittadar	89	43	27
In Fasli 1226 the cultivation	400	7	18
The collections	452	9	18
Loss to the ryots	52	2	0
Profit to the Mittadar	81	43	59
In Fasli 1227 the cultivation	443	5	0
The collections	443	5	0
Loss to the ryots	..	.	
Profit to the Mittadar	72	39	41
In Fasli 1228 the cultivation	386	2	0
The collections	386	2	0
Loss to the ryots	....		
Profit to the Mittadar	15	36	41

55. In little more than a year this man seized fourteen hundred and fifty-six head of cattle from the ryots of a neighbouring estate in the Ganapatti Mitta. The proprietor of this estate, Kuppi Chetti, and Shekh Imâm were upon bad terms. The ryots of Ganapatti patti, according to a custom that had obtained from time immemorial, sent their cattle to graze upon the waste lands of the Tenkaraikôttai Mitta, the property of Shekh Imâm. Shekh Imâm seized the cattle.

56. Kuppi Chetti advised one ryot of some substance, who had lost 89 head of cattle, to prosecute Shekh Imâm in the Court at Salem. The ryot did so, and supported by the chetti, he obtained a decree in his favor in Fasli 1224 (three years after the cattle had been seized) for Rupees 2,100, the value of the cattle, and as a reimbursement for the loss of their labor and produce. The amount was collected from Shekh Imâm by the officers of the Court, and sent by the Judge through a Court servant to be paid to the complainant, at his village of Ganapatti patti. It was paid accordingly in the presence of Kuppi Chetti and several witnesses.

57. *Patcha Goundan* had some accounts to settle with Kuppi Chetti: he took the 2,100 rupees and promised to settle the ryot's account in a few days. The day of settlement, however, never came; Kuppi Chetti died with the money in his possession in Fasli 1228, and his brother and successor in the mitta denies all knowledge of the transaction. Thus was this poor ryot plundered of his cattle by one Mittadâr, and of the value of them by the other, after having waited patiently for three years till he got a decree of the Court in his favor.

58. In the interval that elapsed between the commencement of the prosecution and its termination, Kuppi Chetti and Shekh Imâm were reconciled, and it is very probable that Kuppi Chetti repaid the money to his formidable neighbour.

59. Thirteen other petitions were presented nearly at the same time for the recovery of 1,367 head of cattle, seized in the same manner and upon the same pretence: the value of these at 10 rupees the head is Rupees 13,670. Although ten years have elapsed since the suit was filed, no decree has yet been passed. Imâm Sahib in the meantime has sold 700 of them, and the rest are employed in conveying goods from his mittas to Madras, where, with the profits

of his estates and his plunder of the ryots, he has established a large magazine for merchandize.

60. In Fasli 1224 Shekh Imâm seized at one time 182 head of cattle from the Ganapatti ryots. The ryots complained to the Magistrate, but have got no redress.

61. These instances are given to show the extent to which these men carry their oppressions, and the perfect contempt they have for decrees of Court when such happen to militate against their own interests.

62. All the Mittadârs are not such tyrants as Shekh Imâm, but they have all the power of becoming so, and whether they exercise it or not, depends upon the personal character of individuals.

63. The sacrifices that Government have made in establishing, and adhering to the mittadari system, will be clearly shown by comparing the produce of the land revenue during the last ten years, with the produce of ten years preceding the permanent settlement, and with that part of the Bârahmahal which has been always under amani management. This comparison is made in the following statement :—

Comparative Statement.

Faslis.	Collection of Salem.			Faslis	Collection of Barahmahal.			Faslis.	Collections in the Huzûr Taluk under Ryotwari management.		
	S.P.	F.	C.		S.P.	F.	C.		S.P.	F.	C.
1202 ..	4,17,384	21	46	1219 ..	4,65,088	37	14	1219 ..	43,723	15	32
1203 ..	5,16,309	4	56	1220 ..	4,50,663	36	14	1220 ..	37,090	27	53
1204 ..	4,69,955	1	17	1221 ..	4,54,865	28	39	1221 ..	40,625	38	62
1205 ..	5,02,249	27	56	1222 ..	4,61,303	2	16	1222 ..	38,648	7	79
1206 ..	5,01,861	10	47	1223 ..	4,65,268	1	8	1223 ..	44,592	13	34
1207 ..	4,50,402	34	25	1224 ..	4,62,622	8	43	1224 ..	44,948	3	19
1208 ..	5,15,927	12	53	1225 ..	4,61,327	4	7	1225 ..	46,022	27	77
1209 ..	4,62,117	21	47	1226 ..	4,54,214	9	79	1226 ..	45,876	37	61
1210 ..	4,84,006	17	27	1227 ..	4,52,414	16	70	1227 ..	48,091	9	31
1211 ..	5,31,057	11	76	1228 ..	4,39,581	4	77	1228 .	47,052	2	72
Total ..	48,51,270	28	50	Total ..	45,67,348	14	47	Total ..	4,36,671	4	40

64. The imperfect state of the Bârahmahal records has obliged me to limit the comparison to the ten last years of the settlement. If the comparison was carried further up, the gradual deterioration of the revenue in the countries permanently settled would be more clearly shown. The only taluk that has been retained under ryotwari management exhibits a very different picture—a revenue that has gradually increased, and is still increasing with the means of the people. The revenue of this taluk was managed for sixteen years by Minâkshi Aiyar, the late Tahsildar, who, though an active agent for Narasaiyar in many abuses, had the good sense to prevent him from meddling with the land revenue, and administered it faithfully himself.

65. The average collection of the ten years preceding the permanent settlement was 4,85,127-4-53. The amount of the permanent settlement was 4,76,063-12-3½; the average collection of the last ten years is 4,54,191.

66. For many years preceding the cession of these districts they had been suffering severely from the calamities of war, and they came into the possession of the Company with their resources much impaired; for the last eight and twenty years they have enjoyed a state of profound peace.

	S.P.	F.	C.
The Government demand upon them for revenue for the first ten years was	48,52,832	10	47
The collections	48,51,270	28	50
Balance ..	1,561	26	77

	S.P.	F.	C.
For the last ten years the demand according to the terms of the permanent settlement was	47,60,632	30	36
Collections	45,57,651	37	10
Difference ..	2,02,980	38	26

67. With a view to secure a permanent revenue Government gave up from 12 to 20 per cent. of the average collections to the Mittadars, and the effect of the system has been that the country now yields, upon the average, thirty thousand pagodas per annum less than it did before the settlement was made, and that the revenue, instead of improving, is gradually sinking.

68. But the collections, low as they are, are not to be taken as fair evidence of the state of the revenue. The revenue is always in arrears, and is never realized without many of the estates being first sequestered. This is part of the policy of the Mittadars: they anticipate the revenue by collecting four or five kists at once, and pay nothing to the Sarkar. The estate is then sequestered, and placed under Sarkar management, and the Mittadar gives in a written statement of balances due by the ryots. It is in vain they protest that the money has been already paid: they can produce no receipt, and are obliged to pay the kists again to the extent of their means. If these are not sufficient to pay the whole balance, the Mittadar pays what remains, and comes forward and claims his estate.

69. When a district is under ryotwar management, a loss of revenue in one part of it is made up by a gain in another; but here the Mittadars have all the profits, and the Sarkar the loss; the Mittadars retain possession of the best part of the country, and the Government have got the worst: as long as any thing is to be got from their estates the Mittadars will keep them, and when no longer capable of yielding a profit, they will be thrown back upon the Sarkar. There is not the most distant prospect, therefore, that the revenue (so long as the present system continues) will ever improve; on the contrary, from the deteriorated state in which the estates revert to the Sarkar, there is every reason to fear that it will continue to fall off.

70. It would be some consolation to be able to think that these great sacrifices of revenue had been made in favor of those whose labor and stock produce it, and that the people had gained what the Government have lost; but the amelioration of the condition of the ryot formed no part of the mittadari system. The Government demand upon the land (that is, upon the ryot) was acknowledged to be too high, and when the settlement was made with the Mittadars, the demand upon them for revenue was limited, and the ryots were made over to the Mittadars with the rents as they stood, and with no other security against their being increased than a Regulation prohibiting the Mittadars from levying any thing beyond them. This Regulation has always been a dead letter, and in fact there is no other limit to the demand upon the ryot than the will of the Mittadar, although, in the deed of permanent property given to the Mittadars, a moderate assessment *upon the lands* is declared to be the primary object which the Government had in view in establishing the system.

71. This is not all the evil, however. Government have come to a determination to make a considerable reduction in the rents of the lands in all parts of the country. The reductions are going on here in the amani taluks, but the ryots of the mittas are prevented from participating in this great boon. It is contrary to experience to suppose that the Mittadars will of themselves come forward to reduce their rents, though the emigration of their ryots to parts of the country where the reduction has already been made may perhaps compel them to do it.

72. If the objects for which the mittadari system was established are attainable at all, it can only be by making liberal remissions to the ryots, so as to enable them to accumulate capital, purchase stock, and increase their cultivation.

73. A proprietary right conferred upon the ryots under such circumstances would be something more than a name: they would have the unrestricted management of their estates. Having the right of property in the soil in addition to their rights of occupancy, they could do what they pleased with their lands, raise the Government assessment, and rent their lands to the best advantage; they would be able to regulate the occupation of the lands, to choose and superintend the tenants, ousting slovenly cultivators, and

encouraging the industrious: all these essential attributes would belong to the ryots as proprietors. The Mittadars are deprived of them because they could not exercise such without interfering with the rights and privileges of the ryots as hereditary occupants of the soil.

74. The gradual deterioration of the Government resources in these districts will be seen from the following statement of the annual collections of each head of revenue :—

Abstract Statement of Collections of each Head of Revenue.

Faslis.	Land Rent permanently settled, including Poligar's Peshkash.	Amani, Hosur, Mallapadi, &c.	Hill-rent.	Sayar.	Abkari.	Total of all.
	S.P. F. C.	S.P. F. C.	S.P. F. C.	S.P. F. C.	S.P. F. C.	S.P. F. C.
1218 ...	4,69,687 35 17	44,616 32 28	10,070 5 12	12,314 6 3	10,838 3 5	5,47,526 36 65
1219 ...	4,60,803 26 33	47,019 11 2	9,487 17 77	23,639 25 15	10,860 3 34	5,51,809 38 1
1220 .	4,47,059 14 64	40,265 17 30	8,745 5 77	21,231 0 5	10,358 40 53	5,27,659 33 69
1221	4,53,258 21 39	43,332 3 77	6,666 15 26	24,030 29 60	10,934 14 69	5,38,221 40 31
1222 ..	4,59,086 44 8	41,419 9 39	7,221 19 74	26,929 11 61	11,173 0 0	5,45,829 40 22
1223	4,62,777 17 9	47,966 38 44	7,384 40 22	27,131 27 67	11,266 0 0	5,56,526 33 62
1224	4,60,042 41 0	48,333 33 52	7,357 30 37	31,193 28 25	11,385 0 0	5,58,312 43 34
1225 .	4,59,069 21 50	49,974 27 54	6,813 27 63	27,334 22 34	11,649 37 3	5,54,842 1 44
1226 ...	4,51,894 27 33	49,525 36 38	6,745 26 42	27,991 42 5	13,544 18 67	5,49,702 17 25
1227	4,49,832 22 23	52,069 30 3	6,747 44 63	27,061 21 57	15 016 2 13	5,50,747 30 79
1228	4,37,788 28 38	51,041 21 51	5,842 39 21	26,861 30 21	13,680 1 32	5,35,214 31 3
Total	50,11,301 29 74	5,15,564 37 18	83,083 3 34	2,75,739 20 33	1,30,705 31 36	60,16,394 32 35

75. It has been stated before that the sayar revenue will probably be more than double the amount this year that it was last.

76. A very large increase will also be made to the revenue derived from licenses; the collections in Fasli 1229 were Rupees 37,683-8-0. The proposals—

	RS.	A.	P.
For 1229	50,678	0	0
Increase	12,994	0	8

77. These and the other branches of extra revenue were entirely under the management of Narasaiyar, and may therefore now be expected to augment rapidly; but Narasaiyar's corrupt administration can have had but little effect upon the land revenue: the depressed state of it is owing to other causes, which continue in full force.

78. Where abuses are so numerous and deep-rooted as in this district, it is hardly possible to do more in a few months than to make a superficial enquiry into them. All that has been done hitherto is done very imperfectly, and there are some subjects of importance which have not been touched upon at all. The abuses that prevailed when the rents were reduced upon the lands in the amani estates, the fraudulent grant of inams, the oppressive conduct of the late police,—these and many other subjects are sufficient to occupy the attention of the Collector for a full year, if Government should think it necessary to prosecute the enquiry.

79. Under present circumstances no good is likely to result from ascertaining the amount of the malversations; the nature of them is fully known; and if the Commissioner and the Collector had possessed the power of collecting the money embezzled, half of it would have been in the cash chest by this time.

80. It is much to be regretted that the investigation into the extra collections made by the Mittadars has not been well managed; the result of the enquiry however into the estates in the Dharmapuri Taluk is sufficient to prove the enormous amount and multiplicity of the exactions, and that they are carried on systematically.

81. There is no way at present open, it is to be feared, by which extra collections can be prevented either in that part of the district which is still under Mittadars or in the Amani Taluks. That these exactions are against law and against the terms upon which the Mittadars hold their estates cannot be disputed. That the law in its present state affords

the ryots no protection from them is equally clear. What is required, therefore, is to improve the law, and the simplest way of doing this appears to be to pass a Regulation empowering Collectors to summon the Karnams and ryots of their estates, and to enquire whether the Mittadars are in the habit of levying illegal taxes, and when it is found that they do so, to recover the money, and impose a fine upon the party so offending of three times the amount illegally collected. The object of such a Regulation would be entirely defeated if the Collector was to wait until the ryots complained to him. In districts under the immediate management of the Collector, and where he can protect the ryots from the head-men, they seldom come forward to complain; and the dread of the Mittadar's vengeance, in whose power they are, would effectually deter them from coming forward voluntarily to the Collector with statement of grievances.

82. It may be said that the investiture of the Collector with powers of this kind would subject the Mittadars to vexatious interference in the management of their estates. This, however, by no means follows. The Collector's business would only be to ascertain the nature and amount of the collections, which he is obliged to do now whenever an estate is to be divided. But at all events Government are bound to consider the rights of the ryots, as well as the convenience of the Mittadars. The conduct of the Mittadars calls loudly for interference, and as such a Regulation as has been proposed would not trench upon any of their privileges, Government has an unquestionable right to pass it. That it would arm the Collector with judicial authority to a certain extent is very true, and it is much to be desired in cases of this kind that he should possess such power, as no other public officer can exercise it with any effect.

83. The Mittadars are in the habit of establishing illegal monopolies for the sale of ghee and other articles within their estates; these might also be prevented by the authorized interference of the Collector.

84. The Mittadars at present have too much authority over the Karnams. The state of the country requires that the Karnams should be completely independent of them; that they should be ready to attend to every summons of the Collector for information regarding the condition of their respective villages. The Mittadars ought to have nothing to say to the nomination of the Karnams to vacant places: this should rest entirely with the Collector, and he should have authority to compel the Mittadars to keep up the establishment of Karnams in all the villages. Unless the Karnams are made completely dependent upon the Collector, and a check as far as possible upon the conduct of the Mittadars, the Collector will never know the real state of his district.

85. Another step towards checking the exactions of the Mittadars would be to take the collections of the taxes personal and professional out of their hands. It was expressly stated in the sanads granted to the Mittadars that the Government reserved to itself these branches of revenue, but they were afterwards included in the jama of the different estates. There would be no difficulty in resuming them, making a corresponding reduction at the same time in the payments of the Mittadars.

86. There are two reasons in favour of this measure: the one is that the power of collection in the hands of the Mittadar is made the means of great abuse, and the other is that this is an improving branch of revenue which properly belongs to Government.

87. Of all the abuses of power of which the Mittadars are guilty, the most oppressive, and that which calls most loudly for redress, is the distraint of the ryots' property upon pretence of arrears of rent. This is done to an almost incredible extent, and by the arbitrary sale of their houses and cattle upon the most futile pretexts, ryots are reduced at once from comparative affluence to indigence. The ryots cannot in the first instance resist the Mittadar, and when his property is gone, he has not the means of complaining to the Court.

88. Within the last few days, and at a short distance from my own kacheri, the property of several ryots and of the Karnam in the mitta of Tirupatūr has been attached upon pretence of arrears of rent, but really because they were employed in giving in accounts against the Mittadar. This power of distraint is held over the ryots *in terrorem*; upon all occasions it is a dreadful weapon, and is used to make the ryots subservient to the Mittadars on all occasions.

89. The only remedies for this evil appear to be to prohibit the Mittadar from distraining without the knowledge of the Tahsildar, and to make it a law that no distraint should take place but in the presence of a Gumastah deputed by the Tahsildar, who should first be required to satisfy himself that the arrear of rent is justly due. This precaution is

particularly necessary, because the sale commissioners are said to be in the pay of the Mittadars, and are ready therefore to comply with all their requisitions, however arbitrary and unjust they may be.

90. As connected with the distresses of the people, I beg leave to bring to the notice of Government the practice that prevails here, and in other districts, of bringing prisoners charged with petty thefts and other trifling offences, with their witnesses, from a great distance to be tried and punished by the Magistrate. This is an occasion of great annoyance to all parties, and offers an inducement to the prosecutors to bribe the police people to release the offenders, or prevents them from complaining at all.

91. This evil would be obviated and the chief object of punishment (that of example) better answered, if the Tahsildars were to report all cases of this description to the Magistrate, and to receive his orders either to punish the offenders on the spot or to release them. Objections may be made to entrusting the Tahsildars with a power of this kind, but they are already entrusted with extensive authority which they may abuse, and it is not probable anything they can do will annoy the people so much as the inconvenience they now suffer in being dragged from their homes and occupations upon every trifling occasion.

92. This inconvenience is much increased by the practice, which generally prevails, of the whole magisterial authority being delegated by Magistrates to their assistants, instead of being divided amongst them. The practice appears to militate against the spirit of the Regulations. One of the greatest benefits that was anticipated from the transfer of the police and magisterial authority was that the Collector and his assistants, being often obliged by revenue duties to separate and to visit different parts of the country, instead of being tied to one place as the Judge is, the opportunities of complaint and of obtaining redress to the ryots would be much facilitated. But if the assistant is the only person who exercises magisterial authority, this expectation must be disappointed, and the people be subjected to as much inconvenience as they were before the transfer took place.

93. The Village Munsifs here as in Coimbatore appear to do but little in the way of judicial duty, little at least that is matter of record, though they may do a great deal without form, and that does not appear in the register. There may be two reasons assigned for their inefficiency: the one is that the Taluk Munsifs employ agents to draw as many suits as possible to their own kacheri, and the other, that the Munsifs are perplexed by the forms and wording of the Regulation, and are afraid of acting upon it.

94. The Taluk Munsifs do a great deal, but are universally spoken of as corrupt. This was to have been expected, for they are left entirely to themselves. The only way in which they can be kept pure is for their superior to make circuits and to enquire on the spot what they are doing. This would be an effectual check upon their proceedings.

How far Mr. Hargrave was directly to blame it is impossible to say. He had never drawn his pay from the treasury, and sent for money whenever he wanted it. After a prolonged enquiry it was not found possible to ascertain whether Mr. Hargrave had really received on his own account a larger sum from the treasury than he was entitled to. Narasaiyar had involved the whole system of accounts in such a tangled web that his misdemeanours could not be fully traced out, and the extent to which he did so may be inferred from the fact that the balance handed over to Mr. Hargrave by his predecessor eighteen years before could not be identified. The general tenor of the report was that Mr. Hargrave had not been guilty of personal corruption, though he must be held responsible for the grave misconduct of his subordinates, which ordinary care and attention on his part would have rendered impossible; and this appears to have been the view taken of his conduct by Government and the Board. Further information regarding the case will be found in lengthy minutes and reports published in Volumes 27 to 33 of the General Reports of the Board of Revenue; but strange to say the final order, whatever it was, is not forthcoming in the district records. One thing is certain, viz., that Mr. Hargrave was not re-employed and that Mr. Cockburn took his place in 1820. Mr. Hargrave appears to have

remained in Salem, as he was buried there in 1830. The building now occupied as an office by the Superintendent of Police is said to have been his residence and to have been built by him. Before trenching on the period of Mr. Cockburn's administration, it will be convenient here to glance rapidly at such incidents of Mr. Hargrave's collectorate as have been omitted while tracing the downfall of the Mittadārs.

Shortly after the amalgamation of the Bālāghāt, Bārahmahal and Talaghāt, in the early part of Fasli 1218, the head-quarters of the Collector were removed to Dharmapuri, where a treasury was established under the immediate superintendence of the Collector, that already at Salem being allowed to continue, and placed later on in charge of the Head Assistant Collector.

The Collector had then the direct administration of the mittas, which continued to revert each year, and of Mallapādi and the Bālāghāt Taluks. Mr. Hargrave does not appear to have prescribed any Hukumnāma of his own. In the administration of these estates and taluks he seems to have adopted the rules that remained in force before the formation of mittas.

Reduction of heavy assessment.

Having in the course of his enquiries above mentioned been satisfied that the rates of assessment in the Talaghāt were higher than in the Bālāghāt and Bārahmahal, and that this contributed to the reversion of mittas to Government in large numbers, Mr. Hargrave generally relaxed the survey rates. On this subject he writes in 1813 as follows:—

"I take this opportunity of observing to your Board that in my management of amāni mittas I have not hitherto proceeded upon any regulated or defined reduction of the survey rate of assessment, but endeavour to get people to cultivate the lands on the best possible terms; but in future a different system shall obtain, for in the course of this fasli I shall personally visit every mitta now belonging to Government, and introduce in each a considerable reduction of tīrva conformably to the recent orders of the Board."

The Collector strongly recommended (1814-15-16) that he should be allowed to make a reduction of assessments in the amāni mittas in the Salem Division, so as to make the average rates in all the divisions correspond. On the 18th February 1816 the Board permitted the Collector to reduce the assessment, in every case in which he considered it necessary, to an extent not exceeding 10 per cent. on the original scale of assessment; but Mr. Hargrave stated that the reduction sanctioned was too small to bring the tīrva in the Talaghāt nearly on a level with that in the Bārahmahal and Bālāghāt, and that therefore a new settlement might as well be sanctioned to be made. On the strength of the above authority, however, a reduction of 1,071 pagodas was made in Fasli 1226, which in nanja was S.P. 4-13-38 per cent. per acre, and S.P. 5-12-0 on the punja rent of that year, and Star Pagodas 8-42-72 on the Jodigai or tax on māniyams. The Board observed that the amount was inconsiderable, and that it was made without any reference to the proportions sanctioned. They desired Mr. Hargrave to reform the scale of assessment in his settlement of Fasli 1227 or 1228, and disapproved a re-settlement of assessment as proposed by him.

On the 16th April 1818 the Board further authorized the Collector to extend the principle of reduction, which had been previously limited to

10 per cent., to 25 or 30 per cent. where necessary in the country below the Thopūr Ghāt.

The orders did not require a general percentage reduction in all the tarams, but directed that it should be made in particular cases which might appear fit objects for the concession. A special establishment was entertained to give effect to the orders. As to the amount of reductions made by Mr. Hargrave, Mr. Cockburn, in his Jamābandi Report for Fasli 1231, stated that the aggregate sum was Rs. 1,28,238, of which a reduction of Rs. 13,397-13-3 was made in villages watered by the Kāvēri.

Administration of the Bālāghāt and Mallapādi.

The Bālāghāt and the Mallapādi Taluks, which always remained under amāni, steadily increased in revenue except when bad seasons affected them; the rates fixed at the paimaish were neither raised nor reduced. In the Bālāghāt the assessment was levied on lands actually cultivated. As to the mode of settlement which obtained in it the Collector, in reporting on the administration of this district for Fasli 1223 (under date 19th February 1814), writes as follows:—

Paragraph 10. "In reply to the first query I have to state that in the Bālāghāt it has hitherto been the māmūl that, when an inhabitant does not cultivate more than half a whole piece of ground, tīrva is only levied on the quantity cultivated. If the cultivated parts exceed one-half, then tīrva is demanded for the whole. Lands on kaul form an exception. The whole tīrva is demanded on lands so taken, whether cultivated or not, because they are given on a low tax to rise progressively, and the ryot might take land at the lowest rate of tīrva and fling it up on any increase; that (and ?) he has bargained to keep it until it has attained full tīrva. It is also proper to state that if two, three, or more pieces of ground are included in one pattah, tīrva is only demanded on such pieces as are cultivated, subject to the rates stated in the beginning of this para."

Huzūr Kacheri.

Mr. Hargrave was Collector for more than sixteen years, having held office till the end of 1819. A new Huzūr Kacheri was built at Dharmapuri for the use of the Collector's Office.

In the beginning of his administration he had but one assistant, Mr. Turnbull, to assist him in the discharge of his work. This gentleman was succeeded by Mr. Cunliffe, who in 1812 was appointed to be the first Head Assistant and was stationed at Salem. Mr. Cunliffe was succeeded by Mr. S. Smith, and towards the end of Mr. Hargrave's term of office another assistant was attached to the district.

Taluks.

During Mr. Hargrave's period there were frequent changes in the formation and number of taluks. As already stated, when the Bālāghāt and Bārahmahal were transferred to North Arcot, the taluks in these divisions were (1) Krishnagiri, (2) Tirupatūr, (3) Kunnattūr, (4) Rāyakōta, (5) Dharmapuri, (6) Tenkaraikōttai, (7) Pennāgaram, (8) Denkanikōta, and (9) Hosūr. When the country reverted to Salem in Fasli 1208 there were only three taluks (excluding Mallapādi) in the Bārahmahal, viz., Krishnagiri, Dharmapuri and Tirupatūr, of which the two latter were abolished in Fasli 1219, when the whole Bārahmahal was placed under one Tahsildar, who was stationed at Krishnagiri. In Fasli 1229, or just about the end of Mr. Hargrave's administration, the Bārahmahal was made into two taluks, viz., Krishnagiri and Dharmapuri.

In the Bālāghāt the taluk of Denkanikōta appears to have been amalgamated with Hosūr during the time it was administered with North Arcot, in consequence of which there remained only one taluk till the end of Fasli 1229.

Talaghāt.—In February 1804 the taluk of Salem was amalgamated with other taluks, whereby the number was reduced to six, but was reformed as a separate taluk in 1809. In 1815 the taluk of Omalūr was abolished and amalgamated with Salem, but it was separated again in 1819. At the time when Mr. Hargrave was relieved of the charge of the district the taluks were as follows :—

1. Salem.
2. Āttūr.
3. Rāsipūr.
4. Nāmakal.
5. Paramathi.
6. Sankagiri.
7. Omalūr.
8. Krishnagiri.
9. Dharmapuri.
10. Hosūr.
11. Mallapādi.

It was in the beginning of 1820 that Mr. M. D. Cockburn was sent to take charge of the district. Up to Fasli 1229 the number of mittas which had reverted to Government amounted to 94, the permanent jamā of which was Rupees 5,31,424, the number of estates remaining with the Mittadārs being 214,[1] pēshkash Rupees 10,95,421-8-0. The features of Mr. Cockburn's administration will be considered later on, and it will be convenient here to hark back to the discussion broken off on page 323 regarding the failure of Read's settlement.

Regarding the reductions in the assessment sanctioned in the time of Mr. Hargrave, when Mr. Cockburn succeeded him in 1820, "the reductions which had been made, to the extent of more than £12,500, were found to have been chiefly given, not where most needed, but to those who could afford to pay best for the boon.

Dykes, p. 277.

"Probably thus misled, the new ruler soon afterwards gave it as his opinion, that, as far as he could see, it was not an excessive assessment, but it was the cruel conduct of the landlords which had ruined the Salem country.[2]

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[1] The number of original mittas was 205, but by sub-divisions it rose to 308; of these 94 reverted to Government.

[2] It is one of the unhappy features of Indian administration, and possibly of officialdom everywhere, that each successive officer seems to take a pleasure in picking holes in his predecessor's work. Mr. Cockburn, however, seems to have gone a step farther, and, after demolishing Mr. Hargrave's measures, he straightway confessed his error, and set to work to build up what he had pulled down, finding that the Board disagreed with him he took a fit of repentance and reverted, with a lamentable vacillation, to his old views, but, luckily, the logic of facts was too much for him, and at last, gaining the courage of his opinions, he set himself resolutely to attack the old rate of assessment. On the above subject M.R.Ry. Venkata Subba Rao writes as follows :—

"Mr. Cockburn next directed his attention to the reductions lately made by Mr. Hargrave in the survey assessment. In his Jamabandi Report for Fasli 1229 he stated that no reductions were needed, and that those made by Mr. Hargrave were mere impositions intended to enrich the native subordinates. He further reported that the principle on which they were made was at variance with the Board's instructions, which laid down that the concession should be confined to particular cases, while Mr. Hargrave merely

"The experience of another year changed his views, and, calling to the recollection of the Board that Munro had many years before declared a reduction of twenty per cent. to be indispensable to the prosperity of the country, he recommended that the assessment should generally be reduced to the extent of fifteen per cent., and declared it to be his firm conviction that, without this concession, any attempt to improve the condition of the ryots would be in vain."

Vacillation however was the order of the day, and it was not without a struggle that Read's rates were to be finally condemned. "Of the reductions made by Mr. Hargrave, a small portion, to the extent of some £3,000,[1] in the annual assessment of certain rice-lands under the Kāvēri channels, was confirmed, as being urgently required; and Mr. Cockburn commenced a minute examination into the state of the district prior to carrying out the general reduction, which he also now considered indispensable. His measures, however, to this end were as little to the purpose as those of his predecessor; and the Board of Revenue subsequently was 'constrained to observe, in reviewing his operations, that the subject appeared to have received far less attention than its importance deserved;' and 'that the acknowledged experience, talents, and industry of Colonel Read and his assistants leave little hope that any attempts to correct their labours could be attended with advantage.'

Dykes, pp. 279, 280.

"The issue of the inquiry, such as it was, rendered the Board 'very averse to the institution of a new survey,[2] or the reduction of existing rates of

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fixed the amount to be remitted for each village, the apportionment of which was left to the subordinate officials, &c., by whom it was promiscuously divided amongst all lands good and bad.

"On the above report the Board directed that the survey rates should be restored, a measure which Mr. Cockburn zealously carried out. The total amount of reductions made by Mr. Hargrave was Rupees 1,28,238, of which, excepting Rupees 41,215 reimposed as per above order, and Rupees 13,397 confirmed by Mr. Cockburn in villages situate within the influence of the Kāvēri Channels, the greater part belonged to lands which were soon relinquished and consequently required no notice. Though Mr. Cockburn annulled a great part of the reductions, he reported that the reductions in the Kāvēri villages were properly made, and that he would submit proposals for more reductions shortly. He pointed out another fault in Mr. Hargrave's reductions, which was that he remitted 25 per cent. on some *cultivated* lands in Āttūr, evidently applying to them the kaul rules of Read referring to waste lands.

"The Board in reply ordered the reductions made in Āttūr to be cancelled, and requested the Collector to make a report on those made and proposed to be made in the Kāvēri villages; but it does not appear that the Collector made any such report. These remissions in the Kāvēri villages, which according to the last report of Mr. Cockburn amounted to Rupees 13,397-13-3, continued till supplanted by the new settlement rates in 1872.

"In Fasli 1231 Mr. Cockburn again intimated that he would submit proposals for reducing assessment in thirty villages situate in the taluks of Salem, Sankagiri, &c.; but this he never did."

[1] The amount appears to have been considerably less, a little over 13,000 rupees, *vide supra*, p. 343.

[2] Regarding Mr. Cockburn's proposals for a new survey, M.R.Ry. Venkata Subba Rao writes as follows:—

"The Collector contemplated making a new survey of the Talaghāt Taluks, and accordingly finished the same for two villages. The reasons assigned by him for adopting this

assessment;' and, strange to say, their views were not only acquiesced in, but supported by the Collector himself, whose labours for the amelioration of the agricultural interests had been thus severely criticised. After four years' experience, he again was of opinion that the depressed state of the district was not the result of over-assessment." In arriving at this conclusion, Mr. Cockburn was inconsistent, as he allowed himself to be "convinced that the conclusions which the Board of Revenue, two hundred miles off, at Madras, had formed on his own inquiries, were more correct than the deductions which he himself had drawn from the same source." The fact was that the "demand" showed an improvement, and even the arrears were got in comparatively easily. Two causes, for which Mr. Cockburn did not make allowance, conduced to this end. "There had of course been a considerable change for the better in the condition of those estates, which, having been speedily ruined by the Regulation-born landlords, had early reverted to Government, and, after the ancient fashion of the country, retained under its direct management, had been cultivated on the ryotwari system. This had told on, and so far is proved by, the averages. The revenue from these lands had rapidly increased, and as to the rest of the district, the surviving landlords paid their tribute with comparative regularity." Accordingly the Collector allowed himself to be led astray by these appearances of prosperity, and the Board were glad to find 'that farther inquiry and examination had satisfied that gentleman that the existing rates of assessment in his district do not require the alterations he at one time supposed (necessary).' Another factor was also at work. "Legislative alterations, it has been shown, had done much to improve the condition of the labouring classes, and, as a consequence, of their landlords. The summary judicial powers intrusted to the Collector doubtless increased incalculably his chances of managing Salem satisfactorily; and the ryots, by the speedy adjustment of their private disputes and innumerable mutual differences connected with land, were also thus able to give more attention to agriculture, and have, so far, a better chance of paying that assessment which, after a long inquiry,

Ib., p. 280.

Ib., p. 280.

Dykes, p. 284.

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course were that some of the accounts relating to the old survey were missing; that a large extent of land was not brought to account in the old accounts, and that there was considerable difficulty in reducing the paimaish areas into acres owing to the variety of standard land-measurements adopted in them. He submitted accounts for Vellalappatti (one of the two villages newly surveyed), which the Board found on examination to be faulty, and they finally decided that neither a new survey nor any reduction in assessments was needed, seeing that they were formerly made by very able men, Read and his assistants. As to reducing the old measurements into acres, the Board said that the difficulty could be got over by constructing a few tables of conversion. Thus ended the question of making reductions.

Board's Review of Jamabandi Report for Fasli 1232.

"In making the above order, the Board particularly drew attention to the missing survey accounts, and requested the Collector to take immediate steps for recovering them. This Mr. Cockburn did with great zeal.

Paimaish accounts.

"He caused three copies to be made of every set of accounts recovered, for the Huzur, for Taluk officials, and for Karnams, and, after comparing, affixed his seal to them so that they might not be tampered with. This was a very important act in his administration, though he did not complete the task for all the taluks."

had been previously declared by this very Collector to be fully twenty per cent. too high." But the main element of value in influencing the condition of the tenantry for good was hardly as yet appreciated by the Collector and the Board. Kaul (cowle) had been working since 1822, and to this the ryots owed much of their prosperity. The fact that there was an average balance of a lakh and a half of rupees might have warned the Collector that his conclusions had assumed a roseate tinge which circumstances did not warrant, and, were it not for kaul, things would have been worse. In the very report from which the Board argued so favorably for the district, "the Collector fully explains how the ryot had been helped, and how the assessment, where too high, had, in reality, though not in name, been lowered considerably.

Ib., p. 285.

"'Kaul' (or cowle) is an Indian term for any agreement, but is, however, usually applied to the favourable tenure of land, either at the same rates for a long period, when it corresponds with the meaning of a lease, or on an ascending scale, which closes the engagement within a few years; and it was an essential portion of the agricultural system under Native Governments." By the kaul rules "if a ryot took up land that had not been cultivated for three years, only half the assessment was to be paid the first, and three-quarters the second year. After that, the full assessment was to be paid; but there was no provision to compel the retention of such lands for the future at the regular rate; indeed, on the contrary, provision was made for a permanent reduction if the ryot found that it would otherwise be necessary for him to abandon the holding. In the last rule it is thus expressly stated that if a field cultivated on progressive kaul should be left waste, because the survey assessment was too high, a suitable deduction is to be made in that assessment, with reference to the state of the land; but this deduction was never to exceed thirty-one and a quarter per cent.

Ib., pp. 287, 288.

"These might be considered very liberal concessions; and a permanent reduction of twenty-five per cent., at the close of progressive kaul, was to be granted on all fields that had been waste for ten years or more, no assessment whatsoever being paid for the first year.

"If the lands had not been cultivated for twenty years, immunity from all assessment was granted for a still longer period, at first starting, besides the kaul and the above permanent reduction, to the extent, ultimately, of a quarter of the survey assessment.

"The action of these measures was therefore simple in the extreme. They might be called 'kaul rules,' but they legislated most directly for over-assessment. Where the survey rates were very high, the lands had been of course relinquished; and in such cases, by these rules, not only were such fields, if they had been but ten years waste, cultivated at first for nothing, but, ultimately, a fixed reduction was made in the survey assessment, as a matter of course, of no less than twenty-five, and, if thought necessary, of as much as thirty-one per cent.

"Nor was their action cramped by any minute limitations as to who should exercise these ample powers,—who might reduce the revenue of the State, to secure the welfare and prosperity of the ryots; for every head of a village could authorize the cultivation of land on kaul."

With freedom of cultivation it might and ought to have been foreseen that such a system was open to grave abuse. A ryot, resigning his highly assessed land for three years, might take it up again on a reduced rate, and as the kaul reached maturity throw up his holding, and this in fact was done. This was the less to be regretted, however, as a reduction of the assessment was imperatively needed, and if it could not be had in due form by a revision of the settlement, it was better to attain the desired end by kaul than not to attain it at all. Kaul, "when properly used, is the means adopted by an arbitrary power to induce ryots not overburdened with means, and fearing the good faith of their rulers, to clear and bring into cultivation lands that may be covered with jungle, or otherwise difficult of culture on the usual terms. If the restrictions be relaxed, and the system brought into play where high assessments, and not natural causes, are the obstacles to cultivation, it is manifest that the effect will be the same; that an increase in the extent of cultivation will ensue, and that it is in good truth, though not in name, a reduction of the survey rates." That the Board did not realise the use which was being made of kaul is strange; and stranger still it is that the Collector did not realise the position, as we find him supplying the key to the situation in his own report. "It must be remembered," writes the Collector to the Board of Revenue, "that the high-assessed lands in the villages alluded to, not being under cultivation—in fact many of them being hardly susceptible of culture—the rent is never demanded; so, of course, the ryots are not impoverished by making payments which they are unable to afford. Almost the whole of these lands are immemorial waste, for which the 'kaul' rules provide, by allowing a decrease to the extent of twenty-five per cent.; and many of them have been taken up on these terms."

Ib., pp. 285, 286.

"How lands under cultivation at the survey, some twenty-five years before, and then assessed as the best in the village, could either be considered 'immemorial waste' or could have become, from natural causes, 'hardly susceptible of culture,' is hard to understand; but that these kauls lowered the assessment, and so made the land susceptible of culture, is easy of proof."

Ib., p. 286.

The immediate result of the kaul system—and officers dealing with the assessments of this district would do well to bear in mind that the same result has invariably followed every reduction of Land Revenue taxation—was an increase in the revenue. "In the very year when the Board had arrived at the conclusion that the assessment could safely be allowed to remain as it was, under this name of kaul, reductions had been made which amounted to more than six per cent of the whole assessment, and subsequently, when thus avowed by the Collector as absolutely requisite, the reduction under the same head was seven per cent.

Ib., p. 289.

"The Board of Revenue attempted to look on kaul only in its legitimate light, and would ignore the Collector's candid admissions. To this end, in 1826, orders were reiterated, 'which went to guard the Collector in the Salem District, where the waste has not been yet accurately assessed, against encouraging the occupation of waste on kaul, so as to interfere prejudicially with the cultivation of the regularly assessed land already occupied. Indeed, in the Salem District, no land should be newly given on kaul, except to

substantial ryots possessing stock to improve it, and who, on occupying it, can furnish security that its cultivation, if continued by them, shall not interfere with that of the land already occupied by them, and that they will not draw away any other Sarkār ryots, from Government land, for the occupation of the land thus newly granted on 'kaul.' These were restrictions on 'freedom of cultivation.'"

These restrictive rules however proved utterly useless: the kaul tenure increased rapidly. Mr. Cockburn left the district in 1829, and was succeeded by Mr. John Orr, on whose accession to the collectorate in 1830 it was found that nearly 65,000 acres were held on kaul, "and five years later, the accounts showed lands under this head to the extent of one hundred and twenty-one thousand odd acres. Of this large quantity, nearly two thousand acres were held free of any assessment whatsoever for two years, and the ryots cultivating eight times as much land enjoyed a similar immunity for one year.

Ib., p. 290.

"The result was a total reduction of the survey rates, on the whole cultivated area of the district, of a clear lakh of rupees." The fact was that, though both Mr. Cockburn and the Board had agreed in theory that Read's assessment was not too high, the practice of the former had been in antagonism with his opinions as expressed on paper, and "in his management of the district, the rates had been systematically reduced; and not only that, but the ryots, it was found, had been compelled, contrary to all sound policy and European usage, to pay for more fields than they wanted.

Ib., p. 294.

"It is always, to a certain extent, the practice of the native officials to prevent as much as possible the relinquishment of lands; and their mistaken zeal received subsequently not a little assistance from its being made a condition of kaul that the favourable tenure should be immediately, and of necessity, null and void, if any portion of the other lands held by the ryots were relinquished.

Ib., pp. 292, 293.

"When the resolution to decrease the rates of assessment was finally abandoned in 1825, the kaul rules, which had then been in force for three years, gave the utmost latitude for lowering the assessment in reality, not only to the Collector, but, as has been shown, to every poor ryot who happened to be born the hereditary head of a village; and the result was, of course, an immediate increase in the extent of cultivation and land revenue. The kaul tempted the cultivators to take up more fields, whilst in practice neither those fields nor what they held before could be relinquished, save with great difficulty or by bribery."

Before pursuing the subject of kaul into the periods occupied by the collectorate of Mr. Orr and other successors of Mr. Cockburn, it will be convenient here to pause and note such other matters in the history of Mr. Cockburn's administration as possess an interest for the student of district history. When Mr. Cockburn succeeded Mr. Hargrave, the headquarters of the district were transferred to Salem, owing to the malversations which had taken place in the treasury at the latter station, and the first step taken by the new Collector was to amalgamate the treasury at Dharmapuri with that at Salem. Mr. Cockburn's collectorate lasted from the 15th February 1820 (Fasli 1229) to the 11th May 1829 (Fasli 1238).

Mitta Purambōk.

Soon after taking charge, that is, early in Fasli 1230, he resumed the revenue of all purambōk lands in the jāri mittas, on the ground that, under Section 4 of Regulation 25 of 1802, and under the terms of permanent sanads, all lākhirāj lands, which included purambōk, were reserved to Government. The Board, in Proceedings dated 20th September 1821, decided that the lands belonged to the Mittadārs and Government, approving of this, ordered the refund to the Mittadārs of the amount collected by the Collector.

Motarpha in Mittas.

In their Proceedings, dated 7th August 1820, the Board informed Collectors that, although motarpha was included in the assets of the permanent settlement, the Courts had decided that, under the regulations, the Mittadārs could not legally collect it, and called for statements showing the amount of revenue to be deducted from the pēshkash.

It was probably on this that the Collector resumed motarpha in all the jāri mittas in Fasli 1230, and collected the same on account of Government. He did not however resume what was purely swarnādāyam, such as inām jodigai, tree tax, fishery rents, honey rent, &c., though all the items of motarpha (proper) were included under the general head "Swarnādāyam." A long correspondence as to the right of the Mittadārs to collect the tax ensued, but the right was never restored to the Mittadārs, the final decision being that credit should be given out of the collections made by Government officers for the amount of motarpha included in the assets which went to make up the pēshkash.

In Fasli 1231 the number of taluks was raised (including Mallapādi, which was under an Amīn, not a Tahsildar) from 11 to 15,* and this remained unchanged till 1860. All the taluk offices were established at the stations after which the taluks were named, except in the case of Tenkaraikōttai. The latter was an important town in the days of Tīpu and Munro, but fell into decay when the taluk named after it was abolished consequent to the introduction of the permanent settlement. When a taluk of that name was formed in October of Fasli 1231, the Tahsildar's office was stationed, not at Tenkaraikōttai, but at Kammenellūr up to the middle of Fasli 1233, when it was removed to Harūr, Rupees 500 being sanctioned for the building of a new kacheri there in Collector's order No. 33, dated 11th December 1823.[1] Harūr was found unhealthy, and in August 1825 it was removed to Ūttankarai, where, with the exception of short transfers to Kunnattūr and Harūr, the office has ever since remained, the present taluk office having been newly built and finished in 1833. On the recommendation of Mr. Cockburn, in the Jamābandi Report for Fasli 1232, Government abolished the tax on ploughs and the double house-tax originally imposed

* *Taluks.*

1. Salem.
2. Āttūr.
3. Rāzipūr.
4. Omalūr.
5. Sankagiridurgam.
6. Trichengode.
7. Paramathi.
8. Nāmakal.
9. Dharmapuri.
10. Krishnagiri.
11. Tirupatūr.
12. Tenkaraikōttai.
13. Mallapādi.
14. Hosūr.
15. Denkanikōta.

Kavali Tax.

[1] This is of some importance, as within the last few months (1880) a claim to the kacheri at Harūr was put in by a descendant of Imam Sahib above mentioned, (*vide supra*, pp. 306, 333) who averred that the kacheri in question was built by Imām Sahib for mitta purposes and belonged to him as his representative.

by David Cockburn in the Bārahmahal division. This order came into force from Fasli 1234.[1]

Ryotwari Administration.

Mr. Cockburn was anxious to govern the country on certain defined principles, which he published in what were called the Hukumnāmās and Kaulnāmās. The necessity for laying down fixed principles and giving publicity to them may be gathered from the following extract of his Jamābandi Report for Fasli 1230, dated 22nd May 1820.

"The present rates of assessment, and the modes of collection, constantly induce the cultivator justly to oppose the measures of the Sarkār, engender depravity of morals, and make falsehood and fraud systematic both in the persons who realize and in those who pay the revenue. The situation of the ryots under a mittadāri or amāni system is, as far as I have been able to form a judgment from the actual state of this district, most unfavourable in all respects; they seldom know how much they are to pay; new demands always follow the ability of paying them. The survey rates of assessment have been increased and decreased at the will of the Mittadārs: lands to which they had no right have been given as ināms, and the village ināms taken to make up the loss. The demand on the cultivators is undefined and arbitrary. There is nothing like agreement between them and the Mittadārs or Government. The exactions of the Mittadārs and of the heads of villages, the oppressions which the people suffer in various other ways, combined with the difficulty, I may say impossibility, of procuring redress, render them nearly in a state of slavery. Government they conclude to be the occasion of their poverty and the source of their sorrows, while the Mittadārs and principal inhabitants are the persons who oppress them."

Some of Mr. Cockburn's principles received the Board's sanction, but others were promulgated on his own authority. Hukum and Kaulnāmās were published afresh each year, with such amendments in the previous ones as he thought fit to introduce.

The first Kaulnāmā published by him was in the very first year of his administration, *i.e.*, in Fasli 1229. The following is a synopsis of the rules contained in the Hukum and Kaulnāmās of the several faslis, with particulars as to when each principle was introduced:—

Hukumnāmās and Kaulnāmās for the settlement of Amāni Villages, issued by Mr. M. D. Cockburn for Faslis 1229 to 1235.

Government lands in occupation charged.

Fasli 1229.—Rule 2. The Tahsildars have already made the dittam settlement, but the extent of actual cultivation only, whether exceeding that entered in the dittam or otherwise should be charged.

Fasli 1230.—In this fasli it was ordered that lands sown with seed should be treated as cultivated, and lands ploughed but not sown as waste.

Fasli 1232.—Paragraph 3 of Rule 10 of Kaulnāmā. If a ryot who in the cultivating season agreed to cultivate a land does not cultivate it, but leaves it waste, such person notwithstanding must pay the assessment of the land. (This does not appear in the Hukumnāmā of Fasli 1234, and may therefore be considered to have been cancelled in that fasli.)

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[1] *Vide infra*, p. 360.

Fasli 1229.—Rule XVII. If ryots take up lands hereafter (*i.e.*, after the cultivation season has far advanced) for cultivation within the fasli, then such lands should be charged as "Idum Paiyar," and muchilikas taken from the ryots.

NOTE.—Sivayjama. The muchilikas are first taken at the dittam settlement.

Fasli 1229.—Rule XXII. All nattangal lands should be charged assessment according to mamūl.

Fasli 1230.—Rule 11. Nattamkāl lands, if not cultivated with any other crops afterwards, should not be charged. The tirwa to be remitted.

Fasli 1230.—Rule XXIII. All cultivated lands this year should be charged according to the paimaish rates, which should be carefully examined.

Fasli 1229.—Rule 4. If the ryots who have hitherto been cultivating both the Government and Inām lands, (such as kattukodigai, &c., lands), leave the former for this year to be waste, cultivating the latter only, then such ryots should be charged the assessment for the whole extent of the Government lands made over to them as if they were cultivated.

Fasli 1230.—If a ryot having a number of fields, left some of them waste but took up banzar (waste) lands for cultivation, the lands left waste should be deducted and the lands newly taken up should nevertheless be given on kaul.

Fasli 1234.—If a ryot cultivates the whole of his land and in addition any waste, the assessment of such waste should, according to the Kaulnāmā, be included in the jamābandi accounts; but if a ryot, leaving one or two fields of his patkat (holding) waste, cultivate one or two lands of the waste, no kaul will be given for the cultivation of the waste, the faisal assessment thereof being included in the jamābandi. If the ryots assign a cause for not cultivating any of the lands in their holding, the Tahsildars may inquire into the matter, and, if the statement be true, give instead the Government immemorial waste or pōdukāl lands.

Fasli 1235.—Paragraph 8. Although it has been stated above that no exemption from assessment shall be granted to ryots who allow any portion of their patkat land to be waste, yet, when the land is one that should properly be relinquished, either because no crops can to any extent be raised thereon or from any other cause, the matter shall be represented to the Tahsildar, who shall make inquiry in that behalf and order cultivation out of the kaul land in exchange for the same. Moreover, when a ryot applies to the Tahsildar stating that, if a remission of the assessment according to the rules were granted, he would take up for cultivation land which has been left waste either because the assessment is heavy or the land is inferior, or from any other cause, the Tahsildar shall proceed to the locality, inspect the land, make a detailed report on them (it?) to the Collector, and act according to the orders received from him in that behalf.

Fasli 1234.—Rule 2. The Tahsildars have made over the lands for cultivation and have taken muchilikas. Now if the lands taken up are not fully cultivated, an account should be prepared, showing (1) the extent sown, (2) the extent ploughed or rendered "Shērpuludi," (3) the extent sown, but in which the crops withered, and (4) the extent that was left waste. Orders will then be given as to the disposal of these lands. If the ryots cultivate more than the extent made over to them, the above accounts should still be prepared, giving the above details for the whole of the lands cultivated.

Fasli 1229.—Rule XVI. If lands in tank-beds are cultivated, and if a portion of them has been submerged under water, then the assessment of such portion should be remitted and that of the rest charged.

Lands in tank-bed

Fasli 1229.—Rule XXVIII. If portion of assessment of any land was remitted last year, the full survey assessment according to the paimaish should be charged this year.

Fasli 1230.—Rule XXXV. All patta lands in mittas which have to come to amāni up to Fasli 1229 should be charged on faisal assessment, and all waste lands should be given according to Kaulnāmā. Patkat lands in mittas which have come to amāni in Fasli 1230 should be charged the kaul assessment if kaul has been granted by the Mittadar; but if the Mittadar has granted a permanent kaul, or if the kaul granted expired by Fasli 1230, or if the lands have been granted for wāram, the faisal tirwa should be charged. The Mittadār has no right to give away lands on favourable assessments permanently. If the Mittadārs gave away lands as ināms for the support of temples, &c., the same should be charged full assessment. Also lands given on favourable rents by Mittadārs to their para-

sites should be charged full assessment; but if the Mittadar's terms of kaul in any case were the same as under Government, then the tenure should not be disturbed.

Fasli 1229.—Rule XVIII. If waste lands are taken up for cultivation, then they should be charged at the average rates of the village; if there were no assessed lands in the village, then the average assessment of the neighbouring village should be charged.

Fasli 1230.—The kaul also to be allowed in such cases, provided the land is not tank purambōk.

Fasli 1230.—Rule 40. If a ryot has newly built a tank, and if, in consequence, the land in the bed thereof is not cultivated, then the assessment of the land need not be charged.

Fasli 1231.—Rule 7. Nanja lands, of which the source of irrigation is out of order, or which were classed at the paimaish as nanja merely in the hope that they might eventually be cultivated, should, when applied for, be examined personally by the Tahsildar and given on the highest dry rate of assessment of the village or of a neighbouring village, if he is satisfied that wet crops cannot be grown on them; where the highest dry rate of a neighbouring village is to be adopted, a report should be made to the Huzūr and orders obtained.

Fasli 1231.—Rule 10 of Kaulnāmā. No lands to be given for wāram, but banzar lands may be let on kaul according to this Kaulnāmā.

Fasli 1235.—Paragraph 21, Rule 2. When a patta land is relinquished, it shall not be given on wāram; but if the ryot who cultivated it take up an inām or mitta land for cultivation, the assessment of the land relinquished by him shall be collected from him.

Fasli 1234.—Rule 38. If the extent of any land is now on measurement found to be greater than that recorded in the old paimaish account, the latter area only shall be taken into account, provided the paimaish boundaries are not exceeded; but, if waste lands are included in the extent, assessment for the excess shall be charged.

Cultivation of sub-division of fields.

Fasli 1229.—If an entire paimaish field has been cultivated, the entire extent should be charged; if only a portion, and the portion is not less than one-half, then also the entire extent of the field should be charged: *i.e.*, the extent left uncultivated should not be remitted.

Fasli 1230.—If the portion of a field left waste exceeds one-fourth of the entire extent thereof, then the actual cultivation only should be charged. If the waste does not exceed that limit, it should be treated as cultivated.

Fasli 1231.—Rule 6 of the Kaulnāmā. If one entire paimaish field has been divided under mitta into portions, and each portion cultivated by a separate ryot, the cultivation may remain as usual. But fields under occupation shall not hereafter be sub-divided. There is no objection to two or three persons cultivating the same field. If, however, a survey field is too large, then so much of it as is darakhasted for may be sub-divided, measured, and given. In such case assessment should be charged and levied on the cultivated portion only, though the other portion may remain waste.

Fasli 1232.—Paragraph 5, Rule 10 of Kaulnāmā. Where a field is large, measuring from 10 to 20 acres, and would not be cultivated unless divided and given in portions, it will be now divided and surveyed and made over in portions. If, however, a part only of the other surveyed portion of the land (*i.e.*, other than the portion made over) is cultivated and the remainder left waste, no deduction will be made for the portion so left waste.

Paragraph 17, Rule 2. When a field was large at the paimaish and was divided after the formation of mittas, the division shall continue to be permanent.

Fasli 1234.—If a land is partly cultivated and partly left waste, the whole of it should be shown in the accounts as cultivated, whatever the extent of waste, say ¼, ½, ¾ or more; if there be any large fields which have not been sub-divided, and consequently not fully cultivated, or if a portion of a field be washed away by floods, then the portion left waste or washed away should be deducted from the lands made over.

Fasli 1235.—Paragraph 13, Rule 2. When a field is so large that it cannot be cultivated unless it is divided into portions, the division may be made, no block however exceeding 10 acres in extent; provided that if a portion only of a block so made is cultivated the assessment of the portion left waste shall not be remitted.

Nanja Baghayat.

Fasli 1229.—In the Hosūr Taluk, cocoanut, arecanut and other fruit topes should be charged with the assessment of the first-class land. In the other taluks the gardens should be charged with either the tree-tax or land assessment, whichever was fixed before or at the paimaish.

Fasli 1230.—The above rule on this subject has been explained as follows:—In the

Balaghat taluks areca, cocoanut and other fruit gardens, which were already assessed with the first-class assessment of the village, should continue to pay that assessment; but new gardens formed shall be charged with the highest class of assessment under the tank from which it is irrigated.

In other taluks all gardens newly formed shall pay the assessment of the land until the trees come to bearing, and afterwards double that assessment. All old garden lands shall pay whatever rate was fixed before, *i.e.*, land-tax and tree-tax, or tree-tax alone, &c.

Fasli 1230.—Rule 28. In cases of gardens paying tree-tax only, the tax on such of them as have died should be deducted.

Fasli 1234.—The rule requiring that cocoanut and arecanut gardens shall, on coming to fruit, be charged with double the assessment of the land, shall be held applicable even if only some of the trees have begun to bear.

Fasli 1234.—Rule 42. If cocoanut and other trees exist in the hedge or boundaries of dry or wet lands which are under cultivation, a discretionary assessment shall be fixed.

Fasli 1234.—Rule 48. If cocoanut topes have been relinquished in proper season, the Tahsildars will let them on darakhasts for the highest amount of rent and settle that amount. This amount to be entered in the accounts.

Fasli 1235.—Rule 29. When a cocoanut tope is to be thrown up, the deed of relinquishment shall be filed with the Collector in the cultivating season. No such tope should be thrown up without putting in the rāzināmā.

Sugarcane and Betel cultivation

Fasli 1229.—Rule VI. The sugarcane and betel, &c. gardens in Hosūr, &c. are to be charged with land assessment only. In the Pāyinghāt, betel gardens to be charged with ¼ rupee per kuli of 32 feet, and with 3 annas per kuli of 24 feet in the Kavēri villages, in excess of the assessment fixed for the land.

Fasli 1230.—The distinction between Pāyinghāt and other divisions as to betel garden is abrogated. Betel gardens in the Pāyinghāt shall in future pay only the land assessment fixed by Macleod or Munro. In Hosūr punja lands cultivated with sugarcane, by means of Government water, should be charged double the punja assessment. If the land is again cultivated with the punja crops, then the punja rate alone shall be reimposed.

Fasli 1231.—Rule 1 of Kaulnāmā. If betel and sugarcane are grown in nanja land, the land assessment alone shall be levied.

Fasli 1234.—Rule 7. In Hosūr and Denkanikōta, for dry lands cultivated with sugarcane by water from a Government tank, the rate of assessment that was hitherto charged in previous jamābandis was double the dry rate of assessment; but, from this fasli, if dry lands are cultivated with sugarcane, the average wet rate of the village shall be charged at the jamābandi.

Punja mel nanja, or dry converted into wet.

Fasli 1229.—Rule VII. If a punja land has been cultivated with nanja crop, the extent cultivated should be charged, according to the rate of the adjacent land, from the year of cultivation.

Fasli 1230.—This rule was modified as follows:—If the nanja cultivation in dry is carried on by means of private wells, then punja assessment only should be charged. (This properly comes under the heading of improvements at private expenses on wells.)

Rule 10. If nanja crop is raised in punja land by means of rain water or surface drainage (in the Pāyinghāt and Bālāghāt* divisions), then the punja assessment only of the land shall be charged.

* By this is certainly meant the Barahmahal, or possibly the Barahmahal and the Balaghat.

Fasli 1234.—Same as Rule 7 of 1229, but with the following addition:—"If however the average rate (of the village) was charged till now, and the rate of the neighbouring lands is less than such rate, then discretion should be used in assessing the land, due consideration being given to both rates."

Fasli 1235.—When wet or garden crops are raised on dry lands by irrigation from a tank, channel, river or any other work belonging to Government, such land shall be charged the average wet assessment; provided that, if water is baled to such dry land, the average garden assessment alone shall be collected.

Wells.

Fasli 1229.—Rule X. If a well recently dug, *i.e.*, after the paimaish, has not been hitherto used, but is now repaired and used for a garden newly formed this year, then the extent of the garden cultivation should be charged with the rate of the adjacent garden land. Again, if a ryot now digs a new well

at his own expense, and cultivates garden under it, he should pay punja tirwa for the first year, half the assessment fixed at the rate of the adjacent garden land for the second year, and the full assessment so fixed from the third year.

Fasli 1230.—Rule 9. This rule has been modified as follows:—If a ryot has dug a new well, or repaired an old well, and cultivated garden crops (cocoanut and arecanut excepted) in a punja land by means of the well, then the original punja assessment only shall be charged.

Fasli 1231.—Rule 1 of the Kaulnāmā restricts the above concession to cultivation under wells newly dug, while Rule 11 provided that when gardens have been grown by means of old wells repaired at the expense of the ryots, the land shall be exempt from assessment in the first year, but shall pay half the Baghāyat tirwa in the second and the full assessment from the third.

Fasli 1232.—Rule 10 of the Kaulnāmā, paragraph 1. Where a land, which was garden at the paimaish, is cultivated with garden crops with the aid of an old well repaired at the ryot's own expense, or if a new well be sunk close to an old well which is not in a state to be used, such land shall be exempt from assessment in the first year, but in the second year half the assessment, and from the third full assessment shall be levied.

(This rule remained in force even in Fasli 1235.)

Trees.

Fasli 1229.—Rule XII. As regards trees, the tax on which has hitherto been credited to the jamābandi, it should be made a rule that the tax of such of the trees as have died should be deducted, and the tax of such of the young trees as have come to bear newly should be added on according to the rates prevailing in the village concerned.

Fasli 1234.—Rule 43. This is the season for the adamānam of palmyrah trees. All new young trees shall be carefully numbered, and, together with the existing trees, made over to Shānārs (toddy-drawers) for rates settled by Colonel Munro and Mr. Graeme,* and the amount thus realized shall be included in the jamābandi. If there still remain trees without *adamānam* (not having been made over to Shānārs), a separate detailed statement should be prepared of them, and an estimate made of the highest amount likely to be offered as rent.

* It is not clear whether Mr Graeme or Captain Graham is here referred to

Fasli 1235.—Rule 30. No tax shall be levied on palmyrah trees in the first year in which they bear. In the second year one-fourth the assessment which is usually leviable, and in the third year one-half, in the fourth year three-fourths, and in the fifth year the full assessment shall be collected.

Fasli 1235.—Rule 31. Palmyrah trees shall be liable to the full assessment after they come to full bearing. As regards immature trees and immature leaf trees (olai-vetti-marangal) in such palmyrah topes, kaul assessment shall be levied. For all other topes the ryots must apply for themselves.

House sites and backyards

Fasli 1235.—Rule 33. Whenever ryots require Government land for building houses, they must apply to the Tahsildar. He will report to the Collector.

Fasli 1229.—Rule XXVII. Backyards should be allowed to the usual extent.

Fasli 1230.—Rule 24. The old Rule 27 is retained, with the addition that if Government land is included the same should be charged to Sivāijamā.

Purambok lands.

In this year the revenue of purambok lands in mittas was resumed

Fasli 1230.—Rule 23. If purambōk lands have been granted on kaul in mittas by the proprietors thereof, the same kaul tirwa should be charged at the jamābandi for this year. In the case of other purambōk lands cultivated in zamindāris, but not granted on kaul, the assessment according to the rate of the adjacent lands, or the average rate of the village, should be charged. If the lands remained waste till last year, they should be granted on kaul as in the case of all other waste lands.

If lands were cultivated on wāram tenure, the Sarkār share should be valued and the value levied.

Fasli 1234.—Rule 12. If unassessed or purambōk lands are cultivated, the average rate of the village shall be charged, and if the lands cultivated are situate in uninhabited villages where no rate was settled, then the average rate of the neighbouring villages shall be charged, and if such lands are entitled to kaul, the charge on the lands shall be regulated by the Kaulnāmā. It was ordered in the Hukumnāmā of last year that no kaul be given

when purambōk lands in jāri mittas are cultivated. In this year unassessed or purambōk lands in Government villages shall be charged according to the Kaulnāma with the kaul rate, if they are fit to be given on kaul.

Fasli 1229.—Rule XXI. If a ryot cultivated a land last year, but on his leaving it waste this year another has cultivated it, the patta should be made in the name of the latter; if two persons cultivated it, the names of both should be entered jointly; if the parties desire a separate patta, each for the extent of his own cultivation, the same should be made; but no survey field should be divided or separate pattas made if desired.

Pattas.

Fasli 1231.—Rule 9. Pōdukāl lands shall not be given without the consent of the former occupant to other ryots for cultivation. If the former occupant says he will not retain the land, a deed of relinquishment must be taken from him and then the land may be given for cultivation to any person darakhasting for it. The darakhāst may be presented in any month of the year.

Fasli 1232.—Paragraph 2 of Rule 10 of Kaulnāma. If any land left waste last year by the ryots is not cultivated even in the current year, such land may be given over to another person who may be willing to cultivate it; such person may hold the land so long as he is willing to do so; but if the person who left the land desires to have it back, he shall not get it.

Fasli 1232.—Paragraph 6 of Rule 10. If any ryot, who may be unable to cultivate his patta land, appears before the Tahsildar in the cultivating season, and puts in a relinquishment saying that he does not require the land, the Tahsildar may make it over to another person. If no such relinquishment is filed, and the land is left waste, such ryot is responsible for the assessment. The Tahsildar may also arrange for the cultivation of the patkat land, but if the pattadar desires that he should have his land back, he shall not get it; and if he argues that no Shōdirāzināma was filed, it will not be valid (*i.e.*, will be of no avail).

Fasli 1234.—Rule 39. If four ryots cultivated a field up to last fasli, and if, owing to desertion of any among them, his portion has been cultivated by a different ryot, the extent cultivated by each shall be separately registered in his name and assessment levied from him for that portion.

Fasli 1234.—Rule 49. If the karnam brings to notice that the name of the new ryot should be added to those of some other ryots in whose names any particular land has been standing for a long time, or been entered only last year, or if he states that he gave any particular land standing in one man's name to another person because the former resigned it in (due) season, then he must produce the necessary rāzināma for making the changes. If he say that the ryot refused to give the rāzināma, he must produce a mahāzarnāma. Under no circumstances shall a change be made in the absence of a document. But if a ryot has left his village, his land may be entered in the name of another, who may cultivate it according to the terms of the Kaulnāma. Even for this there must be a document on which to make the change.

Fasli 1235.—Paragraph 11, Rule 2. When ryots plough their lands and leave them unsown for want of rain, they shall not be deprived of their right if they desire to cultivate them in the following year. (Evidently not required to pay the assessment for the land so left waste.)

Fasli 1235.—Paragraph 20, Rule 2. When a ryot keeps his land waste and does not cultivate it, such land cannot be made over to others for cultivation without the consent of such ryot. To this end the Tahsildar must obtain a relinquishment from the ryot; but if the latter declines to relinquish it, he is liable for the assessment, though the land remain uncultivated. (This means that, if no one darakhasted for such land, and it remained waste, no tirwa was to be charged against the pattadar.)

Fasli 1229.—Rule 24. Karnams making false entries in the accounts as to the names of the ryots cultivating the several lands, or the rates payable thereon, or as to any other similar matters, will be dismissed.

Fasli 1235.—Paragraph 34, Rule 2. If land is required for planting Nandavanam (flower gardens) in connection with temples, or for planting avenue trees or topes on road sides as a charity, application should be made to the Tahsildar, who will report to the Collector.

Fasli 1229.—Rule 29. If any patkat land has been laid waste and cattle grazed on it by the same ryot, the full assessment should be charged; but if another ryot grazed the cattle he should pay one-third of the assessment. If ryots graze cattle on other waste lands without formally taking them up, then assessment as fixed by the Tahsildar should be charged. But this rule does not affect villages in which there is no mamûl of charging the lands. (This rule applied only to Nâmakal, &c. taluks.)

Pasture lands.

Fasli 1230.—Paragraph 22, Rule 2. Garden lands shall not be given for pasture.

(The jamâbandi account shows that in the previous year garden lands also were given for pasture.)

Fasli 1230.—Rule 30. Old Rule No. 29 has been modified. If a patkat land resigned by a ryot has been used for grazing by the same, or any other ryot, one-third of the land assessment should be charged. The remaining portion of the old rule is retained.

Fasli 1230.—Rule 31. In the Payinghat taluks persons other than ryots shall pay pulvari tax (pillu-vari or grass-tax) on account of grazing cattle according to the mamûl rates of each village.

Fasli 1231.—If land retained by a ryot for pasture is applied [for] by another for cultivation, the land must nevertheless remain with the former pattadar. (This seems to apply to Faisal pulvari.)

Fasli 1232.—Paragraph 7 of Rule 10 of Kaulnâmâ. If a person who holds land for pasture does not cultivate it in the current fasli (1232), and another ryot wishes to cultivate any portion of it, excepting the mamûl pulvari extent which the former has usually held, the grass patta of such portion should be cancelled, razinâma taken, and the land made over for cultivation to the person desiring to cultivate. If no person wishes to cultivate land which is held for pasture, such land should be permitted to be held for pasture, and a grass rent levied as in the previous year.

Fasli 1235.—Paragraph 14, Rule 2. When lands, other than those classed as Faisal pulvari, are taken up for such (*i.e.*, grazing) purposes, they shall be liable to the payment of one-third of the paimaish assessment. If other ryots consent to cultivate such lands, permission shall not be given to hold them on grass rent; but if the person who held the land in the previous year wishes to retain such land for himself for pasture, it may be given to him on his agreeing to pay permanently three-fourths of the assessment.

Fasli 1230.—Rule 21. The hills have a permanent bêriz fixed for them. The settlement of the revenue of the hills should therefore be for not less than the permanent bêriz, for which the cultivation of each ryot's holding should be charged according to mamûl.

Hills.

Fasli 1234.—Rule 24. A fixed rent was settled before for hill villages. This amount shall not be reduced, and accounts showing the individual cultivation of Malaiyâlis, &c., shall be prepared as usual.

Fasli 1231.—Rule 3 of the Kaulnâmâ. Persons wishing to take up waste lands may present a darakhâst from Thai (January), and obtain kaul chit from the manigar, in order that they may have sufficient time to reclaim or manure the lands. If unassessed waste lands are cultivated by reclaiming jungle, or if pôdukâl lands have been cultivated, kauls will be granted on the following terms:—

1. If assessed lands which remained uncultivated for not less than three, and not more than ten years are taken up, then half the tirwa in the first, three-fourths tirwa in the second, and full assessment from the third year shall be charged.

Punja lands.

2. If pôdukal lands which were waste for not less than ten, but not more than twenty years are cultivated, no assessment will be charged in the first year, but one-fourth in the second, half in the third, and three-fourths in the fourth. This three-fourth assessment shall be permanent for ever.

3. If bazar lands waste for more than twenty years have been cultivated, no assessment need be paid in the first, but one-fourth in the second, half in the third, and three-fourths in the fourth year will be charged. The three-fourth assessment shall be permanent.

1. If land was waste for not less than five years and not more than fifteen, half the assessment will be levied the first year, three-fourths in the second, and full tirwa from the third.

Nanja lands

2. If lands which remained waste for more than fifteen years have been cultivated, no

assessment will be levied in the first, but half the assessment in the second, three-fourths in the third, and full assessment from the fourth year will be charged.

Fasli 1232.—Punja. Where land under cultivation in last fasli (1231) is left waste by the ryots in the current fasli (1232), and such land is cultivated by another, full assessment should be levied on it.

2. For land waste for one year three-fourths of the assessment for the first year and full assessment from the second year shall be paid.

3. For land waste for two years a 10-anna assessment for the first year, three-fourths for the second year, and full assessment from the third year shall be payable.

4. Where land waste for three years is cultivated, a 9-anna assessment for the first year, three-fourths for the second year, and full assessment from the third year shall be payable.

5. When land waste from four to ten years is cultivated, half the assessment for the first year, three-fourths for the second year, and full assessment from the third year shall be paid.

6. Land waste for more than ten years, whatever may be the number of years, and whether it is assessed waste or immemorial waste, shall be exempt from assessment in the first year, but one-fourth the assessment in the second year, half in the third year, three-fourths in the fourth year shall be paid. This last three-fourth assessment shall continue as the permanent assessment.

7. *Wet lands.*—If a land is left waste for two years and is cultivated in the third year, half the assessment in the first year and three-fourth assessment from the second year shall be levied.

8. Where land waste from three to four years is cultivated, a 10-anna assessment in the first year and full assessment from the second year shall be levied.

9. Where land waste from five to any number of years is cultivated, half the assessment in the first year, three-fourths in the second year, and full assessment from the third year shall be collected.

For Hosur and Denkanikota. Punja.

Fasli 1232.—For one year's waste a 14-anna assessment in the first year and full assessment in the second year.

For two years' waste, three-fourth assessment in the first year and full assessment in the second year.

For three years' waste a 10-anna assessment in the first year and 14-anna assessment in the second year, and full assessment in the third. (Note, the portion relating to *wet* lands is not forthcoming.)

Fasli 1235.—Paragraph 3, Rule 2. When dry land which has been waste for more than ten years is cultivated, it shall be exempt from assessment in the first year; but in the second year one-fourth, in the third year half, in the fourth three-fourth assessment of the land shall be levied. This three-fourth shall be the permanent assessment of the land.

In the case of dry land left waste for three years, and cultivated between the fourth and tenth year, there shall be levied on it in the first year of cultivation half the assessment fixed at the paimaish, in the second year three-fourths of it, and from the third the full assessment.

Fasli 1235.—Paragraph 4, Rule 2. When land waste for more than twenty years or immemorial waste is cultivated, it shall be exempt from assessment in the first year, but in the second year one-fourth, in the third year three-eighths, in the fourth year half, and in the fifth three-fourths of the assessment shall be levied. This three-fourth assessment shall continue to be the permanent assessment of the land.

Fasli 1235.—Paragraph 5, Rule 2. When wet land waste from five to fifteen years is cultivated, half the paimaish assessment in the first year, three-fourths in the second year, and full assessment in the third year shall be levied, and this shall be the assessment of the land for ever.

Fasli 1235 —Paragraph 6, Rule 2. When land which has been waste for more than fifteen years is cultivated, it shall be exempt from assessment in the first year, but it shall be liable in the second year to one-fourth of the paimaish assessment, in the third year to one-half, in the fourth year to three-fourths of it, in the fifth year to the full assessment. Land should in this way be given for full assessment.

(NOTE.—From Mr Lockhart's letter, No. 139, dated 30th December 1846, it appeared that under paragraph 5 of the Kaulnama of Fasli 1234, waste lands, the assessment of which was considered heavy, were given away on the permanent kaul reduction of from one-sixteenth

to five-sixteenths of the assessment of the lands. This Kaulnāmā is not now forthcoming. This system was stopped in Fasli 1241.)

Fasli 1229.—Rule XIX. If waste lands taken up for cultivation have not been cultivated, the kaul assessment thereof should nevertheless be charged as if the land has been cultivated each year.

(NOTE.—*Fasli* 1235.—Paragraph 36. Whatever may be the extent of the land cultivated under the old kauls, such lands shall be dealt with according to the terms contained in those kauls.)

Fasli 1229.—Rule XX. If kaul lands were cultivated in the first year, laid waste in the next, but were again cultivated in the third, then the assessment due for the third year according to the Kaulnāmā shall be charged.

Fasli 1230.—Rule 13. This rule has been modified. It is said that in the third year of the kaul the second year's kaul assessment shall be charged. If a kaul land has been cultivated by one ryot in the first year, by another in the second, and again by the former in the third, then the second and the third year's kaul assessment should be charged for cultivation in those years respectively.

Fasli 1234.—Rule 13. But if a ryot cultivated kaul lands in the previous year and leaves them waste in this, the reduced or kaul rate shall nevertheless be charged at the jamābandi.

Fasli 1230.—Rule 37. In the Āttur Taluk lands given on kaul by Mr. Smith (late Head Assistant Collector) should be charged the full faisal assessment if the kauls have expired.

Fasli 1232.—Paragraph 4, Rule 10 of Kaulnāmā. If any person who has taken up waste lands on kaul tenure cultivates and enjoys the kaul in the first year of the kaul and leaves the land waste before the kaul closes, such ryot must pay the assessment of the land.

Fasli 1234.—Hukumnāmā, Rule 36. Dasawandam tanks have been built on kaul. Deducting the one-fourth extent of the ayakat usually allotted for the maintenance of the tank, the remaining three-fourths shall be allotted on kaul for such period as the labour in reclaiming and levelling may seem to require. When the period has expired, kāyam (permanent) tirwa shall be fixed according to the quality of each land. The above rules will apply to the case of tanks built in Anādi Banzar lands and to tanks under which Anādi Banzar lands have been brought under cultivation. If, however, the tank was built and the area brought under its influence consists of lands usually under dry cultivation, kaul shall not be granted but wet assessment shall be levied.

Fasli 1234.—Hukumnāmā, Rule 47. When the Sukhavāsi classes, viz., Brahmans and Masalmans, cultivate their lands themselves, the usual deduction on their account shall be made in the present jamābandi. But if waste lands are newly taken up by them, the assessment on them shall be charged according to the Kaulnāmā.

Fasli 1234.—Rule 36. The same as Rule 37 of 1230, with the following addition:—But, if the kaul has yet to run, then the assessment should be charged according to the Kaulnāmā. But if in the kaul it is entered that the full assessment should be charged at the end of the kaul, then the full assessment should be charged if the kaul has come to an end, and if only three-fourths of the assessment was entered as the amount to be finally charged, the same three-fourths should remain permanent.

Fasli 1235.—Paragraph 10, Rule 2. Ryots desirous of taking up waste lands may apply to the Tahsildar and obtain Tulu-chit from him in the month of January, as it will take some time to clear the land of jungle, bushes, &c., before the cultivation season commences. They shall not obtain Tulu-chits either from the karnam, manigar or the kārkun. Any Tulu-chits so obtained shall not be valid.

Fasli 1235.—Paragraph 35. Ryots shall apply to the Tahsildar in person either to obtain kaul or to know the year when a land was left waste, or for any other land than those mentioned in the Kaulnāmā, [and] the Tahsildar may render such assistance as may be necessary for the cultivation of such land. As lands may be relinquished after they come to the full kaul assessment, the Tahsildar must inquire into the particulars of each such case and make a detailed report to the Collector according to the form furnished to him.

Fasli 1235.—Rule 26. Brahmans and Masalmans cultivating waste lands shall be exempt from kaul (assessment) according to the kaul rules of Colonel Read.

Inams.

Fasli 1229.—Rule 8. Inām lands, whether cultivated or not, should pay the jodigai originally fixed.

Fasli 1230.—Inām lands cultivated should pay the jodigai fixed by Messrs. Macleod and Munro.

Fasli 1229.—Rule 9. Inām lands, whether Battavarti, religious, &c., should remain unmolested as hitherto; if, however, there are any unclaimed or Takarār (disputed) inams, the lands should not be charged at the jamābandi, but a separate account of them prepared and sent to the Huzūr, where orders will be passed on it.

Fasli 1230.—Rule 17. It is further stated that the cultivation of lands granted to temples, the worship in which is not now going on, should be charged to Sivāijamā.

Fasli 1229.—Rule 13. In the case of Hissa agrahārams, the bēriz of the villages, after deducting the share of agrahāramdārs, should alone be brought to the jamābandi bēriz.

Fasli 1230.—Agrahārams for which jodigai was fixed by Macleod and David Cockburn, but which have been converted into Trishwekam villages by Mr. Hargrave, should henceforward pay the former jodigai only.

Fasli 1234.—Rule XIV. Inamdars paying a jodigai as usual will be allowed to retain their ināms. If there is a default in the payment of jodigai, either on account of death or desertion among the ināmdars, the inām, in case it is not cultivated, should be resumed. If however it has been cultivated, then the tirwa, at the rate fixed for the adjacent land, should be charged for the cultivation in the name of the cultivator.

Fishery rent.

Fasli 1229.—Rule XI. Where fishery rents have been darakhāsted for at a greater amount than in last year, then such increase should be added; if there be no such darakhāst, then the last year's amount only should be charged, which should not be lowered.

Fasli 1230.—Rule 26. Fishery rents exceeding Rupees 20 only should be charged and levied. In such cases the rents charged should not fall short of the amounts in last year; but all tanks, the rents of which are less than 20 rupees, should be allowed to be enjoyed freely by the ryots.

Kavali-vari.

Fasli 1230.—Rule XXII. In the Bārahmahal taluks the kavali-vari, levied at one kantirāya fanam on each plough, should be credited to Sivāijamā accounts as usual.

Fasli 1234.—Rule 59. The kāvali tax levied on the ploughs in the four Bārahmahal taluks of Tirupatūr, Tenkaraikōttai, Dharmapuri and Krishnagiri has been abolished.

Village servants.

Fasli 1234.—Rule 44 (Hukumnāmā). The following rules should be observed in making deductions on account of village servants:—

Salaries of village servants.

In the Amāni villages of the Talaghāt taluks the Hukumnāmā of Colonel Read shall be acted up to, as in last year, regarding the deduction of the salary of the karnam from the bēriz, *i.e.*, (1) the land revenue bēriz and motarpha bēriz (excluding loom-tax) of the several villages forming each karnam's charge shall be added together, and from the total the deductions should be made according to the rate fixed in the Hukumnāmā. (2) As regards manigars, the mauzē shall be taken as the basis for the calculation of the deductions. The deductions shall be made, according to Read's Hukumnāmā, from the total bēriz of the mauzē, and if each of the villages included in a mauzē has a separate manigar, the salary deducted from the total bēriz of the mauzē shall be proportionately divided amongst several manigars.

B. In the six taluks of Bālaghāt* the rate as fixed by Mr. David Cockburn, viz., Rupees 1¾ per Rupees 100 for manigars, and 2¼ per cent. for karnams, should be deducted from the jamābandi bēriz.

* By Balaghat is here meant such portion of the district as is not Talaghat, *i.e.*, the Barahmahal, *plus* the Balaghat.

Rule 45.—The lands given for service—Totis, Kolkaran, Nirāni Maniyam—should be continued to them; but if in the Mittadār's days these lands have been taken away from them, and others given instead, the former lands only should in the present year be given to them; but if in any village other lands were given in lieu of the original inām lands because the latter became unfit (for cultivation), then the former may be confirmed to them, noting the reason for the inām having become useless.

Takavi.

Fasli 1235.—Paragraph 34, Rule 2. Takāvi advances shall be granted as usual for excavating wells and tanks, and for purchasing cattle, ploughs, ploughshares, &c.

The last standard Hukum and Kaulnāmās published by Mr. Cockburn were those of Fasli 1234, the principles contained in which are given in the above epitome. This may be seen from the following extract from Mr. Orr's letter, dated 25th August 1832, to the Board of Revenue:—

"With reference to paragraph 11 of your Proceedings, I beg to observe that, although the kaul and hukumnāmās for Fasli 1234 did not formally receive the sanction of your Board, they were yet issued in the district as if sanctioned, and have been acted upon for the last seven years. I find, however, that no material difference exists between that of Fasli 1232, which was sanctioned, and that of 1234."

The hukumnāmās show that there was one step in advance on Mr. Cockburn's part for which the country is bound to be ever grateful to him. This is the exemption of lands cultivated with garden or wet crops by means of wells sunk at the ryot's own expense from extra assessment on account of the superior cultivation.

The rule had only a prospective effect. The lands which contained wells at the paimaish, and which therefore were then assessed with the garden or Dēvada assessment, continued to pay the same; and all lands in which wells were sunk subsequent to the paimaish, but prior to the year 1820, in which the above rule was passed, continued to be charged (as fasal jāsti) in the Talaghāt with the average or missal garden assessment, and in the Bārah-mahal with one and a half[1] times the dry assessment, on the extent cultivated each year. One exception to the above prospective rule was, however, introduced in subsequent years, which was that lands containing wells which had been sunk subsequent to 1820, but deserted, were to be charged garden rates when taken up by persons unconnected with the original constructors of the wells.

Jamābandi.

An annual jamābandi was held in these days in the ryotwari villages. From May to July the Tahsildars used to go about in the villages making the dittam settlement. The traditional account is that simultaneously with the dittam the Tahsildars were required to make advances (Takāvi) to the ryots for the purchase of cattle, seed, &c., and not to leave the villages until they initiated the ryots into the work of cultivation. As will be seen from the hukumnāmās, the ryots were, notwithstanding their dittam engagement, to be charged with assessment for *actual* cultivation only, save where inām or mitta lands had been cultivated to the neglect of Government lands. If a land is entered in the accounts as cultivated, it is understood that the assessment was charged; if it is entered as waste, the assessment was remitted. The Karnams were the persons who were trusted as to what lands were cultivated and what not: there was no check over their accounts; in fact the Karnam remitted the assessment of what lands he liked, provided the taluk officials did not question him. The exemption of waste from assessment applied to both dry and wet lands. The business of the settlement officer was merely confined to the obtaining of the ryots' signatures to their muchilikas agreeing to pay the assessment on their patkats. There were no remissions on account of loss of crops by failure of rains or irrigation. The settlements were made by the Collector and his assistants, and also by Tahsildars and Huzūr Sheristadars whenever the Collector could not arrange otherwise. The Board and Government attached much importance to these settlements being made within the limits of each tāluk and with the ryots direct.

[1] This was called Dēvada tirwa.

Pattas used to be granted afresh every year, and separate muchilikas taken from each ryot.

Hills.

In reference to the revenue from the hills, Mr. Cockburn wrote as follows in the Jamābandi Report for Fasli 1229 :—

"The hill mittas, as they are called, were the mountainous parts of the district yielding revenue, and were originally given up to the management of Mittadārs whose mittas were contiguous to them, although the revenue of them was not included in the bēriz of the respective mittas. This mode was continued for some years, and they were afterwards taken under official authority, or given over to the former managers from year to year as circumstances demanded." The former managers were the renters or middlemen, who generally were headmen of villages.

The hills and the taluks in which they were situated are given below :—

Salem	(1.) Shevaroys, consisting of three nāds. (2.) Ārunūttimalai.
Āttūr	(3.) Pachamalais. (4.) Munūr Malai. (5.) Anjūr Malai.
Tirupatūr	(6.) Javādi Malai. (7.) Yēlagiri Malai.
Tenkaraikōttai	(8.) Chittēri Malai.
Nāmakal	(9.) Kollimalais.
Denkanikōta	(10.) Mōlagiri, &c., hills.

In the paimaish the lands on the hills (No. 10) in Denkanikōta were surveyed and assessed as in the plains, and always remained under amāni.

The Ārunūttimalai in the Salem Taluk and Chittēri in Tenkaraikōttai were, at the time of the permanent settlement, included in mittas, and reverted to Government with the mittas. The latter hill was included in the Adikārapatti Mitta, which came under amāni in Mr. Cockburn's time. It appears that the Mittadār used to rent out the hill to Dēvānda Gounden, the headman of the Malaiyāli caste, who charged a discretionary, or *munāsib*, assessment on cultivated lands without any uniform principle. When the mitta was resumed, a money assessment was fixed on occupied lands at 8 annas per kuli of Acres 0-33-14. The lands were not measured, their extent being merely estimated. This system continues to the present day.

The Karnam and Manigar were paid at the same rates as all others in the Bārahmahal. A Tandalgār was allowed at Rupees 8-7-2 per annum.

The Ārunūttimalai also reverted to Government in Cockburn's time. The system of revenue administration concerning this hill is mentioned below in treating of Mr. Gleig's administration.

All the other hills were, as stated in the above extract of Mr. Cockburn's Jamābandi Report for Fasli 1229, nominally[1] constituted mittas, with a permanent bēriz fixed for them, for which amount they continued to be rented to the headmen of the Malaiyālis. These renters were gradually dispensed with, and the hills taken under Government management. In Fasli

[1] An average bēriz was fixed as for all other mittas, but they were not sold. For the reason of this, see Mr. Gleig's Report on the Shevaroys, p. 405, *sq. infra*.

1230 the Javādi and Yēlagiri hills in the Tirupatūr Taluk came under amāni, *i.e.*, the renters were dispensed with, and the revenue was collected from the Malaiyāli ryots direct. The system adopted in assessing the lands on these hills will be found under Mr. Lockhart's collectorate, *vide infra*, p. 413, *sq.*

Mittadāri system.

During Mr. Cockburn's administration of the district, the mittas still continued, in rapid succession, to revert to Government. In the year in which he took charge of the district, the permanent jamā of the Jāri estates was Rupees 11,34,797-3-11, and by the time he gave over charge it was reduced to Rupees 6,07,197-11-2, the estates assessed with the difference, Rupees 5,27,599-8-9, having come under amāni.[1] This may be traced in some degree to the determination of Government to purchase them, and consequently to outbid private purchasers, and partly to the low value of landed estates in these days. There were other reasons as noticed above.

The Mittadārs did not adhere to any fixed principle as to charging assessment on lands. In some cases they gave pattas for sums less, and in others greater, than the survey rates; and when the mittas reverted to Government, these rates continued for some time. This seriously attracted Mr. Cockburn's notice in Fasli 1236, when he intended to restore all lands to survey rates; but the task was left to be completed by his successor, Mr. Orr, in Faslis 1239 to 1242. The Mittadārs made certain alterations in the case of nanja bāghāyat cultivation, which, however, remained unaltered even under amāni (*vide* Orr's administration).

Sub-Collector.

In March 1823 a Sub-Collector was appointed to the district, and the first officer of that grade was Mr. G. D. Drury, who was put in charge of the four Bārahmahal taluks. His headquarters appear to have been fixed at Krishnagiri or Tirupatūr,[2] but he seems to have resided mostly at Salem.

Field numbers.

In Fasli 1236 all lands, including waste, in Denkanikōta and Hosūr were measured and stones planted with numbers engraved on them to define the limits. In the Salem Taluk numbers were given to fields in some villages, but there was no definition of boundaries by stones.

Village Officers.

Mr. Cockburn introduced a new system in the payment of salaries to the Karnams and Manigars of the Talaghāt Division from Fasli 1236. Hitherto they had been paid according to the percentages fixed by Read (*vide* Hukumnāmā), but it was now settled that these officers should be paid from the bēriz of each year at the percentage which the value of ināms in Dūrmati bore to the bēriz of that year. This system continued until superseded by the revision of village establishments in Fasli 1287. It may be noted that this change was unknown to the subsequent Collectors, Messrs. Orr and Gleig, and consequently to the Board, who were always under the impression that Read's percentages continued to obtain.

Remount Depôt.

It was in 1828 that a horse depôt was established at Mattakēri near Hosūr. The history of this is given in the Hosūr Taluk Notice, *vide* Chap. VI, Vol. II.

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[1] *Vide* Board's Circular, 11th August 1821, and Board's Proceedings, dated 27th April 1815

[2] Seventy miles from Salem.

It was in Mr. Cockburn's time that the present Hosūr kachcri was built.[1] The exact year in which it was finished is not known.

In 1829 certain charges were brought against Mr. Cockburn, to inquire into which Mr. McDonell was appointed as commissioner. Mr. Cockburn was finally dismissed. In the latter part of his administration he became too indolent for work, and his subordinates took unlimited advantage of this. All these subordinates were dismissed and the office was thoroughly reorganized on his successor taking charge.

Mr. Crawley, the Sub-Collector, held the charge of the district from 12th May to 2nd November 1829, when the Principal Collector, Mr. Orr, joined the district.

Mr. Cockburn appears to have been wanting in decision of character, though not wanting in a desire to further the interests of the district. He appears often to have hit upon the right course, and some of his recommendations were far-sighted; but this is possibly to be ascribed rather to a happy accident than to penetration of judgment, for he seems to have been swayed by the impulse of the moment and vacillation marks his every movement. His numerous orders and attempts at formalizing the Revenue system denote a certain amount of energy and industry, but these appear to have flagged, and it was not disadvantageous to the district that its fortunes came to be entrusted to the stronger hands of his successors.

Before proceeding to discuss the administration of Mr. Orr and the other successors of Mr. Cockburn, it will be convenient here to resume the history of kaul and the land assessment, which was broken off at page 349 *supra*. We have seen there that two evils in the working of the kaul system had come prominently into view, viz., (*a*) the evil resulting from the working of the kauls by the heads of villages, and (*b*) the difficulty experienced by the ryots in trying to get rid of their over-assessed lands when they wished to take up land on kaul, a difficulty surmounted only by "great difficulty or by bribery."

Dykes, p. 294.

"This latter error Mr. John Orr had at once rectified; but to move in the other matter was more difficult, and, sooner than do aught that could tend to shake the trust of the ryots in the unswerving good faith of the Government, these acts of the late Collector, though utterly unauthorized, and, however well intentioned, equally illegal, were allowed to stand, as they affected injuriously the pecuniary interests of the State alone."

Ib., p. 295.

The kaul rules were revised in 1833, "and no land, from that date, was allowed to be held free of assessment for more than one year, however long it might have previously lain waste; and again, ten years later, the scope of these rules was contracted still more. On the latter occasion it was declared that no lands should be considered entitled to kaul that had been cultivated within five years; though up to that period a three-years' fallow had been considered a full qualification for the temporary reduction of the survey rates." It may, however, be mentioned here, by anticipation, that no artificial restrictions were needed to bring kauls to an end, for, though the fortunate possessors of permanent kauls were only allowed a life interest, they did not care to avail themselves of this concession, but threw up the lands held on kaul tenure.

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[1] 1825 or 1826.

This is a surprising fact, and the explanation is a telling argument against Read's settlement. This explanation is supplied by Mr. Gleig in 1845, when he had known the district seven years. In informing the Board of Revenue that the kaul tenures were everywhere falling in, he adds "notwithstanding the apparently favourable terms on which these lands are held, it is curious to observe how rapidly they have been relinquished; from which it might be inferred that the fixed assessment generally is too high, when lands held even at three-quarters of it are not permanently occupied."

This same Collector had hit the same blot in his report to the Board in 1839, where he contests the position taken up by the Board regarding the assessment in the following terms: "The Board, in paragraph 22 of their Proceedings on the settlements of 1838, refer to the acknowledged lightness of the land-tax throughout Salem generally, compared with what it is in the other districts referred to; but from the recollection I possess, I am inclined to think that the average assessment on the dry lands in Salem will show much higher than that of the neighbouring districts. In some parts, it is true, the rates are not hard, especially in those settled by the late Sir Thomas Munro; but over a great portion, especially below the ghāts, the assessment is high; and to this cause must be mainly attributed the extension of the kaul system, which, as I have before said, if suddenly restricted before reduction takes place in the over-assessed lands, a considerable loss of revenue will be the probable result."

Ib., pp. 310, 311.

In 1842 again he reiterates the same views as to the crushing effect of the settlement rates of 1796, and "recorded his opinion, after a careful investigation of the past, that kaul had been chiefly granted, not on the real waste lands, as the Board would wish to think, but on the highly-assessed lands, which had become waste in consequence [of over-assessment]." If a further proof of the correctness of his views is needed, it was supplied when "the Board of Revenue had discovered at last that the best lands, which at the survey had been assessed at the highest rates, were now being held systematically on kaul, instead of those waste lands which had not been cultivated from time immemorial, and for which these favourable terms, as a general rule, should alone be granted." To this the Collector replied by a short statement in figures showing "that the average assessment on those lands of which the kaul had arrived at half the survey rate, exceeded considerably the general average of the fully assessed 'dry lands' then under cultivation throughout the whole district." A step, however, of graver importance than a mere revision of the kaul rules was taken when the Board began to interfere with that 'freedom of cultivation' which was one of the chief merits of Read's administration. The opening which this power gave the ryots to change their heavily assessed lands for others which they could cultivate with some hope of profit was considered objectionable, and a remedy worse than the evil was to be applied. It is not fair, however, to judge the Board by the light of later events; each social problem has to be worked out by the lights available when it presents itself; if the course pursued be not in accordance with the true principles of economy evil results follow, which, in their turn, suggest the appropriate remedy, which is then applied and posterity profits by past errors. It was with the best of

Ib., p. 291.

Ib., p. 311.

Ib.

intentions therefore that "the Revenue Board and the Collector commenced a course of minute interference with the farming economy of the ryots, that was clearly and utterly opposed to the enlightened spirit in which Read had drawn up the rules of the ryotwari system. And from checking the changes in the extent of the holdings, when the holders held 'kaul,' the revenue authorities, as they found that the highly assessed and most productive lands throughout the country were being gradually relinquished, taking a step still more dangerous, began to prevent freedom of cultivation, where kaul did not exist." In commenting on the settlement of 1835, the Board had already intimated to Mr. Orr their fears that the kaul system had a tendency to disturb the regular occupation of lands fully assessed.

Ib., p. 297.

"With reference to their remarks, the Principal Collector states that no cases of ryots relinquishing the last year lands which they had before cultivated at the full assessment, and taking new lands on kaul this year, have occurred. He adds, that the standing rules on the subject are sufficient to prevent this; but the Board do not see that there is any rule to prevent a ryot, who has thrown up a part of his patkat land in one year, from taking land on kaul in the next; though there is a bar to his taking land on kaul instead of patkat land relinquished in the same year; and even in the same year, it would seem that it may be done by a substitution of names.

Proceedings of the Board of Revenue on Settlement of 1835.

"The Principal Collector states that he has reason to believe that the great portion of the land newly taken upon kaul has been taken by the principal resident cultivators for the new settlers; but it is possible that a part may have been taken by resident cultivators in the names of others, instead of land for which they were before paying the full assessment.

"What the Board intend by these remarks is merely to excite the attention of the Principal Collector to the practical working of the kaul system, which appears to them to be a subject of much importance, requiring vigilant observation when the land taken upon kaul is not immemorial waste, but has been under cultivation within a few years. It is worthy of inquiry by whom it was formerly cultivated, and whether any connection subsists between the former cultivator and new occupant; and circumstances should be noted for reference in considering the operation of the system."

Ignoring the stringent instructions which had been issued, when he first joined the district, to secure that freedom of cultivation which is an essential element in the ryotwari system, Mr. Orr promised obedience, and states that "instructions have been already issued to the several Tahsildars, directing their vigilant attention to the subject, and requiring them, when waste land, which has been under cultivation within a few years, is taken on kaul, to ascertain by whom it was formerly cultivated, and whether any connection subsists between the former cultivator and the new occupant; and also to note for reference, when a patkatdar takes up land on kaul, whether he has relinquished, in the preceding year, any portion of the extent of his patkat land, and whether there has been any collusion by the substitution of names. And, to provide against ryots relinquishing the whole or part of their patkat lands, and even throwing up their kaul lands before the expiration of the kauls, the Tahsildars have been directed to obtain sufficient security from such as they had reason to suspect applied for them with that

intention, and also from those whom they thought of unsettled habits, and would likely abscond before their kaul lands arrived at the full assessment."

It was no doubt the abuse of kaul which had warped the mind of the Board, but the consequence was deplorable, and the absurdity of the remedy suggested was almost patent.

"Kaul was now to be checked, according to the suggestion of the Board, by inquiring not only into the village registers for the cultivation of the past year, but into the connections that might exist amongst a hundred thousand ryots, into the village registers of births, deaths, and marriages, which in this country, unfortunately, were no portion of the public records, and thirdly by the clairvoyance of fourteen Tahsildars, as to what might be the plans of each applicant for kaul in another two or three years!" This however was not all; in 1833, the year of the most terrible famine but one which the district has known in a hundred years, a code of rules, militating against the kaul concessions, was framed, and it was introduced in the following year. In one rule of this code "it was provided that 'any ryots who held direct of Government, and gave up such lands to cultivate instead fields belonging to Zamindārs or other landed proprietors, should themselves, if the lands so relinquished were not cultivated by others, be still responsible for the assessment thereon.' And on this rule it was remarked, that the Board felt *very doubtful whether it be proper* to make the ryots pay for the land so relinquished, if the usual conditions in giving up a portion of the holding had been duly observed." The Board, however, was content with recording this faint protest, and, seemingly repenting themselves of their moderation, went a step farther. "Free to take up, free to relinquish annually each field, which, on the other hand, was theirs for ever, so long as the survey assessment was duly paid, under Read the ryots knew no restraint: now, after forty years had passed away, a harsher policy is the order of the day, and *the Board of Revenue goes on to remark that 'the ryot has no right to pick out the best fields of his holding, and to leave the remainder waste.'*" One effect of this ruling was actually to place the ryotwari tenant in a worse position than that occupied by his neighbour on the Zamindāri lands. As Mr. Dykes observes, "each single field had been duly surveyed, and assessed on its own intrinsic value. If the ryot, who, the last year, held ten fields, in the next said, 'I have only seven now,' and under the regulations claimed a patta for those seven, by what right could the Collector refuse it? He is bound to compel a Zamindār to give a patta, when the terms are fair and equitable; and, where there has been a survey assessment fixed on the lands, those are the terms by which he must be guided.

Dykes, p. 302.

Dykes, p. 306.

Ib., pp. 306, 307.

Ib., pp. 308, 309.

"In the survey of Salem, it was distinctly laid down that each field was assessed as a separate holding, and could the Zamindār legally be allowed to plead that the nature of these survey rates had altered on those ten fields, because temporarily held by one man? Where the land is cultivated under the ryotwari tenure, the Collector in this respect stands in the position of a Zamindār, and justice demands that the law as regards the ryot should be alike in both cases.

"It might be disagreeable to some to see the ryots picking out the best

fields of their patkat or holding, whilst to others it would be a source of satisfaction, as insuring the growth of agricultural capital, and so securing on the surest foundations the extension of cultivation and the permanent good of the country. But whatever might have been the views of those in power at that time as to the results that would ensue from insisting on the retention of all these ten fields, each of which is a distinct and separate holding, assuredly there is no legal right which would authorize such compulsion in the Salem District.

"The rich could easily evade the rule, and so did not care to try the point in a court of law; whilst with the poor, in this case, might has been right."

Nor was the ruling of the Board against freedom of cultivation allowed to remain a dead letter, as in 1836 the Board wanted "to be informed whether there were any restrictions at all on ryots relinquishing from year to year any portion of their holding; to which the Collector replied that there was no such check on the ryots in this district, save that they must do so before the commencement of the season for next year's cultivation, and 'by whole fields;' that is to say, as the land was surveyed and assessed.

Ib., pp. 309, 310.

"Such, it has been shown, had been the ostensible rule from the first; and to the merits of this Salem system Mr. Gleig, in 1839, when reporting on the state of the district, bore testimony in the following able lines, which, it would seem, required but to be read to be conclusive also of the real use to which kaul had been put in Salem:—

"'As a general question, there can be no doubt that so large an application of the kaul system can neither eventually be profitable to the people nor the Government, as it prevents the gradual improvement of the land, by the withdrawal of the necessary labour after two or three years' cultivation; but there are circumstances connected with this district which render it more than doubtful whether any great present change would operate for the benefit of either.'" In fact, there were only two alternatives; to allow kaul, with all its faults, to work hand in hand with freedom of cultivation to alleviate the errors of Read's assessment; or to revise the whole settlement, which would have been the most statesmanlike and best way out of the dilemma, as Mr. Gleig proceeds to point out. "Were those highly-assessed lands profitable at the full assessment, they would not be relinquished, as they almost invariably are, when they come to that rate; and it is also in vain to expect that any rules or orders will induce a man to bestow his time and labour on lands which do not remunerate him. The consequence which I would therefore anticipate from placing any very material hindrance to the cultivation of these lands on kaul would be their being thrown out of cultivation altogether,—an effect of over-taxation, which I have endeavoured to show is already in operation.

"If it was proposed to cause the ryots to take a portion of the higher assessed lands with those of the lower rated now on hand, this would interfere with the freedom of cultivation now enjoyed by Salem ryots, and to which, more than anything else, is to be attributed the punctuality of their payments. It would also have the effect of driving many ryots from their present holdings to take lands under the Zamindārs, who are ready enough to give reductions, in order to increase the number of their people"

In fact Mr. Gleig's argument was that "these lands clearly could not be cultivated with profit at the full rates fixed upon them at the survey, and therefore were abandoned, to be again re-occupied on kaul after lying for a few years fallow. *It was, however, the opinion at Madras that this general move from the best survey-assessed lands was the result of a 'freedom of cultivation' only recently given to the ryots.*" Mr. Orr's rules favouring freedom of cultivation were only ten years old, and might be treated as recent and open to revision; but the same spirit pervaded the administration of Mr. Cockburn twenty years before. Nor was it even here that the origin of this judicious concession was to be found, for "the ryotwari system had been organized in this very district; and the code then published, had it been consulted, would of course have shown in every line that the whole scheme was founded altogether and entirely on perfect freedom of cultivation; but that was written a long time ago; was now buried under heaps of records; was probably utterly unknown to any one member of that Board; and sooner than look back forty years, with true English love of assimilation, it was determined to cure this injurious transfer of labour from the more productive to the less fertile and lighter-assessed lands, by adopting the system pursued in Bellary, a country on the other side of Maisūr, and between which and Salem there was scarce one single point of resemblance." All these and other objections Mr. Gleig pointed out in detail (cf. Dykes, pp. 313–316), showing that no financial necessity existed for the innovation, as the revenue was actually Rupees 36,804 above the average of forty years from 1801, and reiterating his hopes that, as the practice of calling on the ryot to give up equal portions of his good and bad lands had never obtained in Salem, it would not be introduced, when, to all appearances, the district was steadily advancing to prosperity. The Board still remained obdurate, and, though the records were in their own office, called for a report as to the usages of the district before Mr. Cockburn's rules were published. Mr. Gleig did not fail to profit by this opening, and forwarded in reply the following extract from a report by Major Macleod who was in charge in 1801.

Ib., p. 312.

Ib., pp. 312, 313.

"Every farmer," writes Major Macleod, "is allowed the exclusive right to all the lands he occupies, so long as he may continue to pay the rent which is fixed on the fields that he possesses. He may relinquish one or more of his fields without prejudice of his right to the fields he may retain, but his right to a particular field ceases from the period of his giving it up; that is, from the season of his declaring that he will no longer occupy it. A field as it stands in the register cannot be subdivided, and if a farmer cultivates a tenth part only of a field, he must pay the rent of the whole field for that year." And Macleod was only carrying out the policy of Read, who gave to the Salem ryots "perfect and entire freedom of cultivation." Mr. Gleig, in a spirit worthy of all commendation, enlarges on the subject as follows:—"It thus appears that this unrestricted freedom in the choice of their land is a usage of very long standing in the Salem District; and I confess, taking into consideration the circumstances of the Salem ryots, I should be grieved to see any measure adopted that would tend in the least degree to deprive them of this right. After so long a period as has elapsed since the lands in this district were assessed, it is not

to be supposed that they retain the same relative value now as then. A poor ryot and constant cropping soon bring highly-rated lands to an inferior value; whilst, on the contrary, a ryot who can afford to do justice to his farm can bring inferior lands to equal in value the highly assessed.

"In the objections of the Board that unlimited freedom would be inconsistent with the maintenance of the public revenue and inimical to the interests of individuals; that, instead of protecting and relieving the great body of cultivators, it would enable the substantial and influential few to select and retain the best locations, to the prejudice of the village community, I think the Board have taken a limited view.

"As to the first of these objections, no ryot will quit lands which yield him a profitable return, unless he can find others of more value. The welfare of the ryots is the foundation of revenue prosperity. There is no doubt that his profits will eventually be placed in the land; and I should rather consider any impediment to his employing his labour and capital as was most suitable to his own views, a bar to revenue improvement.

"As regards the substantial few getting and keeping possession of the best locations, to the prejudice of other members of the village community, it appears to me that this is the great object we should strive to attain. The great want is capital among our cultivators; and whoever possesses it will no doubt command the best possessions. And it is well it should be so; for superior land in the hands of a poor cultivator is a constantly decreasing source of wealth; and the attempts so often made in this country to protect the poorer classes, and keep all on an equal footing, are mere fancies. For the possessor of capital must enjoy the advantages it ought to insure him, whether employed on land or elsewhere; and the idea of forcing a man to retain an unprofitable location is equally futile; no one will, under any circumstances, give his time and labour without a profitable return."

Mr. Gleig further showed that the rule could only operate to lay the land waste and keep heavy balances outstanding as, when the holdings of 63 per cent. of the ryots were under Rupees 10 they could not give up good and bad equally, but could only resign or retain their entire holdings. He adds that "in districts where this system does obtain, it is easily evaded. There is no prohibition against a person selling any portion of his lands, and the unprofitable fields are nominally sold to a poor dependent; payment is made for one year, and in the next the whole of the portion sold is given up by the purchaser.

"This was the plan pursued when I was in Cuddapah, and I fancy it may be found elsewhere. In comparing Salem with other districts, I would earnestly solicit the Board's attention to the difference in the circumstances of the people inhabiting each, before assimilating a system of management which, though innocuous in the one, might be very prejudicial to the other." In spite of all this, however, the Board refused to be persuaded, and, in 1844, a fourth set of rules was promulgated to the ryots of Salem, in one of which the objectionable rule against freedom of cultivation was distinctly enunciated. The other rules of what was called the Fiscal Code of 1844 are of no concern now. They are to be found in Dykes' book, pages 453–59. The rule now specially referred to was this: "If any ryot wishes to relinquish a part of his patkat, he should be allowed to do so, provided it is a whole, and so situated that it can be conveniently cultivated by

another who may choose to take it up; or *give up good and bad together in fair proportions; and shall on no account be permitted to throw up bad lands alone.*" Mr. Gleig had already pointed out how the rule was evaded in other places in which it was in force: there was another loop-hole which the Board had not foreseen. If "good and bad were to be relinquished 'in fair proportions,' in order that they might form an eligible holding for another, they might be so relinquished; but who had the power of compelling the next ryot to take them up in these same fair proportions?

Dykes, p. 323.

"In this district there was no necessity that the ryot who wished to cultivate relinquished land should also drink of the Board's mixture; there was not even a provision to that effect, and the ryots are quite wise enough to like the 'good' in its pure state, to take the 'good' without the 'bad;' and as they may, they always have, and will continue to take up lands, not as relinquished, but in such proportions as they think will pay best."

Mr. Gleig, however, was not disheartened, and both he and Mr. Lockhart returned annually to the charge. "In 1846 the Revenue Board was urged to allow at least that lands separately taken up should be similarly relinquished, as such fields of necessity could form no portion of that 'hereditary and compact holding' which each and every ryot in the eyes of the Board seems to possess, and would as surely, with freedom of cultivation, recklessly abandon." The Board, however, were slow to be convinced, and in 1847 they only permitted that the circumstances of the ryot should be taken into consideration by the Collector, and directed that the 'ancient rule,' as it was called, of 'good and bad' should not be driven over the ryot's hearthstone. A step further in advance was taken in 1850, when "the Governor in Council commanded that the ryots of Salem, if desirous of husbanding their resources, and contracting their holdings, should in future be allowed to throw up at pleasure all such fields as they may have taken at one time." In that very year a quarter of what had been relinquished before the 31st July was immediately taken up again, and had, in fact, never been *bonâ fide* relinquished, as it was the good land which the ryots had been compelled to give up with the bad: it is evident, therefore, that Mr. Gleig had done no injustice to the ryots when he credited them with being clever enough to drive a coach-and-four through the Board's rule of 'good and bad.' It is a matter of some surprise, considering how the fact was ignored or evaded in higher quarters, that Mr. Dykes should, so far back as 1850, have formulated what was really the burning question of the time, viz., the necessity for reducing the assessment, which left an insufficient margin, or none at all, for the ryot. The cause which had largely operated to ruin the Zamindārs had also conduced to drive the ryots from the best, and most heavily assessed, to the inferior lands which had not been overtaxed. "Great abundance of waste may occasionally tempt the ryots away from the survey-assessed 'dry' lands, but the rate must be very unfavourable before they make up their minds to abandon the fields which are close to their village for the cultivation of those at a distance; and this can be the only reason, generally speaking, in the case of the 'wet' lands, where ground immediately under the tank, that of necessity receives the first and larger supply of water, is left waste for years."

Ib., pp. 326, 327.

Ib, p. 327.

Ib., p. 446.

Ib., p. 448.

A stronger proof of the truth of this could hardly be conceived than is afforded by the following table drawn up in 1848:—

No.	Names of the Taluks.	Lands surveyed and assessed.											
		Dry Cultivation.						Wet Cultivation.					
		Average per Acre on the lands now cultivated.			Average per Acre on the unoccupied lands.			Average per Acre on the lands now cultivated.			Average per Acre on the unoccupied lands.		
		£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
1	Tirupatūr	0	2	5 5/8	0	3	4 5/8	0	14	3 3/8	0	14	9
2	Nāmakal	0	2	9 3/8	0	4	0	1	0	9 5/8	1	1	9 3/4
3	Krishnagiri	0	1	10 1/4	0	2	2 1/2	0	11	4 1/8	0	12	9 1/4
4	Tenkaraikōttai	0	2	1 1/8	0	2	6 1/4	0	8	10 3/4	0	10	3 1/4
5	Trichengode	0	3	3 5/8	0	3	6 7/8	0	15	3 1/4	0	15	0 3/4
6	Paramathi	0	2	9 1/8	0	3	1 5/8	1	7	3 1/8	0	19	6 5/8
7	Salem	0	3	9 7/8	0	3	8 7/8	0	16	7	0	18	5
8	Dharmapuri	0	1	9 1/4	0	1	8 3/4	0	10	6 7/8	0	11	5 3/8
9	Rāzipūr	0	4	6 3/8	0	5	5 1/8	0	14	11 1/4	0	17	10 7/8
10	Sankagiridrug	0	3	4 7/8	0	3	5 5/8	0	17	8 1/8	0	16	8 3/8
11	Āttūr	0	3	9 1/8	0	4	3 3/8	1	1	6 1/8	1	8	9
12	Omalūr	0	3	5 3/4	0	3	7 3/4	0	12	4 1/8	0	13	2 1/4
13	Hosūr	0	3	3	0	2	11 5/8	0	11	8 1/8	0	11	6 3/4
14	Denkanikōta	0	3	0 7/8	0	2	1 7/8	0	10	11 3/4	0	11	4 3/4
15	Mallapadi	0	2	0 1/8	0	2	1	0	10	7 1/8	0	12	5 5/8

The discrepancy here is most noticeable in case of the dry lands, and it will be seen that the Bālāghāt, which, ceded in 1799, escaped Read's settlement, enjoyed an enviable position compared with the rest of the district. Nor was this the only boon for which the ryots then had to be thankful, for the Bālāghāt, as we have noticed above, "had not been surveyed and assessed when the Zamindāri system was introduced, and consequently escaped the 'permanent settlement.' It was divided into the two taluks of Hosūr and Denkanikōta, and at first was rented out to two[1] natives, who each held a taluk; but in the second year, according to the custom of that part of the country, the Government, setting aside these large renters, entered into agreements for the collection of the revenue with the heads of the several villages, who again, in their turn, made the best arrangement they could with the ryots of those villages. The Collector of the district, however, recommended strongly a regular survey, which was shortly afterwards commenced, and concluded in 1804.

Ib., pp. 434, 435.

"On three-quarters of the 'dry' land a money rent had been long fixed, which was a great assistance, and the assessment on the remainder of the land was calculated always with reference to the experience of former years. There was a steady increase in the extent of cultivation in these taluks, and the results of the survey being almost identical in both, show that it was made there with considerable judgment, and that the welfare of

[1] This appears not to be quite accurate, *vide supra*, p. 294.

the ryots was not lost sight of, whilst securing the due rights of Government."

A fall[1] in the price of grain had also told heavily on the ryots, the commutation rates having been too closely calculated to allow for this. The rise in prices in the years following 1854 could not have been foreseen when Mr. Dykes wrote that "with thousands of acres that have never been occupied, there is no possibility of prices rising under a wise revenue system; and these lands can only, therefore, be brought under cultivation by revising and reducing the assessment, which should be done at once."

Few things are done "at once" in this country; years passed before the "taram-kammi" of Mr. Brett supplied the long-called-for reform; and such is the restlessness and desire for change that, though Mr. Brett's reductions brought the district to a state of unexampled prosperity, and though both he, the Director of Revenue Settlement, and the Deputy Director strongly urged the maintenance of the then existing *status quo*, the whole system of assessment was revolutionised, and even Mr. Puckle's well-matured schemes overthrown, under the auspices and at the bidding of a junior civilian who had no previous knowledge of the district or the settlement, and had served only four years and nine months in the country, of which twenty-one months had been passed in College and the rest in Ganjam.

For the purpose of unity in the narrative it has been necessary to travel over many years of revenue administration to trace the workings of kaul, and the gradual revelations by which the severity of Read's settlement was brought to light: lower down we will consider the alleviations which were effected in the condition of the peasantry in later years; but here it will be convenient to retrace our steps to the period of Mr. Orr's collectorate and record the main features of his administration and of that of his immediate successors.

Jamābandi by Native Officers.

The first thing that attracted Mr. Orr's attention on joining the district was that Native as well as European officers were, in certain taluks, permitted to conduct the jamābandi.

In view to the whole district being settled by European officers only he applied for the services of an additional Sub-Collector in December 1829. An officer of the grade of Sub-Collector—Sir Henry Montgomery—was then appointed to this post, which was maintained for four faslis, 1239 to 1242. It was from this period that the settlements by Native officers gradually ceased.

Territorial charges.

At the end of Fasli 1239 Mr. Orr removed his head-quarters to Dharmapuri, making Salem the kasba of both the Sub-Collectors. To the permanent Sub-Collector were assigned the taluks

[1] This involves a point which has not been as yet fairly discussed or settled. It is generally supposed that high prices and agricultural prosperity are synonymous: to push this argument to extremes it will hardly be contended that, in years of scarcity, when the value of the produce is nil, or does not equal the assessment, high prices mean prosperity for the ryot. Improved communications, with fair seasons at home, and especially if there be a demand abroad, may bring high prices and with them profit to the ryot, but when bad seasons and high prices rule, the former prevent the ryot from profiting by the latter.

of Nāmakal, Paramathi, Trichengode and Sankagiri, and to the additional Sub-Collector the taluks of Salem, Rāzipūr, Omalūr, and Āttūr, all the remaining taluks being under the immediate superintendence of the Collector. The taluks of Omalūr and Āttūr were, however, subsequently withdrawn from the additional Sub-Collector and added to the Collector's charge. When the additional Sub-Collector was dispensed with, the taluks forming his division reverted to the Collector's charge.

In the same fasli (1239) Mr. Orr directed that the conversion of survey measurements—which had hitherto been calculated at 40 guntas of 36 feet, or 51,840 square feet—into acres in the Hosūr and Denkanikōta Taluks should henceforward be discontinued, and that an acre should be calculated at 40 guntas of 33 feet, or 43,560 feet.

The Anjūr and Pachamalai Hills in Āttūr were, for the first time, brought under amāni in Fasli 1239.

In Anjūr the practice was to collect a uniform rate of 8 annas per kuli if a hoe was used in cultivation, and an assessment varying from Rupees 1 to 2 per kuli if the land was ploughed. A kuli here signifies Acres 1-8-3. The village establishment under amāni for this hill consisted of one manigar and one tandalgar for each of the five nāds, and one karnam for the whole hill. The tandalgar's salary was a uniform fixed pay of Rupees 10-4-5 in four of the nāds, but it was Rupees 12-5-9 in the fifth. The manigars and karnams were paid as follows in the five nāds :—

Nād.	Manigar's Pay.			Karnam's Pay.		
	RS.	A.	P.	RS.	A.	P.
Pail Nādu	3	6	$10\frac{22}{32}$	2	8	$3\frac{1}{8}$
Edapilli Nādu	3	8	$10\frac{3}{4}$	2	8	$5\frac{3}{4}$
Chittūr Nādu	3	15	$10\frac{3}{4}$	2	5	$10\frac{1}{16}$
Parakarai Nādu	5	7	$0\frac{15}{16}$	3	10	$0\frac{33}{64}$
Tirupal Nādu	3	15	$0\frac{13}{16}$	2	15	$7\frac{1}{4}$

In the Pachamalai the rates of assessments were Annas 12 per kuli if a hoe was used, and Rupees 1-4-0 if a plough. As in the Anjūrmalai, the lands were not measured. There was one manigar, a karnam, and a tandalgar; the two first were paid at Rupees 3-5-4 per cent. of the bēriz and the last at a fixed salary of Rupees 12-9-10.

It appears that some pressure had previously been put on the ryots to prevent them from freely relinquishing lands which they had not the means to cultivate. Mr. Orr gave them full liberty in this respect, subject to the one restriction that the land resigned should be a whole field and easy of access to other ryots for cultivation.

In Fasli 1240 an important change was introduced in assessing waste lands and lands of inferior description cultivated with superior crops. Hitherto unassessed waste lands newly cultivated, and dry lands cultivated with wet or garden produce, paid the average assessment of the village fixed for the particular description of the cultivation; but it is now ordered that the 'missāl tīrwa' of lands of similar description should henceforward be charged.

In the same year it was ordered that numbers should be given to all lands in the district, as none were given in the original paimaish in any of the three divisions comprising the district. In doing this the order of fields according to the survey was retained as much as possible.

The completion of the task initiated by Mr. Cockburn, of securing copies of the survey accounts for all Government villages, was the next thing taken in hand and completed by Mr. Orr.

In the same fasli (1240) the Board of Revenue made two important changes in the kaulnāmā. Under the kaulnāmās of 1232 and 1234, issued by Mr. Cockburn, the assessed waste lands used to be given on 'kāyam pōna' kaul or three-fourths assessment in perpetuity, and the assessed lands could be given on a permanent reduction in assessment of from one-sixteenth to five-sixteenths under the denomination of "Munāsib" kauls.

The Board now ordered that the above two descriptions of kauls should not be issued in future. The kāyam pōna kauls granted in Mr. Cockburn's time remained unaffected till Fasli 1246, when, under Board's Proceedings dated 17th May 1837, it was ordered that they should lapse to Government on the death of, or transfer by, the original grantees; secondly, all kaul lands, whether cultivated or not, hitherto paid the assessment according to the terms of the kaul. It was now directed that if any nanja lands held on kaul were laid waste owing to failure of water, the kaul assessment should be remitted.

District Head-quarters.

Towards the end of Fasli 1241 Mr. Orr removed the head-quarters of the district from Dharmapuri to Hosūr, having purchased a bungalow at the latter place from Government for his occasional residence. This bungalow appears to have been originally purchased by Mr. Hargrave from Government funds. The removal of the head-quarters was not sanctioned by the Board, and yet the office remained at Hosūr until 1860.

Nanja Baghāyat.

Mr. Orr's attention was seriously attracted by the diversities of practice which obtained in charging the cocoanut and arecanut plantations known as nanja bāghāyat. He made a thorough inquiry, and submitted a report to the Board in view to obtaining sanction for the adoption of some uniform principle.

The following extract from his report gives full particulars regarding the system in force from the beginning of British administration, and his proposals in view to enforcing uniformity in dealing with this matter :—

"To the President and Members of the Board of Revenue, Fort St. George.

"Gentlemen,—I have the honor to acknowledge the receipt of your Secretary's letter of the 31st January 1831, giving cover to your Proceedings of the same date on the subject of the Kaul and Hukumnāmās proposed for Fasli 1240, and calling for explanation on certain points.

"2. The delay that has occurred in replying to that communication has arisen chiefly from the tedious and intricate nature of the investigation relative to the assessment of the betel-nut and cocoanut plantations, the required information respecting which I found could ultimately be only satisfactorily obtained by making several of the Huzūr Gumastas conversant with the subject, and then deputing them to aid the taluk servants in the inquiry; this necessarily occupied several months, and the arranging and translating of the information obtained after the return of the Gumastas also took up a considerable time.

"3. From the information now obtained you will observe there are eighteen modes of assessment prevailing in the district on productive cocoa and betel nut plantations, viz. :—

1. Punja tirwa.
2. Double punja tirwa.
3. Highest punja tirwa.
4. Double the average punja tirwa
5. Assessment on both punja land and trees.
6. Punja bāghāyat tirwa.
7. Double bāghāyat tirwa.
8. Double the average punja bāghāyat tirwa.
9. Assessment on both punja bāghāyat land and trees.

10. Nanja tirwa.
11. Double nanja tirwa.
12. Highest rate of land under tanks.
13. Munasib nanja tirwa.
14. Average nanja tirwa.
15. Double the average nanja tirwa.
16. Assessment on both nanja land and trees.
17. Cocoa and betel nut trees rented.
18. Tax on trees.

"4. From the accounts for the years immediately after the survey, it appears that in the Payinghat and Barahmahal taluks these plantations were then confined to two descriptions of land, punja baghayat and nanja, and that the modes of assessing them were few and simple, viz., the assessment of the land only until the trees arrived at maturity, and afterwards a tax on the trees, and, in some instances, on the land as well as the trees. Why these rates were introduced there are no documents to show; but from the statements of the older Karnams (which are probably correct) it is understood that fields of either description of land, if wholly occupied with trees, paid merely a tax on the trees; but where the trees were disproportionately few to the extent of the field, and admitted of the cultivation of the land, or when the field had a vacant space admitting of cultivation, an assessment on the land was levied in addition to a tax on the trees. Of the assessment on both descriptions of land thus formed into plantations, that on punja baghayat is lighter than on the nanja from the mode of irrigation having been taken into consideration in fixing the assessment. Punja baghayat lands can, in general, be only watered at a considerable expense and labour from wells and other sources by pikotas, while nanja lands are watered from tanks, rivers, channels, &c., by running water. The modes prevailing at the survey are numbered 9, 16, and 18.

Payinghat and Barahmahal taluks.

"5. In Fasli 1210, in his Hukumnama of the 11th April 1801, Mr. David Cockburn directed in regard to these plantations 'that when nanja land is converted into nanja baghayat, the survey assessment shall be collected until the trees arrive at maturity, and afterwards double,' but made no provision for punja lands thus converted. The levy of the average nanja tirwa of the village on such land until the trees arrive at maturity and afterwards double, which is the present practice, may however be attributed to paragraph 15 of Mr. D. Cockburn's Kaulnama of the 24th September 1801, which directed that when punja lands are converted into nanja, the average tirwa of all the assessed nanja lands in the village shall be levied. It is clear from this that if a punja or other field was converted into nanja by means of any other source than private wells, the average nanja tirwa of the village would be fixed, and on such, if betel-nut and cocoanut plantations were formed, the land would no doubt be subject to the average nanja tirwa of the village until the trees arrived at maturity, and afterwards to double that average assessment; similarly punja and other lands converted direct into nanja baghayat, instead of through the intermediate gradation of nanja, (*sic*) by means of other sources than private wells, were considered subject to the same rules, and (which were?) accordingly acted upon by the Mittadars (*vide* Nos. 14 and 15).

"6. On plantations formed on assessed punja or punja baghayat land, whether watered from Sarkar sources or from wells constructed at the ryot's own expense, the Mittadars have introduced arbitrarily, and without any fixed principle, the following rates, viz. :—

	Before the trees arrive at Maturity.	After the trees arrived at maturity.
First ..	The assessment of the land	The assessment of the land.
Second ..	Do. do.	Double do. do.
Third ..	Do. do.	A tax on the trees.
Fourth ..	Do. do.	Do. do. and on the land.

"7. On plantations formed on unassessed puramb̄ok and other lands, the Mittadars levied the average nanja survey assessment of the village until the trees arrived at maturity, and afterwards one of the several rates mentioned in the preceding paragraph.

"8. Several causes appear to have led to the present great variety in the modes of assessing nanja baghayat lands. At first the assessment, whatever it might be on gardens in existence at the survey, was continued; afterwards various alterations were made by the

Mittadars, who also were in the habit of renting out to the best advantage such deteriorated, deserted, or unclaimed gardens as happened to fall into their hands. In addition to these the introduction of the rules of Mr. D. Cockburn and of others by the Mittadars, and their continuance after the mittas reverted to Government, have given rise to the various modes in the Barahmahal and Payinghat above detailed.

"9. In regard to plantations formed in the Bālaghāt Taluks, it appears that, at the survey in Faslis 1212 and 1213, cocoa and betel nut gardens were confined, except in four instances, to nanja lands, and were assessed as in the Payinghat and Barahmahal.

Balaghat Taluks.

"The assessment of the land (was charged ?) until the trees arrived at maturity, when a tax was levied on the trees, and, in some instances, an assessment on the land in addition to the tree-tax. In the four instances alluded to, the gardens were formed on punja and were charged at the first-class punja of the village. This system continued until Fasli 1217, when, on complaints being preferred that the rates of assessment were heavy, Mr. H. S. Græme changed the assessment on all the gardens, fixing the highest rate of the tanks by which they were respectively watered for the extent occupied by trees, and for the remaining extent of unoccupied land within the enclosures of the gardens, at the highest punja rate of the villages in which they were situated. In some instances, however, the proprietors having objected, and urged their inability to pay that assessment from their gardens not yielding an adequate return, their productiveness was ascertained, and where the value of the produce of each approached to any of the rates under the tank by which it was watered, it was assessed at that rate, but where there was a great disparity, a munāsib or discretionary assessment was fixed.

"10. When, however, gardens (in the objected instances) had a portion of their land vacant, at whatever class of nanja the occupied portion was assessed, the unoccupied portion was generally assessed at the corresponding class of punja of the village; and in gardens where the occupied portion was assessed at the nanja munāsib, the unoccupied was assessed at the highest punja rate of the village.

"11. Gardens planted since Fasli 1217 on nanja land pay the survey assessment until the trees arrive at maturity, and afterwards the highest nanja tirwa of the tank. If planted on punja or unassessed land, the average tirwa of the lands under the tank under which they are situated is collected until the trees become productive, when they are charged at the highest rate; in two instances, however, this latter rule was departed from during the time of the late Collector; the instances alluded to are where a garden was formed on punja land, it was assessed at the punja rate until it arrived at maturity in Fasli 1236, when the punja rate was doubled; this is stated to have been permitted in consequence of the small number of trees the garden contained: the other was formed on purambōk and assessed at the average punja rate of the village, and in Fasli 1230, when it arrived at maturity, at double that rate; this was permitted, I learn, in consequence of the garden having been irrigated by water raised by pikotas from a channel.

"12. In these taluks the gardens formed by irrigation from private wells are few, being only four in number, two of which, formed on the first-class punja, were productive at the survey, and since then pay the highest punja tirwa of the village; the other two are not yet come to maturity, and pay only the land assessment, which they will continue to pay after they become productive.

"13. Having given your Board some account of the origin of the several modes of assessment, I now beg leave to refer you to Statement No. 1 as exhibiting such of them as are peculiar to each taluk.

"14. Before proceeding further, I will here reply to certain paragraphs of your Proceedings of the 31st January 1831 relative to the assessment of those plantations. In reply to paragraph 5, I beg to explain that in the statement which accompanied my letter of the 24th December 1830 the comparison was not quite correct, as land not occupied by trees but assessed under Mr. Græme's plan with the highest punja rate in the village, because comprised within fields partially planted, was included, as well as gardens formed by irrigation from private wells, while unproductive gardens were omitted. In the statements now submitted the unoccupied land assessed under Mr. Græme's plan at the highest punja rate has been excluded, but, as will be observed from Statement No. 3, both unproductive gardens and gardens under private wells have been included, the former, where planted on punja and punja baghayat land, and paying the punja rates, having been charged with the assessment of nanja land of a similar quality, and the latter having been

excluded from additional assessment as proposed. This is necessary to show a correct comparison. From the details of the present laborious investigation I find that the system I first proposed, desirable as it was for uniformity and simplicity, was open to several objections I have therefore, with reference to your observations, now framed other rules which I believe will simplify and equalize the present assessment, and at the same time bear more lightly and be more conducive to the interests of the cultivating community, and tend to increase this valuable description of cultivation, and which I trust will meet with the approbation of your Board.

"15. To simplify and equalize the various modes now practised for assessing this description of cultivation is certainly of much importance, as the present system of levying the revenue under different denominations in the same village, and often on the same garden, is productive of much evil and is open to abuse on the part of the village servants, while it tends to harass the proprietors and subject them to vexatious extortions. The assessment thus collected, especially on gardens which pay the tree and land tax, is in general very heavy as well as unequal, and consequently trees, which from age or other cause decay or become unproductive, are seldom or never replaced, and, without some greater inducement than at present exists, will never be so. From this the loss to the public revenue is considerable, for, as trees decay or are blown down, their assessment is remitted, and it is besides not unfrequent for proprietors, from the heaviness of the assessment, to dispute the demand on the remaining trees in their gardens under the plea that from age or other cause they do not yield produce equal to it. Eventually gardens so situated are given up and are then rented out to the best advantage, but still at a considerable reduction of the original assessment. People renting such gardens will only do so with reference to their present produce, as, from their lease being temporary, they can neither afford to lay out their capital nor bestow any pains on their improvement. The few simple rules I have now proposed are made with reference to the productiveness of the gardens and to the assessment hitherto paid, and will, I have no doubt, be found to answer all purposes.

"16. I now beg leave to recommend that, in lieu of the eighteen modes at present in use, the following six be substituted, viz. :—

1. Highest nanja rates under the tanks. 2. Nanja tirwa of the land.	For the Bālāghāt Taluks.
3. Double nanja tirwa of the land. 4. Trees rented.	For the Payinghāt and Bārahmahal.
5. Punja tirwa. 6. Punja bāghāyat tirwa.	For gardens irrigated from private wells.

"From Statement No. 2 your Board will observe the several modes of assessment at present in force and the extent of land under each to be in future assessed according to the proposed rates; I have now to mention how they are to be applied.

"17. Your Board are aware that these plantations are very extensive in the Bālāghāt Taluks, and that, with few exceptions, they all pay the highest rate of the tanks by which they are irrigated. In applying, therefore, the first rule to such gardens, which are in number 507 and occupy an extent of acres 1,223-17-0 at an assessment of Rupees 10,300-2-2, no change is introduced. On the gardens on which the nanja assessment of the land, as introduced by Mr. Græme, prevails the same is in forty-five instances still to continue; but as some of the gardens paying this assessment, as well as those paying the munāsib rate, together twenty-seven in number, have since been extensively planted, the same reason for the continuance of the indulgence allowed by Mr. Græme does not now exist; it is therefore proposed, with reference to their productiveness and to the rates they have hitherto paid, to fix the nanja assessment of any of the rates under the tanks irrigating them respectively, which may be proportionate. This latter rule being equitable, and the proposed rates being below the value of the estimated produce, there will be no room for objection.

Bālāghāt Taluks, productive gardens.

"18. Gardens newly formed on assessed nanja land by irrigation from Sarkār sources will continue to be assessed at its survey rate until the trees arrive at maturity, when the highest rate under the tank, as at present, will be levied. If formed on punja or other dry lands however, whether

Gardens newly formed

assessed or not, I propose that the assessment of nanja land of a similar quality and description, instead of the average assessment of all the nanja lands under the tank as at present, should be levied until the trees arrive at maturity, and afterwards the highest rate under the tank.

"19. The double nanja tirwa is intended to be applied to gardens in the Bárahmahal and Páyinghát Taluks which at present pay that assessment, as well as to gardens which pay revenue under different denominations, and which are to be assessed at that class which, when doubled, will be nearest to the assessment which they at present pay and proportionate to their productiveness. Where the present rates or the produce of the gardens do not equal the assessment of any class doubled, the existing rates are to continue, but to be entered in the accounts under the head of "Trees rented." The following abstract will show the effect of the former of these rules on the various modes prevailing:—

Payinghat and Barahmahal productive gardens.

—	Amount according to the present Modes of Assessment.			Amount according to the proposed Modes of Assessment.		
	RS.	A.	P.	RS.	A.	P.
On acres 412-18-0 occupied by 519 gardens, there is no difference	4,225	2	8	4,225	2	8
On acres 121-24-2 occupied by 177 gardens, the difference being within 20 per cent. either above or below the present amount	1,606	11	0	1,653	4	10
On acres 55-21-9 occupied by 101 gardens, the proposed amount being above 20 per cent. below the present ..	1,626	15	2	934	0	11
On acres 100-10-9 occupied by 91 gardens, the proposed amount being upwards of 20 per cent. above the present	725	2	10	1,130	11	11
Acres 689-34-4, gardens 948	8,183	15	8	7,943	4	4

Gardens newly formed.

"20. New gardens to be assessed as follows:—

—	Until they become productive.	After they become productive.
If formed on nanja	Survey assessment	Double survey assessment.
If on punja, whether assessed or unassessed.	Assessment of nanja land of a similar quality and description.	Double that assessment.

"21. Gardens already formed, but not yet productive, will pay the assessment of the land if formed on nanja, but if formed on punja or punja bághayát will pay the nanja assessment of the land of a similar description and quality until they arrive at maturity, and will afterwards be subject to the highest rate of the tank if situated in the Bálá[illegible], and if in the Bárahmahal and Payinghát to double the punja tirwa.

Payinghat, Barahmahal, and Balaghat unproductive gardens.

"22. The punja and punja bághayat tirwa I propose should be applied to gardens formed throughout the district on such lands by irrigation from private wells both before and after they become productive. If formed on puramb̄ok or other unassessed land, the assessment of the punja land of a similar description and quality should be applied. Gardens thus formed are not at present exempt from the additional assessment leviable on their becoming productive, but as there appears to me to be no reason why such a difficulty should be thrown in the way of this description of cultivation, or why it should be made an exception to the rule which regulates the assessment of lands similarly irrigated and which admits of the ryots reaping

Gardens under private wells.

the full benefit of his labor and expenditure in their improvement, I am of opinion that the additional demand should be discontinued and only the assessment of the land levied.

"23. From Statement No. 1 your Board will observe the several modes of assessment on productive plantations peculiar to each taluk and the extent assessed under each mode, as well as the sphere of operation of the proposed rules; No. 2 (already referred to in para. 15) is an abstract of the above and shows the extent under each of the present rates affected by the proposed mode; No. 3 exhibits the extent of land occupied by productive and unproductive gardens, the present assessment and the amount to be levied on unproductive gardens arriving at maturity; and from No. 4 you will observe certain discrepancies which occurred in the statement formerly furnished to your Board, but which have been corrected in those now submitted.

	RS.	A.	P.
"24. The financial result of the proposed system, according to Statement No. 3, is on productive gardens watered from Sarkar sources a decrease of	32	0	4
Decrease from the proposed removal of the additional assessment on productive gardens watered from private wells	466	7	1
Decrease on productive gardens	498	7	5
From this deduct—			
Increase on unproductive gardens at present paying the punja or punja baghayat tirwa charged with the nanja assessment of land of a similar description and quality.	21	12	0
Present decrease	476	11	5
Deduct also—			
Increase between the assessment leviable on unproductive gardens coming to maturity, according to the present and proposed rates	10	8	4
Future result—decrease	466	3	1

"According to the above the present financial effect of the proposed measure will be a loss of revenue to the amount of Rupees 476-11-5, while on the unproductive gardens arriving at maturity the above sum will be reduced to Rupees 466-3-1, and this will speedily be made up from the extension which may be expected to take place in this valuable description of cultivation from the adoption of the proposed modification in the assessment.

"25. From what has already been said it will be observed that in many instances the assessment is the same, in some the reductions have been considerable, in others the differences are not much, while in some instances the additions are individually heavy, but, with reference to the productiveness of the gardens, are comparatively light, and I have therefore no reason to believe will be objected to by the proprietors. Another advantage that will be gained by the proposed measure is that the tree-tax will in a great measure be commuted into an assessment upon the land by the introduction of the double nanja tirwa; the total amount of tree-tax at present carried under the head of "Tax on trees" in land revenue is Rupees 4,774-0-2, of which, by the proposed system, only Rupees 1,416-11-11 will continue under that head from the assessment of certain gardens being entered in the accounts as "Trees rented" as stated in paragraph 19 of this report; the remainder will be an assessment upon the land. Having now given every information on the subject which I have been able to obtain and shown the advantages to be derived from the introduction of the rules proposed, I beg to submit them for your Board's orders, and, in doing so, take leave to solicit your early consideration of them in order that, if approved, they may be put in force in the current fasli."

* * * * *

(Signed) J. ORR,
Collector.

25th August 1832.

The Board in their Proceedings, dated 18th April 1833, after discussing the whole report at great length, disposed of Mr. Orr's proposals as follows :—

"The Board are not prepared to authorise any reduction of the assessment at present settled upon productive gardens under private wells. The rules proposed in paragraph 22 may be applied to gardens which shall be formed in future on punja or punja bāghāyat land, or purambōk irrigated from private wells, or to such gardens already formed which have not yet become productive.

"The rules proposed in paragraphs 18, 20, and 21 for the assessment of new gardens, already formed in the Bālāghāt, Pāyīnghāt, and Bārahmahal Taluks respectively, irrigated from Sarkār sources, are approved."

The above and other changes having to be introduced, Mr. Orr in Fasli 1242 submitted revised Hukum and Kaulnāmās which, with certain modifications, were passed by the Board. These were brought into force from Fasli 1243. Subjoined is a copy of the same.

General Hukumnāmā for Fasli 1243.

1. The Jamābandi accounts should be prepared uniformly according to the forms that may be furnished from the Huzūr.

Sagubadi-dittam and freedom of cultivating.

2. The Tahsildar should form annually a Sāgubadi-dittam or cultivation agreement, that the ryots of each village may know how much they have to cultivate; this dittam to be commenced after the 1st of May and concluded before the 31st July of each year. *The ryots must not be forced, but should be left voluntarily to engage for any quantity of punja, nanja, or bāghāyat lands they may wish to cultivate, and the same should be entered in the dittam accounts. If any ryot wishes to relinquish part of his patkat, he shall be allowed to do so, provided it is a whole field and so situated that it can be conveniently cultivated by another who may choose to take it up, and shall on no account be forced to cultivate more than he may voluntarily engage for. A ryot must be the best judge of his own interests, and, if forced to cultivate at a loss, would give up cultivation altogether, or emigrate and cause a greater loss to Government than if allowed to relinquish those fields from which he sustained loss. A ryot must therefore never be obliged to cultivate against his wishes.*

Remission.

3. The tirwa on the punja lands being fixed on their average productive value, and but little rain being required for dry crops, (!) no remission will in ordinary seasons be allowed on fields which have been entered in the dittam agreement, but which may have proved unproductive or been left uncultivated.

4. On nanja lands entered in the dittam no remission will be allowed if left uncultivated, unless unavoidably so from a failure of water. The same rule applies to bāghāyat lands.

5. When nanja lands are cultivated, but the crops have partially or wholly failed from insufficiency of water, the full tirwa must nevertheless be collected according to the custom of the country.

Crops in the beds of tanks.

6. When lands situated in the beds of tanks are cultivated with punja, nanja, or bāghāyat crops, and when they may be inundated and the crops destroyed from the tank filling before they are reaped, the tirwa of the extent inundated will be remitted according to the present practice.

Sub-division of fields.

7. The fields which from their large extent had been formerly divided and given to ryots for cultivation, and the divisions entered accordingly in the Jamābandi accounts prior to Fasli 1241,—such divisions should still continue and be entered in the same manner in the accounts of ensuing years. When tuluchitus are given for the cultivation of additional lands, they should be made out so as to correspond with the paimaish accounts for entire fields. In

the event of application being made for the cultivation of lands which are anadi banzar or purambōk, and were divided at the survey only into extensive tracts, the portion the ryot may choose should be measured off and a tuluchītu given in his name. The tīrwa on it should be fixed with reference to the assessment of adjoining lands of a similar description and quality under cultivation, and the number of the field, the bearings of the sub-division, and its extent and assessment must be carefully inserted. Tuluchītus must on no account be issued to a ryot for the cultivation of only a portion of an assessed field instead of an entire one; such fields must be always cultivated entirely, or if left in part waste the full assessment for the whole field must nevertheless be paid.

8. In all cases when it may be necessary newly to assess waste land, the assessment should be regulated with reference to that on lands of a similar description, situation, and quality under cultivation, and possessing the same means of irrigation. When there are no cultivated and assessed lands of a similar description and quality adjoining or in the same village, the assessment of land of similar description and quality in the neighbouring villages must be referred to.

Excess or deficiency in a field.

9. If in any field an excess is found on measurement of more than 10 per cent., the whole excess should be added to the Jamābandi and the tīrwa collected at the same rate as on the rest of the field. On the other hand, if a deficiency is found greater than 10 per cent., the whole deficiency should be deducted: any difference one way or the other within 10 per cent. should not be taken into consideration. No field however should ever be measured unless there are strong grounds for suspecting any great difference in its extent, as a frequent and minute inquiry must prove vexatious.

Conditions on which a ryot may obtain land on kaul.

10. Should any ryot offer to cultivate a purambōk, waste or pōdukāl field, in addition to his usual patkat lands, the Tahsildar should, without delay, make it over to him for cultivation, causing its boundary, agreeably to the paimaish accounts, to be shown to him by the Karnam of the village, and should grant a tuluchītu in his name, specifying distinctly in it that, in the event of any part of his usual patkat land being given up or left waste without sufficient cause before the kaul expires, the kaul rate will be discontinued and the full survey assessment levied on the land taken up under this tuluchītu if it be assessed land, or, if it be immemorial waste or purambōk, that the full assessment of the adjoining land, of a similar description and quality, under cultivation will be levied.

11. Should it not be convenient to the ryot to apply direct to the Tahsildar at the time he may wish to engage in the cultivation of any additional land, he may do so to the Kārkūn, Karnam or Manigar, who are hereby authorized to grant written permissions, on which he may commence cultivation. The Kārkūn or Karnam or Manigar who may thus give written permission should report the same immediately to the Tahsildar, from whom the ryot should obtain a regular tuluchītu, according to the instructions contained in the preceding rule, before the commencement of the settlement. In all cases of granting a tuluchītu the assessment should be inserted in it: if the tuluchītu be for immemorial waste or other unassessed land, the assessment should be fixed with reference to other lands of a similar quality under cultivation, and should be inserted in the tuluchītu. All the tuluchītus issued should be entered in a separate book, which should be attested by the Tahsildar and his Sheristadar and delivered in the Huzūr Kacheri at the time of settlement.

12. If any ryot, without previously obtaining a tuluchītu from the Tahsildar, or written permission from the Kārkūn, Karnam, or Manigar, cultivates of his own accord lands entitled to kaul, not the kaul, but the full tīrwa shall be levied as a penalty for breach of orders, notwithstanding that he may have cultivated his usual patkat lands. These orders should be properly explained to all ryots.

13. Should any ryot offer to cultivate, on payment of the full assessment, lands entitled to kaul, such land may be made over to him at the full tīrwa and a tuluchītu granted accordingly.

14. Should any ryot offer to cultivate, at the time of settlement, with an after-crop an entire field or fields, and give a muchilika for the payment of the full assessment, the land should be made over to him for cultivation and the extent and assessment inserted in the Jamābandi accounts of that year as cultivated and the tīrwa collected accordingly.

15. Kaul lands, whether cultivated or not, should be always entered in the settlement accounts, and the progressive tirwa collected. Nanja kaul lands however, if unavoidably left fallow from a failure of water, will be exempted from assessment; but in the following year will be liable to the kaul progressive shist* of that year. If a ryot cultivates his kaul land in the first year and leaves it fallow in the second or afterwards before the full tirwa is payable, or if he gives it to another to cultivate, the progressive kaul tirwa should be nevertheless collected. In the event of a ryot being engaged by the Sarkār to cultivate kaul lands given up by ryots who have died or emigrated, a new kaul patta should be given for the progressive kaul shist which may then be payable.

Kaul kist to be paid whether the land is cultivated or not.

* Shist seems to be used indifferently for kist.

16. If any ryot from inability to cultivate, or other cause, tenders, during the cultivating season, a rāzināmā for a part or the whole of his usual patkat lands and continues the cultivation of any Palaiapat, Jodigai, Agrahāram, Jāri Mitta, and Inām lands, or another man's patkat which he may have been in the habit of cultivating, no tirwa will be levied on his patkat land so given up; but if, after tendering rāzināmā, he engages newly in the cultivation of Palaiapat, Jodigai, or Agrahāram, &c. lands, his rāzināmā will be considered null and the tirwa of the patkat land he has left will be collected, unless the land so left has been cultivated by another individual, when no tirwa will be levied from the late proprietor. If a ryot without tendering a rāzināmā during the cultivating season, leaves a part or the whole of his usual patkat land waste, and engages as above stated in the cultivation of Palaiapat, Jāri Mitta, &c. lands—whether usual or not—the tirwa of the patkat so left will be collected, that is, if not cultivated by another individual.

Ryots cultivating inam lands.

17. If any ryot converts his patkat punja land into nanja or tōtakal or from tōtakal into nanja by water from Sarkār tanks, rivers, or other sources (except his own well water), the assessment of the adjoining lands of a similar description and quality and possessing the same means of irrigation will be levied from him. If Inām lands are similarly converted, the assessment of lands of a similar description and quality will be charged, and the difference, after deducting the punja tirwa, will be levied from the Ināmdar as tirwajāsti in addition to his usual jodigai.

Punja converted into any other description of cultivation by Sarkar water.

18. If a ryot repairs an old well in bāghāyat waste land at any trifling expense under ten or fifteen rupees, no remission shall be allowed; but if he repairs substantially, and at a considerable expense, any old well and brings into cultivation bāghāyat land which has been waste, he shall obtain a kaul on the terms specified in paragraph 14 of the kaulnāmā.

Baghayat waste.

19. All productive cocoa and betel nut gardens, whether watered from Sarkār sources or from private wells, shall continue to pay the assessment hitherto levied on them. On gardens already formed by water from Sarkār sources, but not yet productive, the assessment of the land, if formed on nanja, and if formed on punja or punja bāghāyat, anādi banzar, or purambōk, the nanja assessment of land of a similar description and quality shall be levied until the trees arrive at maturity, and afterwards that assessment doubled if the gardens are situated in the Bārahmahal and Pāyinghāt Taluks, but if in the Bālāghāt the highest rate of the tank irrigating them [shall be levied].

Nanja Baghayat.

20. On gardens already formed on assessed lands by water obtained from private wells, but not yet productive, the assessment of the land, both before and after they arrive at maturity, shall be levied. If formed on purambōk or other unassessed land, the assessment of punja land of a similar description and quality should be applied.

21. When a ryot cultivates only a portion of a field, and leaves the rest waste, he must notwithstanding pay the full tirwa for the whole field.

Full tirwa to be paid when a part of a field is cultivated.

22. If a part of a punja field is cultivated with bāghāyat or nanja by means of water from any Sarkār source, the portion so cultivated should be measured and the tirwa of the adjacent bāghayat or nanja land of a similar description and quality should be respectively collected on it, and the punja taram tirwa for the rest of the field, whether cultivated or not. The extent of the land so converted, and its increased assessment, should be entered in the jamābandi accounts as transfers of cultivation.

23. In the event of deficiency of water, nanja or bâghâyat lands may be cultivated with punja crops, when the highest rate of punja tirwa of that village should be collected. If there is any land which at the period of survey was occupied by trees, and on that account excluded from assessment, and which has now become fit for cultivation from the trees having been cut down or destroyed, if cultivated with nanja or bâghâyat, the tirwa of the adjacent nanja or bâghâyat land of the same quality and under the same description of cultivation, if with punja the highest punja rate of the village should be fixed on it, and the same entered in the jamâbandi accounts.

Wet land cultivated with dry crops

24. The lands and nanja gardens of ryots who have died or left their village, and for which there are no heirs, or whose heirs have not the means of continuing the cultivation and tender râzinâmâ,—also the lands and gardens of the heirs of ryots who have died (Pouthi) or have deserted (Parâri) their villages,—where such heirs do not cultivate the lands, but retain them without giving a râzinâmâ (for which the notice prescribed by Regulation XXX of 1802 should be given),—in all such cases the lands should be considered to belong to Government, and at the proper season be given out to others for cultivation. If such lands or gardens should contain wells or other sources of irrigation, they should also be considered to belong to Government; and if the new occupant cultivates either bâghâyat or nanja by means of that source, the assessment of the adjoining bâghâyat or nanja lands of a similar description and quality, and possessing the same means of irrigation as the case may be, must be levied. If he cultivates nanja bâghâyat, the rules prescribed in the kaulnâmâ should be observed.

25. If nanja garden lands contain few or no trees, and cannot on that account any longer pay the garden assessment, they may be cultivated with nanja on payment of the assessment of the land if formed on nanja, if not of nanja lands of a similar quality, and, if there is no supply of water, with punja on payment of the highest punja rate of the village.

Nanja bâghâyat lands under certain circumstances may be cultivated with other crops.

26. The tax on scattered trees in patkat lands having been abolished by orders of the Board of Revenue, it is not now collected; but as there are some few fields the assessment of which is less than the tax on the trees situated in them, the tree-tax should be collected. As kaul lands do not come under the denomination of patkat until they arrive at the full assessment, the tax on the trees situated in them should be collected and carried to jamâbandi until the lands arrive at their full assessment, when they will be excluded. When a field in which there are any scattered trees is left uncultivated, the usual tax on the trees should then be collected. These orders should be properly explained to all the Karnams, Manigars and ryots.

Scattered trees in patkat lands exempt from tax.

27. When land is sown with any grain for the purpose of transplanting the shoots into other lands, the usual tirwa of the land so occupied should not be collected unless a crop is raised on it.

Nursery lands to pay no assessment.

28. When unassessed waste lands are encroached on by ryots or by Inâmdars and added to their patkat, or to their inâms, the extent so added should be entered in the jamâbandi accounts, and the rate of tirwa of the field to which it is added should be collected on it. If the land encroached on is part of a field which has been measured and assessed, the tirwa for the whole field should be collected. No measurement, however, should on any account take place unless there are strong grounds to suspect encroachment.

Encroachment on waste lands.

29. If any patkat land of a ryot be injured or carried away by inundation, from floods, rivers, or the overflowing of tanks, the Tahsildar should inquire into the circumstances, and, after measuring the injured extent, should bring the case to notice at the time of settlement, when the tirwa on the extent injured will be remitted.

Land injured or swept away by flood.

30. The kauls granted by the Collector previous to Fasli 1241 for the cultivation of assessed land at the various decreased rates of $\frac{11}{16}$, $\frac{12}{16}$, $\frac{13}{16}$, $\frac{14}{16}$, and $\frac{15}{16}$ of the original tirwa, as well as those upon Munâsib or discretionary tirwa, shall continue until further orders; but all lands given hereafter shall be subject to the rules prescribed in the kaulnâmâ of Fasli 1243. No kauls granted by the Mittadars shall be continued, on mittas reverting to

Government all the non-survey rates introduced by the Mittadars shall continue for that year only and be afterwards discontinued, and the full survey rates re-established.

Pattas.

31. To all ryots who pay the Sarkār demand on their lands, pattas should continue to be issued in their names as hitherto. In the event of their applying at the proper season for patta to be made out in the name of any other person, it may be done: when the assessment on land remains unpaid for one year or upwards, and when the pattadar is unable to liquidate (his arrears), if such land is cultivated by an under-cultivator, the patta may be made out in his name if he wishes it, and if he pays the current balance which may be actually due on the land. If he is either unable or unwilling to undertake the cultivation of the land, it may then be given to another. Any ryot who has left his land waste for one year, and has not paid the assessment due on it, will not be allowed to reclaim his land if occupied by another. The same rules are applicable to the lands of Karaidārs, Karnams, and other village servants. If a ryot cultivates the land of any ryot who has emigrated and been absent for one year or upwards, it may be entered in the accounts in his name and a patta given to him.

Jodigai and quit-rent.

32. The jodigai or quit-rent fixed on Inām lands by Collectors Macleod and David Cockburn shall continue to be collected. Any alterations since made by Mittadars or others without sanction shall not be continued.

Pagoda and other inams.

33. The Ināms granted to pagodas, Brāhmans, and village officers should be continued as heretofore. If any Ināmdars die without heirs, or if any pagodas are left without the ceremonies being performed, all the Ināms granted to them should be taken under Sarkār management, and settlement accounts prepared for them similar to those for the amāni lands; they should, however, be kept separate from the amāni jamābandi and orders respecting them will be given at the time of settlement.

34. When any Ināmdars or their heirs fail in paying their fixed jodigai, the amount should be collected from the cultivator of the land if it has been actually cultivated. In case the land may not have been cultivated or the amount of jodigai not fully paid, the land should be attached for one year, and if the jodigai is not within that time liquidated from the produce of the land or paid by the Ināmdār, the land should be included in the Sarkār amāni land from the following year.

Motarpha.

35. The motarpha collection should be made as heretofore. If any ryot who paid motarpha dies, or emigrates, or gives up trade, the tirwa should, after proper inquiry, be remitted. If any one liable to pay the motarpha tax has hitherto evaded paying it, or if any new traders open shops, &c., motarpha tax should be fixed according to the circumstances of the individuals and custom of the village. The house-tax shall be collected as usual on all houses that are occupied. The heads of castes shall continue to be exempt from loom, shop, or house taxes according to māmūl.

Cultivating ryots exempt from house-tax.

36. All cultivating ryots shall be exempted from house-tax; but those who leave their lands uncultivated for a season, or who relinquish cultivation altogether, shall be obliged to pay it. If any other tax on their profession or trade has been heretofore paid, the same shall continue to be collected.

Houses on patkat lands.

37. On houses at present built on patkat lands the house-tax should be paid to the Patkatdār, and he should pay the full land tirwa. When such house is occupied by any one liable to pay a professional tax, or tax on trade to the Sarkār, such tax to be collected by the Tahsildar, and the ground rent to be paid to the Patkatdār.

38. No person should be allowed to build on anādi banzar, purambōk, and pōdukāl lands without previous permission. On application for places to build being made to the Tahsildar, he should report the circumstances and act according to orders.

Backyards exempted from tax.

39. No tax, according to custom, shall be collected on the backyard of any occupied house provided it does not exceed one-eighth of an acre; neither shall any tax be collected on trees growing at the doors or in the backyards of occupied houses.

Fisheries.

40. According to custom nothing shall be collected for the right of fishing in any tank unless the rent exceeds 20 rupees; but when offers are received of upwards of Rupees 20 for any tank, the fishing of that tank shall be

given to the highest bidder: offers should be made at the Taluk Kacheris before the month of October, and all offers must be submitted to the Huzūr for approval, and no person should be put in possession before final orders are given.

Palmyra and date trees.

41. Regarding date and palmyra trees, from which toddy is drawn, the former instructions of Collectors Munro and Macleod and Captain Graham shall continue in force, agreeably to which the Tahsildars shall rent the trees that yield produce to the toddy renters of the preceding years if they make suitable offers, or, if they do not, then to the highest bidders, and report the same to the Huzūr; the renters, however, are not to be put in possession of the trees until the offers are approved by the Collector and sanction given. The Tahsildar should cause a particular account to be kept of all such trees, showing their total number, young and old, the number which have arrived at maturity, the number rented out, the amount of rent and the rent of the leaves and fibres of the young trees, &c., and produce it at the time of settlement. Where the tree-tax prevails it should be collected as usual.

Village servants' Inams.

42. The Toti, Nirkatti and Tandalkār should enjoy their fixed Ināms as they have hitherto done. In the event of any mitta reverting to Government, the village servants shall only receive the original Ināms fixed previous to the introduction of the mittadāri system, but shall not be allowed to continue to retain, rent free, any additional Inām land given by the Mittadār. On such additional land in excess of the original Inām the full assessment should be levied.

Sukhavasi.

43. Brāhmans and Masalmans, who have hitherto enjoyed the privilege of Sukhavāsi, are still to enjoy it for whatever lands they may cultivate. Those who do not enjoy this privilege are to be allowed Sukhavāsi only as heretofore on the cultivation of kaul lands after the expiration of the kaul.

Topes.

44. All groves and topes planted prior to the introduction of the survey assessment, and which are still jāri, shall be as heretofore exempted from assessment.

45. The Tahsildar should rent out all Government and unclaimed topes or trees situated on the fallow banzar and purambōk, as well as in the pulvari lands paying only one-third tirwa, and enter them in the jamābandi accounts as usual.

Pasture.

46. If a ryot offers to cultivate any pasture land belonging to another ryot, it may be given, provided the other ryot does not wish to engage for it himself. When the pasture land of a ryot may be either cultivated by himself or given to another, other banzar land should be given in its stead, provided the remaining pasture land does not exceed one-fourth of the whole patkat lands of that ryot.

Pulvari.

47. The pulvari or grazing tax should be collected according to the custom prevailing in each village and included in the jamābandi.

Tank grass.

48. The vidally, or grass for thatching, which grows in the beds of tanks, should not be taken by the Karnams and principal inhabitants alone, but should be divided among all the ryots in the village in proportion to the number of their ploughs.

49. Lands planted with sugarcane or betel-vine, and irrigated by water from Sarkār sources, are as usual to be considered as nanja crops, and not to be subject to any additional assessment beyond the nanja tirwa.

Information how to be rewarded.

50. If any information shall be given at the time of jamābandi settlement relative to the frauds committed by the Karnams, and if it (the charges) be proved, such Karnams shall be dismissed, and the informant shall receive a reward of 50 per cent. of the amount embezzled which may be recovered. If such information be given after the jamābandi is concluded, the informant will be allowed only 25 per cent. of the amount of embezzlement recovered.

Trishwekam villages.

51. Annual settlement should be made as usual for the Trishwēkam, &c., lands which pay one-third or other share to the Brāhmans. These shares should be deducted and the remainder should appear in the jamābandi accounts. The shrotriems which pay a fixed quit-rent should, as usual, also be included in the jamābandi.

Condition of village accounts.

52. It is expected that the Tahsildars will always be very attentive to the condition in which the village accounts are preserved, as well as to the manner in which they are kept by the Karnams. When on circuit they should occasionally personally inspect the Karnams' accounts in different

villages, and ascertain that in those[1] (?) since Fasli 1240 the recent orders for keeping them in acres, guntas, and annas are strictly observed. For the information of the Karnams, accurate tables for converting the different land measures in use into acres, guntas, and annas have been already sent to each taluk, and a copy directed to be furnished to each Karnam. The Karnams must be strictly enjoined always readily to afford to every ryot who may apply to them, such information as he may require relative to the difference between the old measurement and that by acres, guntas, and annas now introduced.

4th June 1833.

Kaulnāmā of Fasli 1243.

1. No land is to be granted on kaul to any ryot who is not able to cultivate it in addition to his usual patkat lands.

Penalty for leaving patkat lands fallow to cultivate kaul.

2. If any ryot when cultivating land on kaul shall break his engagement by giving up or leaving waste, without sufficient cause, his patkat land, or any part of it, before the full tirwa is payable on his kaul lands, and who (*sic*) refuses to pay the tirwa for the part so left (waste or given up), shall be considered to have forfeited his kaul, which shall become null and void, and the full tirwa shall be collected for his lands held on kaul.

3. When lands are to be given on kaul the following rules should be observed: no kaul shall be allowed for punja land left fallow for a shorter period than three years, or for nanja land left fallow for a shorter period than five years, but if cultivated, the full tirwa should be collected as usual.

4. Kaul for assessed punja lands. Tirwa to be collected as follows:—

—	Tirwa.					
	In the first year.	Second year.	Third year.	Fourth year.	Fifth year.	Sixth year.
Punja left fallow for three years and not exceeding ten years	Half.	3/4	Full.	..	..	..
If waste upwards of ten years.	None.	1/4	3/4	3/4	Full.	..
Do. twenty years.	Do.	1/8	1/4	1/2	3/4	Full.

5. For anadi banzar and purambōk lands tirwa shall be remitted for the first two years; one-eighth of the assessment of land of a similar description and quality shall be collected for the third, a quarter for the fourth, half for the fifth, three-quarters for the sixth, and full tirwa for the seventh and subsequent years.

6. If punja lands are converted into punja bāghāyat by means of tank, well, or other Sarkār water, the bāghāyat tirwa of lands of a similar description and quality should be collected. If the punja land has been waste from three to ten years, first year half and the second year full tirwa to be collected. If the land has been waste from ten to twenty years, first year one-half, second three-quarters, and third year full. If upwards of twenty years it shall be exempt from tirwa for the first year, for the second one-fourth, for the third half, for the fourth three-fourths, and for the fifth full tirwa to be collected.

7. If punja land is converted into nanja by water from tanks, wells, or other Sarkār sources, the tirwa of nanja land of a similar description and quality shall be collected. If the land has been fallow from three to ten years, only half tirwa to be collected for the first year, three-fourths for the second, and full for the third and afterwards. If fallow upwards of ten years, one-fourth tirwa to be levied for the first year, half for the second, three-fourths for the third, and full from the fourth year.

8. When punja land is converted into nanja bāghāyat from Sarkār water, tirwa to be collected as follows:—If in the Bārahmahal and Payinghāt taluks the assessment of nanja land of a similar description and quality to be levied until the trees arrive at maturity, and afterwards that assessment doubled. If in the Bālāghāt taluks the assessment of nanja lands of a similar description and quality to be levied until the trees

[1] Evidently accounts. In Fasli 1240 Mr. Orr directed that all village accounts should be kept in acres, guntas, and annas, the acre being 43,560 square feet, and furnished the Tahsildars with tables to facilitate the conversion of the old measurements by kulis into acres.

arrive at maturity, and afterwards the highest (assessment) under the tank by which it is irrigated.

If the land has been waste upwards of three years or is anadi banzar or purambōk, half the assessment of nanja lands of a similar description and quality to be collected for the first year, three-fourths for the second, and full for the third and until the trees come to maturity, when that assessment is to be doubled if in the Bārahmahal and Pāyinghāt taluks, and if in the Bālāghāt taluks the highest rate under the tank to be afterwards collected.

Nanja

9. For nanja lands that have been left waste from five to fifteen years half tīrwa shall be collected for the first year, three-fourths for the second, and full for the third year.

10. Nanja lands left waste for fifteen years or upwards shall be exempted from tīrwa for the first year of cultivation, a quarter shall be collected for the second, a half for the third, three-fourths for the fourth, and full tīrwa for the fifth year and upwards.

11. Nanja land in cultivation, or which has been fallow under five years, when converted into nanja bāghāyat, that is, planted with cocoanut or betel trees,* shall continue to pay the taram tīrwa of the land until the trees come to maturity, when double the assessment of the land is to be collected in the Bārahmahal and Pāyinghāt, and the highest rate under the tank by which it is irrigated in the Bālāghāt.

* This probably means areca trees Commonly people speak of betel-nut. There is no such thing, the proper phrase is betel and (areca) nut, the two being chewed together. Betel itself is a misnomer, the word really being "Vett-elai" or the "cut leaf" of the "betel" vine, which is chewed with "Pak" or the nut of the areca palm

12. Nanja lands upwards of five years out of cultivation, when converted into nanja bāghāyat, shall pay only half the fixed nanja tīrwa of the land for the first year, three-fourths for the second, and full from the third year and until the trees come to maturity, when double the assessment of the land is to be collected in the Bārahmahal and Pāyinghāt, and the highest rate of the tank in the Bālāghāt.

Punja baghayat.

13. On bāghāyat lands left waste, if restored to bāghāyat cultivation by irrigation from tank, river, well, or other water, the following rates of kaul to be observed:—(1) No remission to be allowed unless waste for five years, (2) if waste five and below fifteen years, first year half, second year three-fourths, and third year the full assessment to be charged; (3) if waste fifteen years and upwards, first year one-fourth, second year half, third year three-fourths, and fourth year the full assessment to be charged. On bāghāyat lands being thus converted into nanja the assessment of nanja land of a similar description and quality is to be levied, observing the same kaul.

14. Bāghāyat lands left waste or cultivated with punja from a failure of the means of irrigation, if restored to bāghāyat cultivation by means of a substantial repair being made by a ryot to an old well, only half the fixed bāghāyat tīrwa of the land to be collected until he is reimbursed for the outlay, after which the full tīrwa to be levied. This favourable rate, however, is in no instance to extend beyond seven years. If the land has been waste upwards of five years, it shall be exempt from tīrwa for the first year.

15. When punja bāghāyat lands are converted by water from Sarkār sources into nanja bāghāyat, the tīrwa of a nanja land of a similar description and quality shall be levied until the trees arrive at maturity, when the assessment is to be doubled in the Bārahmahal and Pāyinghāt, and in Bālāghāt the highest rate of the tank [shall be levied]. If the land has been waste upwards of five years, half the tīrwa of nanja land of a similar description and quality to be collected for the first year, three-fourths for the second, and full for the third and until the trees come to maturity, when it is to be doubled in the Bārahmahal and Pāyinghāt, and in Bālāghāt the highest rate of the tank shall be collected.

16. In all cases when it may be necessary newly to assess waste lands, the assessment will be regulated with reference to that on lands of a similar description, situation, and quality under cultivation and possessing the same means of irrigation; when there are no assessed and cultivated lands of a similar description and quality adjoining or in the same village, the assessment of land of similar description and quality in the neighbouring villages will be referred to.

Kaul how to be applied for

17. When any ryot wishes to cultivate land on kaul, he should apply to the Tahsildar in the early part of the year, so that he may have sufficient time to clear and render it fit for cultivation before the rains. The Tahsildar, if he approves the proposal, will grant a tuluchitu to that effect.

Should it be inconvenient at the time for the ryot to apply direct to the Tahsildar, he may do so to the Kārkūn, Karnam, or Manigar, who will grant him a written permission, on which he may commence cultivation; this written permission the ryot should get exchanged before the commencement of the settlement for a regular tuluchītu from the Tahsildar as directed in paragraph 10 of the hukumnāmā.

Kaul shist to be paid whether the land is cultivated or not.

18. If any ryot leaves his kaul land uncultivated, he must nevertheless pay the kaul progressive tīrwa on it as (if) cultivated. In the event of the nanja kaul land being unavoidably left uncultivated from a failure of water, the tīrwa shall be remitted, but in the following year (the pattadār) will be liable to (pay) the progressive tīrwa of that year.

19. *If any ryot by digging a substantial well at his own expense converts his patkat punja land into punja bāghāyat or nanja or any other description of cultivation, he may do so, and no additional tīrwa besides the original fixed punja tīrwa of the land shall ever be demanded. Ryots shall always be allowed to derive the full benefit for the outlay of their capital and labour.*

Sukhavasi.

20. Brāhmans and Masalmans cultivating land on kaul shall, as heretofore, be allowed the usual sukhavāsi on the expiration of the kaul.

Topes.

21. If any ryot wishes to plant mango, tamarind, or any description of fruit trees in nanja, punja, or bāghāyat land, he may do so, and continue to enjoy the produce of such trees so long as he pays punctually the fixed taram assessment of the land. Topes planted for charity or the convenience of the public on anādi banzar or unassessed lands shall be exempt from assessment if uncultivated, but if cultivated (except with flowers for pagodas*), to be assessed at the rate of adjoining land of a similar description.

* Nandavanam.

Palmyra trees.

22. If any ryot wishes to plant palmyra seeds in the banzar or purambōk land, he must apply to the Tahsildar for permission, and, having obtained a tuluchīt, he may plant the palmyra seeds. Such lands shall be exempt from any tīrwa and the planter shall have the indulgence of using the leaves and fibres till the trees come to maturity,[1] when the Sarkār shall have the right of collecting the toddy or tree tax, or of renting the trees, and also of cutting them down when required for Sarkār purposes. The planter of the tope may always use the leaves and fibres, but shall have no right to cut down any of the trees without the permission of the Sarkār. This rule to apply to every description of trees in the district; none must be cut without previous permission. If any should be discovered to have been so cut, double the value of each tree will be collected from the person who cut it.

23. Where it is customary to collect the tree-tax on palmyra and date trees arriving at maturity, such tax to be collected from the toddy-drawers as hitherto according to the established kaul:—first year free, second year one-fourth the usual tax, third year half, fourth year three-fourths, and fifth year the full assessment.

For trees from which toddy has not been drawn for upwards of five years the following will be allowed:—

—	First year.	Second year.	Third year.	Fourth year.
From 5 to 15 years	Half.	Three-fourths	Full.	..
Fifteen years and upwards ..	One-fourth.	Half.	Three-fourths	Full.

Under five years no kaul will be allowed.

24. Respecting all other lands the cultivation of which this kaulnama does not provide for, the ryots can make their own proposals to the Tahsildar, who will report the circumstances to the Huzūr, on which orders will be given."

(Signed) J. ORR,
Collector.

The above hukum and kaulnāmās came into force from Fasli 1243. It will be seen that all waste lands in occupation were by these rules required

[1] This is a most illiberal provision.

to pay assessment; but it must be also borne in mind that the assessment thereof was generally remitted if the cultivation was not made on account of the poverty, &c. of the pattadārs.

Fasli 1242 was a bad year, in consequence of which the Collector granted remissions for crops on account of Shāvi, although such remissions had never before been granted. Regarding the famine in this year, see Chap. III, pages 110, 111, and 126.

About the end of Fasli 1245 the Board approved of Mr. Orr's proposal to dispense with the renewal of patta each year to ryots other than those who may have either increased or decreased their cultivation. In such cases the Collector was, however, required to endorse on the previous year's patta the words "Confirmed for the current Fasli," and to take a muchilika from the ryot. This system did not last long, and in Fasli 1248 the Board ordered the then Collector, Mr. Gleig, to revert to the practice of giving fresh pattas every year.

Mr. Orr took a census in Fasli 1245, when the inhabitants numbered 905,190.[1]

The takavi continued from the time of Colonel Read.

In the same year Mr. Orr discontinued giving takāvi advances to ryots, and the Board and Government approved of the Collector's order.

Mr. Orr caused the hills in the Salem, Nāmakal and Āttūr Taluks to be explored, with the view of ascertaining the quantity of sandalwood growing on them.

In Fasli 1246 a tax was imposed on cart-owners at the rate of one rupee per cart for the maintenance of roads. This tax was paid voluntarily and not under any legislative enactment.

From Fasli 1247 nanja lands which could not be cultivated with wet crops were permitted to be transferred to punja.

Mr. Orr was transferred from Salem to Cuddapah in January 1838. He had laboured much for the good of the people. From the Jamābandi Report of Fasli 1245 it appears that Mr. Orr made 316 miles of high road at an average cost of 134 rupees per mile, besides 375 miles of cross roads; 29 bridges were built and 196 stone dams were made at an aggregate cost of Rupees 14,026. He planted avenues and palmyra and mango topes. Under the system introduced by him the number of avenue trees planted up to Fasli 1252 amounted to 129,414, the number previously existing in the district being only 32,960; the number of palmyra trees planted likewise amounted to 1,849,161. These extensive topes and avenues were planted by the ryots themselves, to whom the usufruct of the trees was promised. They enjoyed this usufruct for some time, repairing the roads as a *quid pro quo*; but Mr. Arbuthnott resumed the trees for Government in 1866, and when the claims of the ryots were finally investigated in 1872 they were dismissed. It cannot be denied, however, that this was somewhat hard on the ryots, and smacks of *punica fides*.

Amongst other improvements made by him must be mentioned the construction of bungalows and choultries for the accommodation of travellers,

[1] The great famine was in 1833; Mr. Orr's census was taken in 1835, but according to Dr. Cornish the population of 1838 (*vide supra* p. 125) was only 898,233. The decrease calls for explanation.

both European and Native. The roads and plantations existing to this day, Mr. Orr's name cannot be forgotten.

The permanent bēriz of the mittas at the beginning of Mr. Orr's administration was Rupees 6,07,197-11-2, and, at its close, was reduced to Rupees 4,68,489-1-3.

In taking leave of Mr. Orr's period it is impossible to refrain from expressing some tribute of admiration for this thorough Englishman. Rough and manly, he went straight to his end; the natives liked him in spite of his masterful ways, and if he occasionally "made zulum" it was always for their good. His firmness and steady judgment are the more conspicuous, standing out in marked contrast to the well-meaning vacillation of his predecessor, and in all his writings may be traced the man who knew his own mind and expressed exactly what he intended to say. In this he had some advantage over Read, who was over-much addicted to abstract philosophizing, and whose ideas are often clouded over by an excess of verbiage; but otherwise it would be impossible to institute a comparison to the disadvantage of that great and good man, with whose name it is an honour that the name of John Orr should be coupled in grateful native memory.

We will now take leave of Mr. Orr and proceed to note the chief events which mark the collectorate of his successor Mr. Gleig. Some of the ground has unavoidably been travelled over before in considering the history of kaul reductions, and the doctrine of "good and bad," the Board's panacea; but for the information of the district officer some further details are necessary.

Mr. Gleig's Administration.

Mr. Gleig assumed charge of the district in February 1838. His administration is marked for the curtailment, though to some extent against his will, of the concessions hitherto enjoyed by the ryots. The first thing done in this direction was the restriction put on the grant of kauls.

The large and increasing cultivation under kauls having attracted notice, the Board found fault with the existing kaulnāmā rules, being of opinion that, under cover of the unrestricted freedom of cultivation (which means that the ryot might take up or relinquish what land he pleased) allowed under the rules, the ryots used to take up the highly assessed lands on kaul and give them up directly the full assessment has been reached. Although it was provided in the kaulnāmā that no land should be granted on kaul to any ryot who was not able to cultivate his usual patkat, they were still able to resign their patkat lands and retain those on kaul under Rule 2 of the hukumnāmā, which, in general terms, permitted ryots to throw up any part of their holding at their pleasure, provided that it was a whole field and easy of access to other ryots. A long discussion ensued on the subject of the kauls and freedom of cultivation, in which the Collector expressed his conviction that the kaul and the freedom referred to were necessary owing to the heavy assessment; while the Board maintained that the assessment in Salem was just and moderate; that the increase of cultivation under kauls was a great abuse by ryots of the liberal intentions of Government; and that, by placing restrictions on kauls and the freedom allowed in throwing up lands, the cultivation of highly assessed lands would be secured. Government were for some time vacillating in their view of the paimaish

assessment. They once thought that it was moderate; at another time they expressed themselves satisfied that it was heavy, and that the granting of kauls need not be restricted; but at last they yielded to the strong representations of the Board. The result of all this was that the Board succeeded in imposing a number of restrictions, and the Collector had no alternative but to act in accordance with their wishes.

In their Proceedings, dated 29th March 1837, the Board directed that dry lands which have been waste for less than five years need not be given on kaul.

In Fasli 1248 Mr. Gleig directed that no portion[1] less than what could be cultivated by a single plough should be given on kaul. He fixed five acres for punja, three for bāghāyat, and two for nanja as the extent cultivable by a single plough.

In a circular dated 25th June 1839, it was ordered that lands the assessment of which did not exceed Rupees 2 need not be given on kaul.

On the 7th June 1841 the grant of kauls to immigrants from other districts was prohibited, on the supposition that they go back to their villages just before the lands arrive at the full assessment.

A still stronger order on the subject of kauls was issued on the 16th June 1842, in which it was directed—

(1) That no land be given on kaul which was not overgrown with jungle or trees, and consequently required labour and expense to reclaim it.

(2) That a ryot already owning patkat and kaul lands should not be allowed fresh lands applied for on kaul.

(3) A ryot shall not be allowed lands on kaul in a village other than that in which he has his patkat, if there are pōdukāl lands in the latter.

On the 14th May 1842 another order was issued requiring persons who left their patkat waste, but retained kaul lands, to pay full assessment on the latter from the time they had been taken up, *minus* the amount already paid under the terms of the kaul. The above restrictions, though not entered in the subsequent hukumnāmā (*vide infra*), were nevertheless acted on until cancelled by Mr. Gleig himself in his circular of the 2nd August 1844.

As to relinquishments, it was finally ordered by Government, on the strong recommendation of the Board (E.M.C., 22nd July 1842), that the ryots should not be permitted to give up such land only as they chose to abandon, but should always relinquish "good and bad" lands together in equal portions.

On the 16th June 1840 Mr. Gleig, without any authority from the Board, ordered that where punja land, cultivated with wet or garden crops by means of Sarkār water, is found on measurement to be less than half an acre, fasaljāsti should be charged for half an acre, the cultivation over that limit being as usual left to be charged by actual extent.

Although it was provided in the hukumnāmā of Fasli 1243, and previous ones, that a ryot cultivating his lands by means of a private well should be exempt from fasaljāsti, Mr. Gleig restricted the application of this

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[1] Unassessed waste lands, for assessed lands, could not be sub-divided.

most desirable succession, and in 1838 introduced a rule which laid down that exemption from additional assessment would not be allowed—

(1) If a ryot dig a well at small expense, (*i.e.*) less than Rupees 20.

(2) If the well is dug without permission.

(3) If the well is within 100 yards of a Government source of supply.

A further restriction was imposed in Fasli 1252, viz., that the exemption from extra water-rate was applicable to the cultivation of that land only in which the well was sunk. The cultivation of other lands under private wells, therefore, whether belonging to the same Patkatdar or to any other person, was charged with fasaljāsti. This rule was, however, modified by the Board, who ruled that, where the otherlands cultivated belong to the same ryot, extra assessment need not be charged.

These and other important changes having to be introduced, the Board directed that revised kaul and hukumnāmās should be submitted for their approval. This the Collector did, introducing such other changes in the old ones as he considered necessary, and after long discussion with Mr. Gleig and Mr. Lockhart, who acted for the latter from the 6th February 1843 to the 14th May 1844, the following kaul and hukumnāmās were issued by Mr. Lockhart with the Board's approval :—

Revised Hukumnāmā for the Zillah of Salem

1. The Jamābandi accounts should be prepared uniformly according to the forms that may be furnished from the Huzūr.

Sagubadi-dittam or freedom of cultivation

2. The Tahsildars should form annually a Sāgubadi-dittam or cultivation agreement, that the ryots of each village may know how much they have to cultivate; this dittam to be commenced after the 1st of May and concluded before the 31st July of each year. The ryots must not be forced, but should be left voluntarily to engage for any quantity of punja, nanja, or bāghāyat lands they may wish to cultivate, and the same should be entered in the dittam accounts. If any ryot wishes to relinquish part of his patkat, he shall be allowed to do so, provided it is a whole field, and so situated that it can be conveniently cultivated by another who may choose to take it up; *or give up good and bad together in fair proportion, and shall on no account be permitted to throw up bad land alone.*

Remission.

3 The tirwa on punja lands being fixed on their average productive value, and but little rain being required for dry crops, (!) no remission will, in ordinary cases, be allowed on fields which have been entered in the dittam agreement, but which may have proved unproductive or been left uncultivated.

4. On nanja lands entered in the dittam, no remission will be allowed if left uncultivated, unless unavoidably so from a failure of water. The same rule applies to bāghāyat lands.

5. When nanja lands are cultivated, but the crops have partially or wholly failed from insufficiency of water, the full tirwa must nevertheless be collected *according to the custom of the country.* (This seems very like a begging of the question.)

6. When lands situated in the beds of tanks are cultivated with nanja, punja, or bāghāyat crops, and when they may be inundated and the crops destroyed from the tanks filling before they are reaped, the tirwa of the extent inundated will be remitted according to the present practice. (It should be noticed that, while no mercy is shown in the deserving case of lands shāvi from insufficiency of water, on the plea of an imaginary 'custom of the country' to that effect, on the other hand undue clemency is shown 'according to the present practice' to tank-bed cultivation, which it is generally good policy to prohibit.)

7. The fields which, from their large extent, had been formerly divided, and the divisions entered in the Jamābandi accounts prior to Fasli 1241, shall still continue as divided fields, and the divisions may be cultivated as such. When tuluchits are given for

the cultivation of additional lands, they must be given for entire fields or entire divisions as above specified. In the event of offers being made to cultivate anâdi banzar or purambök, which at the survey were entered in the accounts in extensive tracts, the quantity of land the ryot may require shall be given over to him, and the tirwa to be collected thereon should be fixed with reference to the assessment on adjoining lands of similar description and quality which may be under cultivation; the number of the field, bearings of the sub-division, its extent and assessment must be carefully entered in the tuluchit which is given to the ryot. In order, however, to prevent the lands being divided into such small portions as may make it inconvenient both for the collection of the Government revenue or for the cultivation of a substantial ryot, no new lands are to be given in portions less than can be cultivated by a single plough, which in punja land may be fixed at five acres, in punja baghâyat three acres, and in nanja two acres. In the event of two parties applying for portions of the same unassessed land, and the whole being insufficient to afford a full portion to each, the first applicant shall be entitled to the portion he requests, and the remainder shall be given to the other; provided, however, should the remaining portion be under an acre in extent, no division shall be made but the whole made over to the first person who made the application.

Priority of darakhast.

8. In all cases where it may be necessary newly to assess waste land, the assessment must be regulated with reference to that fixed on lands of a similar description, situation and quality under cultivation, as also to the means for irrigation. In the event of there being no cultivated and assessed lands of similar description in the same village, the lands in the neighbouring villages must be referred to: the correctness of the assessment thus fixed will be examined into by the Huzûr establishment and confirmed by the issue of patta.

9. If in any field an excess is found on measurement of more than 10 per cent., the whole excess should be added to the Jamâbandi and the tirwa collected at the same rate as on the rest of the field. On the other hand, if a deficiency is found greater than 10 per cent., the whole deficiency should be deducted; any difference one way or the other within 10 per cent. should not be interfered with. No field, however, should ever be measured unless there are strong grounds for suspecting any great difference in its extent, as frequent and minute inquiries must prove vexatious.

10. Any ryot wishing to take up kaul lands for cultivation agreeably to the terms specified in the kaulnâmâ, shall first apply for tuluchit to the Tahsildar, or, in the event of its being inconvenient, to the Kârkûn, who must make a personal examination of the land applied for, whether it be such as may require to be given on kaul, and afterwards make his report to the Tahsildar that the land has been left waste for so many years; that the ryot who offers to cultivate it holds a patkat of (so many) acres, and whether it is all under tillage; that he possesses means to carry on the cultivation of the above land; that he agrees to pay the tirwa thereof whether cultivated or left fallow, and that he has given competent security to this effect; and that he has good grounds for believing that he will fulfil his engagement. The Tahsildar on receiving the darakhastnâmâ and security bond shall give a tuluchit showing the rate of tirwa of the kaul land, which, in the event of being unassessed, should be fixed at the rate assessed on land of a similar description in the neighbourhood. Tuluchits so granted shall be entered in a separate book with the signature of the Tahsildar and Sheristadar, who shall deliver it into the Huzûr at the time of settlement. No village servants, such as Karnams and Manigârs, are empowered to allow any ryot to take up kaul land. [This is a heavy blow to the previously existing facilities for acquiring land on kaul.] Should a ryot, without making application to the Tahsildar or Kârkûn, cultivate the land, the full assessment, or, in the event of its being unassessed land, a missâl tirwa will be collected.

Conditions on which a ryot may obtain land on kaul.

11. Should a ryot cultivate a land without applying for a tuluchit, or, having applied, without receiving one, the full assessment will in every case be collected. Care must be taken by the district servants and village officers that this be carefully explained to the resident ryots and strangers previous to their undertaking the cultivation.

12. Should any ryot offer to cultivate, on payment of the full assessment, lands entitled to kaul, such land may be made over to him at the full tirwa and a tuluchit granted accordingly.

13. Should any ryot offer to cultivate at the time of settlement with an after-crop an entire field or fields, and give a muchilka for the payment of the full assessment, the land should be made over to him for cultivation, and the extent and assessment inserted in the Jamâbandi account of that year as cultivated, and the tirwa collected accordingly.

Kaul shist to be paid whether the land is cultivated or not.

14. The tirwa due on kaul lands must always be collected whether cultivated or not; in the event, however, of nanja lands held on kaul being left waste from a failure of water, as in this instance the cause is beyond the ryot's control,* full remission of the amount due in that year must be given; but the lands will be liable in the following year to the progressive shist which belongs to that year. In the event of the death of a ryot holding kaul lands, the patta may be transferred to his heirs on the kaul terms, if they are willing to hold it; in no other instance however shall kaul lands be transferred from one party to another. Instances having occurred of kaul lands being entered in the name of one person who had neither the means nor the intention of cultivating, and which were enjoyed by another, thereby eluding the provision laid down for the village management—in the event of this taking place hereafter, the full assessment of the land will not only be collected, but it will render the Manigâr and Karnam liable to immediate dismissal, for without their cognizance this could not take place.

* It is strange that this should have escaped notice when Rule 5 *supra* was framed.

15. If any ryot, from inability to cultivate, or other cause, tenders, during the cultivating seasons, a râzinâmâ for a part or the whole of his usual patkat lands, and continues the cultivation of any Pâlaiapat, Jôdigai, Agrahâram, Jâri Mitta and Inâm lands or another patkat, which he may have been in the habit of cultivating, no tirwa will be levied on his patkat land so given up; but if, after tendering râzinâmâ, he engages newly in the cultivation of Pâlaiapat, Jôdigai, Agrahâram, &c. lands, his râzinâmâ will be considered null and the tirwa of the patkat land he has left will be collected, unless the land so left has been cultivated by another individual, when no tirwa will be levied from the late proprietor. If a ryot, without tendering a râzinâmâ during the cultivating season, leaves a part or the whole of his usual patkat land waste, and engages, as above stated, in the cultivation of Pâlaiapat, Jâri Mitta, &c. lands, whether usual or not, the tirwa of the patkat so left will be collected, that is, if not cultivated by another individual.

Punja converted into any other description of cultivation by Sarkar water.

16. If any ryot converts his patkat punja land into nanja or tôtakâl, or from tôtakâl into nanja, by water from Sarkâr rivers or other sources (except his own well water), the assessment of the adjoining lands of a similar description and quality, and possessing the same means of irrigation, will be levied from him. If inâm lands are similarly converted, the assessment of lands of a similar description and quality will be charged, and the difference, after deducting the punja tirwa, will be levied from the Inamdâr as tirwajâsti in addition to his usual jôdigai.

17. If a ryot repairs an old well in bâghâyat waste land at any trifling expense under 10 or 15 rupees no remissions shall be allowed; but if he repairs substantially, and at a considerable expense, any old well, and brings into cultivation bâghâyat land which has been waste, he shall obtain a kaul on the terms specified in paragraph 12 of the kaulnâmâ.

Baghayat.

18. All productive cocoa and betel nut gardens, whether watered from Sarkâr sources or from private wells, shall continue to pay the assessment hitherto levied on them. On gardens already formed by water from Sarkâr sources, but not yet productive, the assessment of the land, if formed on nanja, and if formed on punja or punja bâghâyat, anâdi banzar or purambôk, the nanja assessment of land of a similar description and quality shall be levied until the trees arrive at maturity, and afterwards that assessment doubled, if the gardens are situated in the Bârahmahal and Payinghât taluks, but, if in the Bâlaghât, the highest rate of the tank irrigating them.

19. On gardens already formed on assessed land by water obtained from private wells, but not yet productive, the assessment of the land, both before and after they arrive at maturity, shall be levied. If formed on purambôk or other unassessed land the assessment of punja land of a similar description and quality should be applied.

Full tirwa to be paid when a part of a field is cultivated

20. When a ryot cultivates only a portion of a field, and leaves the rest waste, he must notwithstanding pay the full tirwa for the whole field.

21. If part of a punja field is cultivated with bâghâyat or nanja, by means of water from any Sarkâr source, the portion so cultivated shall be measured, and the tirwa of the adjacent bâghâyat or nanja land of a similar description and quality should be respectively collected on it, and the punja taram tirwa for the rest of the field whether cultivated or not. The extent of the land so converted, and its increased assessment, should be entered in the Jamâbandi accounts as fasaljâsti.

22. No increase or decrease must be made in the terms of assessment, but in the event of loss of means for irrigating nanja land, either by the dilapidation of tanks, or other causes which may prevent the cultivation of nanja, the Tahsildar, after having examined the lands, will report the circumstance to the Huzûr, and should it be necessary these lands may be given out on punja tenure with reference to the tirwa of the nearest punja similarly situated, taking a sharat muchilika from the individual who engages to cultivate them to the effect that he should, without (making) any objection, relinquish them when any other ryot offers to dig wells on them and thereby cultivate nanja or bâghâyat, paying a missâl tirwa, or retain them paying the tirwa offered by the second person. On these lands, when a second individual digs a well at his own expense, and cultivates either bâghâyat or nanja, a missâl nanja bâghâyat tirwa, as on lands similarly situated in the village, will be assessed on them agreeably to the general provisions of the kaul and hukumnâmâ. In cases where at the period of the survey the lands were occupied by topes, and on that account excluded from assessment, in the event of the trees being decayed or cut down, if cultivated as nanja or bâghâyat, the missâl tirwa on the lands which are similarly situated as to situation and quality shall be assessed thereon; if cultivated as punja, the highest punja assessment of the village is to be taken. In cases of ryots who have died or left their village, and whose heirs have not the means or inclination to continue the cultivation, and tender râzinâmâ for the lands held by the former proprietor; also in cases of the heirs of deceased and deserted ryots who neither cultivate nor have given râzinâmâ, the notice prescribed by Regulation XXX of 1802 should be issued; in the event of no one appearing to claim the land within the year, these lands may be considered as belonging to Government, and may therefore be given out for cultivation to other ryots. Should these lands contain private wells they will be considered as forfeited to Government; and in the event of a higher term (taram ?) of cultivation being made than that originally fixed, an increased assessment or fasaljâsti may be collected according to the cultivation, whether bâghâyat or nanja.

23. The necessity of issuing notice according to Regulation XXX of 1802 causing delay, which often prevents the cultivating of the land, and as the ryots of Government ought not to be affected by private impediments;—in cases such as above mentioned, where no one belonging to the former cultivator appears for the purpose of taking up the lands, the Tahsildar, or those appointed by him to form the sâgubadi-dittam, shall enter these lands, for one year, in the name of any person willing to undertake their cultivation. Should the rightful claimant appear within the fasli to demand the restoration of the lands, they may be given up to him for the next year's cultivation; if no one appears, they may be confirmed for the ensuing year and thereafter in the name of the party who agrees to cultivate, or failing him, to any other person.

Nanja baghayat lands under certain circumstances may be cultivated with other crops.

24. If nanja garden lands contain few or no trees, and cannot on that account any longer pay the garden assessment, they may be cultivated with nanja on payment of the assessment of the land if formed on nanja, if not, of nanja lands of similar quality, and, if there is no supply of water, according to the rule entered in paragraph 23.

Scattered trees on patkat lands exempt from tirwa

25. On the scattered trees on patkat land, with the exception of cocoanut, no tirwa shall be collected unless the tax payable from the trees shall exceed in value one-fifth of the assessment of the land on which they are situated; in cases where it exceeds (one-fifth), not only the land tirwa but the usual tirwa leviable from the trees will also be collected; no remission of the tree tax will be given on lands during the period they are held on kaul; in the event of land in which trees are situated being left uncultivated, the tree tax will alone be taken.

Nursery lands not to pay assessment.

26. When land is sown with any grain for the purpose of transplanting the shoots into other lands, the usual tirwa of the land so occupied should not be collected unless a crop is raised on it.

27. When assessed or unassessed waste lands are encroached on by ryots or by Inâmdars, or the whole or any part thereof added to their patkat lands, they shall be liable in the former case to pay the full assessment of the fields so encroached upon, or in the latter to the provisions entered in paragraph 7.

Encroachment on waste lands.

28. If any patkat land of a ryot be injured or carried away by inundation from floods, rivers, or the overflowing of tanks, the Tahsildar should inquire into the circumstances, and, after measuring the injured extent, should bring the case to notice at the time of settlement, when the tirwa on the extent injured will be remitted.

Land injured or swept away by flood.

29. The kauls granted by the Collector previous to Fasli 1241 for the cultivation of land at various decreased rates on the original assessment, as well as those granted on Munâsib kaul, shall only continue while the land is in possession of the original holder; in the event of his passing it to another, or its descending to his heirs, the full assessment is to be levied. In cases of mittas reverting to Government, the agreement entered into by the Mittadâr or renter with the ryots, either for renting or holding lands at a reduced rate of assessment, shall only continue during the current year, and in the ensuing fasli the full survey rates should be re-established.

30. To all ryots who pay the Sarkâr demand on their lands, pattas should continue to be issued in their names as hitherto. *In the event of a ryot applying at the proper season for patta to be made out in the name of any other person for a portion or the full extent of his patkat, the Tahsildar, after examining into it, is to give it to the second person, provided the person giving up the patkat holds no kaul land, and provided the portion so given up is composed of a fair proportion of good and bad land as prescribed by Rule* 2. *Should, however, a ryot hold both patkat and kaul lands, he cannot give up one and keep the other, but must relinquish both*, in which case he must grant a râzinâma, and darakhastnâma must be obtained from the second person. When these are examined at the time of settlement and approved of, the required patta shall be issued in his name; until such transfers undergo the examination in the Huzûr at the time of settlement, they cannot be considered as confirmed. When the assessment on land remains unpaid for one year or upwards and the Pattadar is unable to liquidate the same, if the land is cultivated by an under-cultivator, the patta may be made out in his name, if he wishes it, and if he pays the current balance which may be actually due on the land; if he is either unable or unwilling to undertake the cultivation of the land, it may then be given to another. Any ryot who has left his land waste for one year, and has not paid the assessment due on it, will not be allowed to reclaim his land if occupied by another. The same rules are applicable to lands held by Karaidars, Karnams, and other village servants. If a ryot cultivates the land of an emigrant ryot who has been absent for one year or upwards without making provision for the cultivation of his land, or the due payment of the Government demand, it will be entered in the accounts in the name of the cultivating ryot and a patta given to him; or (should the emigrant ryot have gone away after) having made provision (for the cultivation of his lands), should the party undertaking to cultivate the land fail to do so, or (to) pay the Government dues for one year, the land will be given up to any one else who agrees to cultivate it.

Pattas.

31. The jôdigai or quit-rent fixed on inâm lands by Colonel (*sic*) McLeod and Mr. David Cockburn shall continue to be collected. Any alterations since made by Mittadârs or others without sanction will not be continued.

Jodigai and quit-rent.

32. When any Inamdârs or their heirs fail in paying their fixed jôdigai, the amount should be collected from the cultivator of the land if it has been actually cultivated. In case the land may not have been cultivated, or the amount of jôdigai not fully paid, the land to be attached for one year, and if the jôdigai is not within that time liquidated from the produce of the land, or paid by the Inamdârs, the land should be included in the Sarkar amani land from the following year.

33. The motarpha collections should be made as heretofore. If any ryot, who paid motarpha, dies or emigrates, or gives up trade, the tirwa should, after proper inquiry, be remitted. If any one liable to pay the motarpha tax has hitherto evaded paying it, or if any new traders open shops, &c., a motarpha tax should be fixed according to the circumstances of the individuals and custom

Motarpha.

of the village. The house tax shall be collected as usual on all houses that are occupied; the heads of castes shall continue to be exempt from loom, shop, or house tax according to mâmûl.

Cultivating ryots exempt from house tax.

34. All cultivating ryots shall be exempted from house tax, but those who leave their lands uncultivated for a season, or who relinquish cultivation altogether, shall be obliged to pay it. If any other tax on their profession or trade has been heretofore paid the same shall continue to be collected. No person, however, who does not cultivate lands paying double the amount to which he would be liable for house tax, will be entitled to this exemption.

Houses on patkat lands.

35. No Pattadar is to be allowed to build houses on patkat lands without permission, and giving security that, should he relinquish the ground, he will leave it in a state fit for cultivation; for houses built on patkat lands the inhabitants will be liable to pay the Pattadar reasonable ground rent, and the usual tax according to possession, to the Sarkâr.

36. No person should be allowed to build on anâdi banzar, purambôk and pôdukâl lands without previous permission. On application for places to build being made to the Tahsildar, he should report the circumstance and act according to order. Ryots acting contrary to this order will be subjected to the payment of the tîrwa due on the land.

Backyards exempt from tax.

37. No tax, according to custom, shall be collected on the backyard of any occupied house, provided it does not exceed one-eighth of an acre; neither shall any tax be collected on trees growing at the doors or in the backyards of occupied houses.

Fisheries.

38. According to custom nothing shall be collected for the right of fishing in any tank, unless the rent exceeds 20 rupees, but when offers are received for upwards of Rupees 20 for any tank, the offer or darakhâst of the villagers in whose village the tank may be situated will be preferred to that of other villagers. In the event of the villagers not making any offer, the rent will be given to others. Offers shall be made at the Taluk Kacheris before the month of October, and all offers must be previously submitted to the Huzûr for approval.

Palmyrah and date trees.

39. Regarding palmyrah and date trees from which toddy is drawn, the former instructions of Colonels Munro and McLeod and Captain Graham shall continue in force, agreeably to which the Tahsildars shall rent the trees that yield produce to the toddy renters of the preceding years, if they make suitable offers, or if not, to the highest bidders, and report the same to the Huzûr, the renters, however, are not to be put in possession of the trees until the offers are approved by the Collector, and the sanction given. The Tahsildar should cause a particular account to be kept of all such trees, showing their total number, young and old, the number arrived at maturity, the number rented out, the amount of rent, and the rent of the leaves and fibres of the young trees, &c., and produce it at the time of settlement. Where the tree tax prevails it should be collected as usual.

Village servants' inams.

40. The Toti, Nirkatti, and Tandalkâr should enjoy their fixed inâm as they have hitherto done. In the event of any mitta reverting to Government, the village servants shall only receive the original inâms fixed previous to the introduction of the mittadâri system, but shall not be allowed to continue to retain, rent free, any additional inâm land given by the Mittadâr. On such additional land, in excess of the original inâm, the full assessment should be levied.

Sukhavasi.

41. Brâhmans and Masalmans who have hitherto enjoyed the privilege of Sukhavâsi are still to enjoy it. Those who do not already enjoy the privilege, will only have it on such lands as they may have redeemed from anâdi banzar and held kaul therefor. It is necessary also, to entitle them to this remission, that the lands on which they claim it should be cultivated with their own ploughs and cattle, and no remission will be allowed on land which may be given out on cultivation receiving a wâram share or in any other way cultivated by the ploughs and cattle of the other ryots.

Topes.

42. All groves or topes planted prior to the introduction of the survey assessment, and which are still jâri, shall be, as heretofore, exempted from assessment.

43. The Tahsildar should rent out all Government and unclaimed topes or trees situated on the fallow, banzar and purambôk, as well as in the pulvari lands paying only one-third tîrwa, and enter them in the Jamâbandi accounts as usual.

Pasture lands.

44. In some of the taluks, such as Nāmakal, Paramathi, Trichengode, Sankagiridrūg and Rāzipūr, a grazing tax has been fixed; in these no difference is to be made. In other taluks, where the grazing tax has not been fixed, it has been found in many instances that the heads of villages have appropriated to themselves the largest portion of the grazing lands, giving out small parcels thereof to the ryots for profitable consideration. To prevent this abuse no ryot shall be entitled to hold more grazing land than one-quarter of the extent of his patkat land. In taluks where the grazing tax is not already fixed, and a ryot appropriated expressly for his own use any portion of ground as grazing lands, if the land be unassessed a missal tirwa shall be fixed, and one quarter of it collected during the time it may remain as grazing land; if the land has been assessed, one quarter of the fixed assessment will be collected. Any ryot holding a larger portion of ground than one-quarter of his patkat land must pay the full assessment. It is to be understood, however, that *only when the ryot appropriates to himself lands as above mentioned will these rates be collected.* In uncultivated lands, whether assessed or unassessed, should the ryots in common feed their cattle thereon no tirwa shall be demanded. Nanja ground must not be given for grazing, and, in the event of any ryot offering to cultivate grazing land possessed by another, the owner shall have the option of retaining it provided he agrees to cultivate, or to pay the full assessment thereof, should he, however, agree to do neither, it must be made over to the party offering to take it into cultivation.

Tank grass.

45. The vidally[1] or grass for thatching, which grows in the beds of tanks, should not be taken by the Karnams and principal inhabitants alone; but should be divided among all the ryots in the village in proportion to the number of their ploughs.

Special crops.

46. Lands planted with sugar-cane or betel-vine and irrigated by water from Sarkār sources, are as usual to be considered as nanja crops and not to be subject to any additional assessment beyond the nanja tirwa.

Rewards to informers.

47. If any information shall be given *at* or *before* the time of Jamābandi settlement relative to frauds committed by the Karnams in regard to concealed cultivation, motarpha or any item of land revenue forming part of the annual settlement, such as grazing tax, &c., such Karnams shall be liable to dismissal; and the Collector will recommend, if he thinks proper, for the sanction of the Board of Revenue, that a reward not exceeding fifty per cent. of the assessment of the land, or of the demand of motarpha, &c., be given to the informant. No reward will be sanctioned for information given after the Jamābandi of the whole district has closed. The amount recovered shall in all cases be held in deposit pending the orders of the Board of Revenue.

Trishwokam villages.

48. Annual settlement should be made as usual for the trishwokam lands which pay one-third or other share to the Brāhmans. These shares should be deducted, and the remainder should appear in the Jamābandi accounts. The shrotriems which pay a fixed quit-rent should as usual also be included in the Jamābandi.

Preservation of village accounts

49. It is expected that the Tahsildars will always be very attentive to the condition in which the village accounts are preserved, as well as to the condition in which they are kept by the Karnams. When on circuit they should occasionally personally inspect the Karnams' accounts in different villages, and ascertain that in those accounts kept since Fasli 1240, the recent orders for keeping them in acres, guntas, and annas are strictly observed. For the information of the Karnams, account tables for converting the different land measures in use into acres, guntas, and annas have been already sent to each taluk and a copy directed to be furnished to each Karnam. The Karnams must be strictly enjoined always readily to afford to every ryot who may apply to them such information as he may require relative to the difference between the old measurement and that of acres, guntas, and annas now introduced.

Revision of Land Measures.

Punja mel nanja.

50. It having come to notice that in several villages the ryots, leaving the nanja pōdukāl land uncultivated, have taken tank water for the cultivation of punja fields, the Tahsildars and Manigārs of villages will do their

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[1] The Tamil is விழல் = viṛal, but no transliteration will give the correct sound, the compromise is vidally.

utmost to prevent the water of the tanks from being diverted from the nanja ayakat. Should any ryot carry the water of the tank for the cultivation of his punja fields while the nanja pōdukāl lands remain waste, the punja fields so cultivated will be liable to the highest nanja assessment under the tank.

51. It must be expressly understood and explained to all the ryots that, in the event of their using the water from Sarkār sources for punja lands, even for a day, the lands will be liable to increased assessment, if cultivated with punja crop, to bāghāyat, and if with nanja crop to nanja tirwa.

(Signed) W. E LOCKHART,
Acting Principal Collector.

Salem Zillah,
Mursoor, (Morasūr ?)
Principal Collector's Office,
3rd November 1843.

Revised Kaulnāmā for the Zillah of Salem.

1. Kaul will not be granted to those who hold no patkat land in the amāni villages, as the granting of kaul is intended to alleviate* the circumstances of the ryots who hold patkat lands. (In the case of) those holding patkat and applying for kaul lands, the latter shall be granted in proportion to the tirwa of their patkat and not alone

* This is a telling admission; why should the circumstances of the Pattadar require alleviation? According to the Board's theory he held, or ought to hold, the present highly assessed and therefore the best lands If so, what relief did he require? Evidently only relief from over-assessment; but the tale had to be more than twice told before the want was recognised and the true relief granted.

2. The following rules are to be observed for lands granted on kaul.

No lands are to be given on kaul which have not been lying waste for upwards of five years, with the exception in the case regarding old wells after-mentioned.

Punja Lands.

3. Punja lands which have been left waste beyond five years and within ten years may be held first year on half tirwa, second year on three-fourths tirwa, third year on full tirwa.

If punja lands are left waste beyond ten years and within twenty years, for the first year one-fourth tirwa, second year half tirwa, third year three-fourths tirwa, fourth year full tirwa.

Punja lands which have been left waste twenty years, and for purambōk and immemorial waste lands, for the first year no tirwa, second year one-fourth tirwa, third year half tirwa, fourth year three-fourths tirwa, fifth year full tirwa.

4. For punja lands irrigated by Sarkār water and cultivated as punja bāghāyat, missāl tirwa to be fixed thereon, and given in the following manner:—if left waste beyond five years and within ten years, for the first year half tirwa, second year full tirwa.

If left waste beyond ten years and within twenty years, for the first year half tirwa, second year three-fourths tirwa, third year full tirwa.

But if they have been lying waste beyond twenty years, for the first year no tirwa, second year one-fourth tirwa, third year half tirwa, fourth year three-fourths tirwa, fifth year full tirwa.

5. If punja lands left waste beyond five years, and within ten years, are cultivated as nanja by means of Sarkār tank, &c., nanja missāl tirwa to be fixed and given, for the first year at half tirwa, second year at three-fourths tirwa, third year at full tirwa.

But if they have been left waste beyond ten years, for the first year one-fourth tirwa, second year half tirwa, third year three-fourths tirwa, fourth year full tirwa.

6. Punja lands left waste beyond five years and under twenty, if irrigated by Sarkār water, and cultivated as nanja bāghāyat, nanja missāl tirwa to be fixed until the trees arrive at maturity for these lands, and for immemorial waste purambōk [1] lands so cultivated, first year half tirwa, second year three-fourths tirwa, third year full tirwa.

After the trees shall have come to maturity double assessment to be fixed for those in the Bārahmahal and Pāyinghāt. In the Bālāghāt, after trees arrive at maturity, the tirwa

[1] The word Purambōk is frequently used for Pōdukāl.

fixed thereon is to be that derivable from the highest rate of nanja land irrigated by the same tank.

7. For nanja lands lying waste beyond five years and within twenty years, for the first year half tirwa, second year three-fourths tirwa, third year full tirwa.

But if waste twenty years and upwards, for the first year one-fourth tirwa, second year half tirwa, third year three-fourths tirwa, fourth year full tirwa.

Nanja and Bāghāyat Lands.

8. For nanja lands lying waste five years and upwards, if cultivated as nanja bāghāyat, nanja tirwa to be fixed, paying for the first year half tirwa, second year three-fourths tirwa, third year full tirwa.

This rate to continue till the trees arrive at maturity, after which double tirwa to be fixed for such lands in the Bārahmahal and Pāyinghāt. In the Bālāghāt, after trees shall have come to maturity, the tirwa to be fixed is that derived from the highest rate of nanja assessment (in the village?).

9. Punja bāghāyat lands left waste and brought under cultivation either by tank, river, wells, or other sources of Sarkār irrigation, to be given on kaul at the following rates.

If left waste from five to fifteen years, for the first year half tirwa, second year three-fourths tirwa, third year full tirwa.

If left waste fifteen years and upwards, for the first year one-fourth tirwa, second year half tirwa, third year three-fourths tirwa, fourth year full tirwa.

Should the said land be irrigated by the above means and cultivated as nanja, nanja missāl tirwa to be fixed and given on kaul upon the same terms.

10. If punja bāghāyat lands are cultivated as nanja bāghāyat, nanja missāl tirwa to be fixed until the trees come to maturity, after which they are to be given, if lying waste five years and upwards, for the first year half tirwa, second year three-fourths tirwa, third year full tirwa.

The above assessment to be continued till the trees arrive at maturity, after which it is to be doubled for such lands in the Bārahmahal and Pāyinghāt. In the Bālāghāt, after the trees have come to maturity, the tirwa is to be that derived from the highest rate of nanja land irrigated by the same tank.

11. Punja bāghāyat lands, where wells have become old and (have been) repaired at considerable expense by the ryots and cultivated as punja bāghāyat, shall, if left waste for five years, be assessed for the first year no tirwa, second year half tirwa, and to continue so from the third year up to the time the ryot realizes the amount expended in the repair of the wells. It should not, however, be allowed to continue longer than seven years: should the land be left waste within five years, half tirwa to be fixed for the first year, and so continued up to the time the amount expended in the repair of the wells is realized, which is not however to be longer than seven years, after which full assessment is to be fixed. In case of the repairs not being completed during the second year, the kaul will be void and the full assessment collected.

12. *Vide* para. 8 of the Hukumnāmā.

13. *Vide* para. 10 of the Hukumnāmā.

Kaul shist to be paid whether the land is cultivated or not.

14. If any ryot leaves his kaul land uncultivated, he must nevertheless pay the kaul progressive tirwa on it as if cultivated. In the event of nanja kaul land being unavoidably left uncultivated from a failure of water, the tirwa shall be remitted; but in the following year it will be liable to the progressive tirwa of that year.

Improvements at ryot's expense.

15. When a ryot sinks a well at his own expense, and thereby converts his patkat punja into nanja, or irrigates his adjoining fields from the said well, he will not be subject to pay more than his fixed punja tirwa, provided he keeps up his māmūl patkat. But when such a well is sunk near Sarkār sources of water, such as tanks, channels, &c., it will be considered as a Sarkār well, and fasaljāsti tirwa will be collected. When a ryot cultivates his lands by water from wells belonging to other ryots, he will be subject to fasaljāsti tirwa. For wells sunk at a small expense of Rupees 20, and for any other wells that are constructed at a trifling expense, remission will not be granted. An individual sinking a well to carry on cultivation on a spot where there is an old well, will be subject to fasaljāsti tirwa. In some

places three different tirwas, viz., punja, nanja and tôtakâl are fixed on one spot, in consequence of three different species of cultivation being carried on there; but when ryots request permission to dig a well on such a spot, their request will not be complied with, as they are capable of converting their punja into nanja by the new well, and leave their other portion of nanja and tôtakâl waste;* and therefore exemption from additional assessment should be given to the ryots to encourage them to dig wells at their own expense on the spots where only punja cultivation is carried on.

* Surely not if it paid them to keep it; if, on the other hand, such cultivation was unremunerative, the policy which tried to force it down the ryots' throats was illiberal and short-sighted.

16. See para. 41 of the Hukumnâmâ.

17. If any ryot wishes to plant mango, tamarind, or any description of fruit trees in nanja, punja or bâghâyat land, he may do so, and shall continue to enjoy the produce of such trees so long as he pays punctually the fixed taram assessment of the land. Topes planted for charity or the convenience of the public, on anâdi banzar unassessed lands, shall be exempt from assessment if uncultivated; but if cultivated, except with flowers for the pagodas, to be assessed at rate of the adjoining land of a similar description.

Sukhavasi topes.

18. If any ryot wishes to plant palmyrah seeds in the banzar or purambôk land, he must apply to the Tahsildar for permission, and, having obtained a tuluchît, he may plant the palmyrah seeds; such lands shall be exempt from any tirwa, and the planter shall have the indulgence† of using the leaves and fibres till the trees come to maturity, when the Sarkâr shall have the right of collecting the toddy or tree tax, or of renting the trees, and also of cutting them down when required for Sarkâr purposes. The planter of the topes may always use the leaves and fibres, but shall have no right to cut down any of the trees without the permission of the Sarkâr. This rule to apply to every description of trees in the district; none must be cut without previous permission. If any should be discovered to have been so cut, double the value of each tree will be collected from the person who cuts it.

Palmyrah trees.

† It is not probable that many persons profited by this indulgence. The *sic vos non vobis* bait was not adapted to catch the simple ryot. Intelligent rulers would have given the ryots the topes in fee simple and paid them besides to increase these guarantees of rainfall.

19. Where it is customary to collect the tree tax on palmyrah and date trees arriving at maturity, such tax to be collected from the toddy-drawers as hitherto, according to the established kaul, viz.:—first year free, second year one-fourth of the usual tax, third year half of the usual tax, fourth year three-fourths the usual tax, fifth year full.

For trees from which toddy has not been drawn for upwards of five years the following kaul will be allowed:—

If not drawn from five to fifteen years, first year half tirwa, second year three-fourths tirwa, third year full.

If not drawn from five to fifteen years and upwards, first year one-fourth tirwa, second year half tirwa, third year three-fourths tirwa, fourth year full. Under five years no kaul will be allowed.

20. Respecting all other lands the cultivation of which this kaulnâmâ does not provide for, the ryots can make their own proposals to the Tahsildars, who will report the circumstance to the Huzûr, on which orders will be given.

(Signed) W. E. LOCKHART,
Acting Principal Collector.

Although some of the restrictions placed by Mr. Gleig, or rather by the Revenue Board, on kauls were not inserted in the kaulnâmâ, they continued in force after it was published.

The most important of these restrictions was that put on relinquishments, which the Board thought would conduce to the increase of revenue. Mr. Gleig put the following interpretation on the restriction in the hukumnâmâ. In his circular of 25th June 1844 it was ordered—

1. If a ryot has a good field situated close to the village, with a well, and has taken up a waste field at a distance, which was given him on missâl tirwa, he would resign the latter land after the lapse of two or three years, because the productive powers of it have been

exhausted by the cultivation. In such cases, the ryot should not be permitted to resign such lands unless he agrees to pay fasuljasti on the patkat land near the village on account of cultivation in it by means of his private well.

2. A ryot paying Rupees 10, and who has been, after careful inquiry, (!) ascertained to be unable to cultivate, may be allowed to relinquish his bad land alone, retaining the good for himself. (The Collector says that he gives this timorous permission of his own authority, though opposed to the intentions of the Board.)

3. If a ryot has a bad field exclusively standing in his own name, and a good field for which he holds a joint patta, and if, when he desires to give up the former and his share in the latter, the other joint pattadars object to it, the rāzinamās cannot be accepted on principle; but, as such refusal may cause hardship, and as the number of such cases may be few, Tahsildar should make a report in each of the cases, on which orders will be passed according to merits.

4. If a ryot has a bad field in one village and a good one in another, with a well in it, the first of the rules in this circular does not apply. Each village must be considered by itself.

5. If a ryot has a bad field in one (village) and a good one in another (not containing a well), then the restriction that good and bad lands shall be given up together does not apply.

6. If a ryot has dry and wet lands together, he must give up both, the restriction being meant (to apply) to the whole of the holdings and not to particular descriptions of lands in the holdings.

No. 2.—In another circular Mr. Gleig further enlarges on the same subject as follows:—

1. A ryot, after relinquishing on shōdi rāzināmā good and bad lands together, agreeably to Rule 2 of the hukumnama, may contrive to cultivate the good spot himself or through the means of his relatives or labourers; but, in case of any one cultivating the good portion of the land thus relinquished either himself or through the means of his relatives or labourers, the whole spot, including good and bad, shall be entered in his name; but if any other ryot, unconnected with him, offers to cultivate any portion of the relinquished land, he may be allowed to cultivate such portion as he may apply for.

2. Some of the ryots in good circumstances held lands in their own names as well as in the names of their brothers, sons, labourers, &c., in one family: in such cases, should any one of the members of the family who are also pattadars wish to give a shōdi rāzināmā it shall not be admitted unless* the family are divided and remain unconnected with each other.

* This is probably what Dykes calls driving the rule of "good and bad" over the ryot's hearth-stone.

3. In some taluks it appears that the Grāma Samudāyam land is held by the ryots in general for cultivation. Rāzināmā for this description of land shall be accepted. Hereafter patta for this land should distinctly be entered in one individual's name, who is to be held responsible for the payment of its tīrwa, and who may, at his own discretion, choose partners to cultivate it.

4. When a ryot intends to throw up any of his bad land, he first leaves it waste and cultivates portion of his good land in the proper seasons, and tenders his rāzināmā relinquishing the bad portion. As he has brought under cultivation only the good portion of his patkat, there is an objection to accept his rāzināmā for the bad portion left fallow; but in all cases of indigent ryots whose tīrwa does not exceed ten rupees, the Tahsildar should act in accordance with the Circular Order dated 25th June last. But when ryots in good circumstances retain good portions of their patkat, and tender rāzināmā only for the bad portion that has been left fallow, they should be dealt with agreeably to the hukumnāmā, and the bad portion should also be entered in their names.

5. In the event of any ryot relinquishing his patkat land and retaining kaul lands, he shall not be allowed to do so; but, when he throws up such patkat waste, it shall be entered in a separate account, and produced at the time of settlement, when a decision will be passed on the subject.

6. In the event of Pulvari lands being relinquished by ryots who do not have access to them afterwards, other ryots of the villages can graze their cattle thereon, as well as on the pōdukal and immemorial waste, without any impediment.

No. 3.—In the above circular may be seen, feebly peeping forth, the spirit of a gentle heart acting against its own convictions. Mr. Gleig was obliged to carry out orders, but, when he could, he sought to lighten the burthen imposed on the ryots. On 29th July 1844 the Collector, on a reference from the Sub-Collector, passed the following order :—

If a ryot has land of first, second, third and fourth classes, and sells the first three classes, and the purchaser refuses to take up the fourth class, then the Padavi deed for the three descriptions of lands must be disposed of under the rule contained in the hukumnāmā, pending a reference to the Board.*

* No reference appears to have been made.

On the 29th July 1844 another order was issued on a reference from the Tahsildar of Trichengode.

If a ryot has a bad field in his own name, and good lands in the name of his sons, and if he relinquishes the former, then the decision as to whether the relinquishment may be accepted must depend on the fact of both the father and the son living together or separately.

Cf. p. 403 *supra*, marginal note.

No. 4.—On the 2nd August 1844 the following circular was issued :—

If, after resigning good and bad lands together, a ryot again cultivates the good himself, or through his relatives, &c., the bad lands also shall be charged.

If there are several members in an undivided family, each holding a separate patta, all the pattas shall be treated as one for the purpose of presenting a shōdi; that is, the shōdi of any one of the pattadars shall not be accepted; but, if the several members of a family are divided, then the shōdi may be accepted.

If a ryot having kaul lands resigns his patkat lands, the shōdi shall not be accepted.

No. 5.—Again on the 5th August 1844 the following yādāst was sent to the Sub-Collector :—

If there is a land standing in the names of two persons, of whom one is rich and the other poor, and if the former has other lands besides exclusively in his own name and the latter none, shōdi cannot be accepted for land jointly held.

These orders breathe a spirit of illiberal and short-sighted policy throughout: no object was in reality gained by these restrictions. If a ryot could not resign his land, it did not follow that he would be able to cultivate it if his means did not permit him to do so, and Mr. Gleig's well-meaning concession in favour of the ten-rupee pattadar was nothing better than stopping the tide with a pitchfork. If good and bad lands were resigned, was there any rule requiring that a new applicant should take up both together? Again, how was the Tahsildar or Collector to know which of the lands in a patta was good and which bad? There was no classification of soils, and, except in the Bālāghāt, no taram. The decision practically devolved on village officers, whose favour could be purchased. The rate of assessment was not a safe guide, because it was supposed that even lightly-assessed lands might be good. This restriction merely harassed the ryots and wrought no corresponding benefit to Government. Nevertheless it was retained.

During Mr. Gleig's collectorate some changes were introduced in the administration of hill revenue. In Fasli 1247 a different system of assessment was adopted for the Ārunūttimalai in the Salem Taluk. Regarding this hill Mr. Gleig writes in the jamābandi report for Fasli 1247 as follows :—

"Para. 14. The settlement of the hill revenue for this fasli amounts to Rupees 30,596-14-5, and is below that of the former (by) Rupees 761-4-7. The chief portion of this decrease takes place in the accounts of the Ārunūttimalai hills in the Salem Taluk. Although no patta or agreement is to be found, it has been customary, since Fasli 1232, to enter these hills in account at a fixed shist of Rupees 1,060, but, except in the first year, this amount has never been realized. From Fasli 1233 to Fasli 1244 the sum of Rupees 4,697-2-0 has been given in remission, which makes a yearly average of Rupees 335-8-2 (391-6-9 ?): on the same demand the balance due for Faslis 1245 and 1246 is Rupees 1,216, or Rupees 608 per annum. In Fasli 1246, in consequence of dissensions among themselves, a number of the cultivators left the hills, and the amount realized during that year was only Rupees 151-8-0. Judging it better not to enter a nominal amount, which would only tend to increase the balance account, I directed the settlement of these hills to be formed on the cultivation, and the demand for Fasli 1247 amounts to Rupees 517-10-10, being Rupees 542-5-2 below the nominal rent; the remaining sum, Rupees 218-15-5, is a net decrease on the cultivation of the hill lands held under amāni management in the Tirupatūr Taluk."

Hills.

Under the amāni system the lands were assessed at Rupees 5 per kuli of 3¾ acres, or Rupees 1-4-11 per acre. The lands however were not surveyed, but the extent was estimated.

In Fasli 1251 the Kollimalais in the Nāmakal Taluk came under amāni. At the time of the permanent settlement these hills were constituted into two nominal mittas, called Selūr Nād and Kuntha Nād, with a permanent bēriz of Pagodas 2,450 and 5,880 respectively.

According to certain taluk accounts which have been found, it appears that up to Fasli 1228 a permanent bēriz of Rupees 9,264-8-4 was charged for the hills.

In Faslis 1229 and 1230 the hills remained under amāni, and in 1231 and 1232 they were rented. Again from Fasli 1233 to 1237 the hills were settled under amāni, while from Fasli 1238 to 1250 they were rented. In Fasli 1251 the hills came under amāni for the last time. Dry lands on these hills were charged at the paimaish at 7 to 16 rupees per vallam, which is equivalent to acres 8-23-5, and nanja lands were assessed at Annas 12 to 1½ Gōpāli fanams per kuli of 32 feet long. After the hills came under amāni, Mr. Brett, then Sub-Collector, once visited the hill and ordered that one rupee an acre be charged on all the new vettukādu lands. At present all lands assessed by Macleod pay the old rates of assessment, *minus* the reductions made in the "Taramkammi" of Fasli 1269, while all new vettukādu lands are charged Mr. Brett's rate.

In Fasli 1252 the Shevaroy Hills came under amāni. The following report of Mr. Gleig gives a full account of the hills up to that period:—

No. 17.

"To the Secretary to the Board of Revenue,

Fort St. George.

"Sir,—I have the honour to acknowledge the receipt of extract from the Proceedings of the Board of Revenue, dated 21st June 1841, and your letter

of the 15th February last, in which you request that I will explain the causes which may have prevented my furnishing the information required. With reference thereto, I have to state that I was not aware that the information given in my letter to the Board, dated 29th May 1841, was insufficient for the purposes required. I shall now, however, enter as fully as I can into the subject of the hills in question, both as regards the rights of the hill people, and the persons who have lately taken lands from their reputed headmen.

"2. When the Salem District was assessed, these hills were not included; the reason assigned by Macleod was the difficulty of measuring the lands on account of the prevailing sickness, and an average of collections was taken as the revenue to be paid, as appears from Mr. D. Cockburn's letter dated 17th January 1803 (which herewith accompanies), in which it is stated that the hill proprietors agreed to pay the amount of revenue they had paid for the last six years, which sum he had entered in the statement then sent to the Board as the permanent revenue.

"3. The consideration which next occurs is in what sense we are to understand the expression *permanent revenue* as used above, and the same letter fortunately leads us to a conclusion: in it Mr. Cockburn states that, in compliance with the instructions conveyed in the letter* of the Secretary of the Special Commission, dated 8th September 1802, the estates on the hills had not been exposed to sale. This letter was reporting the close of the sales of the estates in the Salem District, with the exception of one in Sankagiridrūg, or, in other words, the formation of the permanent settlement, in which the hills were not included. But in paragraph 3 of the same communication there is a more distinct avowal that the expression *permanent revenue*, as above used, did not mean a permanent *assessment*, for Mr. Cockburn expresses himself as follows:—

* Not in Salem Records.

'Should any occasion occur hereafter to prove the ability of disposing of the hill estates at an over-assessment, or should the Commission consider it of importance, for the regular collection of the revenue, to establish proprietors of them, upon being favoured with instructions to that purpose, they shall be exposed to sale at the revenue the Commission has fixed upon them.'

"4. From the above, therefore, it would appear that the sum of Rupees 4,427-9-2 was an average bēriz, fixed as a matter of necessity not intended to be permanent, and that the hill people had no proprietary right in the soil, as it was then declared liable to sale, but as a matter of form left in their possession. So much for what relates to the rights of Government in reference to these lands.

"5. When the above sum was fixed on the lands there is no evidence of any patta or muchilika having been exchanged; and the authority of appointing headmen to manage the affairs of the people appears to have been vested in the priests: their authority, however, cannot be recognised as regards the rights of the Government, and the panchāyat, to whom I referred the dispute between the opposing pattakārs, expressly state that the authority of the priest only extends to matters of caste, and that the right of Government over the land is paramount. The father of the person who now holds the patta for the Muttunād portion of the hills (the only portion in which disputes exist) was the original pattakār at the time of the paimaish settlement; and the sum originally fixed as above stated, Rupees 4,427-9-2,

was punctually paid up to Fasli 1219; after that period, although no decrease took place in the demand, considerable arrears were allowed to accumulate, and between Faslis 1220 and 1228 there was an outstanding balance of Rupees 11,696-5-10,* all of which has been since remitted.

	RS.	A.	P.
* Muttu Nad ..	2,791	14	9
Salem Nad ..	6,827	9	7
Moha Nad ..	2,076	13	6

"6. In Fasli 1229 Mr. M. D. Cockburn took charge of the Salem District, and the first evidence of pattas and muchilikas having been exchanged is a report† from the Tahsildar of Salem to the then Acting Sub-Collector, Mr. Cathcart,[1] and forwarded by him to the late Principal Collector, Mr. Orr, on the 26th of the same month, enclosing copies of muchilikas from the headmen in the three nads for Faslis 1230 and 1232. After the assumption of the revenue management by Mr. Cockburn the demand was considerably reduced, as shown in the margin; that of 1232 having been continued to Fasli 1251; and even of the reduced amount a considerable portion remaining uncollected was remitted. The reason for decreasing the demand, and the authority under which Mr. Cockburn acted, are not known, as nothing appears on record; nor does it appear that any peculiar privileges were granted, the muchilikas being made out as is customary. Although the pattas then granted are not forthcoming, there

† 13th December 1832.

	RS.	A.	P.
Fasli 1229 ..	3,061	10	0
Do. 1230 ..	3,192	8	0
Do. 1231 ..	3,192	8	0
Do. 1232 ..	3,193	12	0

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[1] Mr. Cathcart had been previously employed in Belgaum, but in July 1832 was transferred to Salem. On the occasion of his transfer his official superior wrote in the highest terms regarding him to the Chief Secretary at Bombay, and requested, as a personal favor, that the estimation in which Mr. Cathcart was held in Bombay might be communicated to the Madras Government. Mr. Cathcart's stay in Salem was short as he was transferred to Chingleput in May 1833, whence he was sent to Nellore and finally to Ganjam, these repeated transfers being due, it is stated, solely to 'the sense entertained of the ability and efficiency of his services.' He was attacked by cholera on the road to Berhampore and died in his palanquin between Podomaire and Berhampore on the 26th May 1834 at the early age of 28 years. During his brief stay in Salem he had an opportunity, as he termed it, 'of glorifying God in his life,' the circumstances of which are narrated in the following letter:—

"August 25th, 1832.—Among the first official letters I received on coming to Salem was one sanctioning 50 rupees to be expended, in each of the three taluks or districts under me, for the invocation of rain. Rain is indeed much required; the first crops have been almost lost in consequence of the deficiency. I called the taluk servants to give a report of what was done; some Brahmans were to engage in prayer to one of their gods for ten or twelve days, standing up to their necks in water, that their devotions might, I suppose, be instant. Others were to be employed to avert the anger of certain planets; and some to propitiate other gods, the whole to be fed at the expense of Government, to be superintended by Government servants, and to be, in every respect on the part of Government, seeking for the attainment of its revenue by these means. I could not order it. It does seem to me most gratuitous to engage in such an open violation of the laws of God; while the money belonging to pagodas is regularly paid to them, and not appropriated to any other object, which would be esteemed robbery, while no obstruction is offered to the natives in worshipping what they choose, it seems sinning without a cause when we thus uphold other gods. The Revenue Board sanctions disbursements to be made on this account in every collectorate when required; well may we rather look for the withholding of the rain we seek. How longsuffering is God in ever again granting rain after such idolatry and worshipping of gods, to whom the subsequent goodness of the Lord will be attributed! I have written to the Collector privately that I cannot issue such orders. O Lord, forgive

is no reason to suppose that any rights usually enjoyed were withheld, and therefore it is to be presumed that the profits derivable from the waste lands within his muchilika were enjoyed by the pattadār during the term of his lease; the only difference between a lease on the hills and a lease below I conceive to be that the former, not being assessed, a succeeding pattadār is not bound by the terms of his predecessor's pattas, but may fix his own terms, whereas in an assessed village the terms cannot be raised above the regulated terms.

"7. Regarding the inquiry of the Government, 'how leases affect the headmen when they are not the renters, and in whom the right to the disposal of the waste is considered to be vested when there are no leases,' I beg to state that, as I am of opinion that the headmen, whoever they may be, have no more proprietary right to the lands on the hills than a common headman in any amāni village below has to the lands therein, that leases would not affect his rights, as the right of proprietorship is not in him; but, were the hills left without lease, he would most probably have the management of the lands were no one appointed by Government to look after its interests; from this situation, however, he is liable to dismission by the priest, who may appoint another in his stead. The right of waste exists in the person liable to Government for its demand during the time of his incumbency.

"8. The headmen of the several nāds are subject to the control of the priests by whom they are appointed; there do not seem (to be?) any decrees of Court defining their rights. I do not think they have any proprietary right in the

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our national sins, and turn our hearts unto Thee. The orders were subsequently issued in my three taluks by the Collector, as well as in his own. There are fourteen taluks in the district; each received 50 rupees for it, so that 700 rupees were thus expended in the dishonoring of God and giving his glory to another. O Lord, forgive our iniquity."

During his brief stay in Salem his blameless life and high principles appear to have endeared him to the people, and Mr Walton of the London Mission alludes to his departure in the following terms:—"We are threatened with a painful dispensation (I call it so), by the expected removal from this station to Chingleput of that blessed man of God, Mr. Cathcart, the Sub-Collector. He is one of the most pious gentlemen I was ever acquainted with, nor do I expect to see his like on this side the grave: his excellence is, that he is perfectly dead to the world, and he is truly eyes to the blind, feet to the lame, and a father to the fatherless. It would astonish you to see in what veneration this young saint is held at Salem by all classes of the people, and how they weep at his expected removal from them. Christianity is truly respected here from the light which emanates through this child of God. God bless him wherever he goes, and preserve him blameless to the end. Deadness to the world in a Christian is the method of gaining triumph over sin and Satan, which I see exemplified in the life of Mr. Cathcart. His self-denial, fasting, and abstinence amaze me: the grace of God is truly magnified in him."

And the same individual wrote thus after Mr. Cathcart's death:—

"Many hearts in Salem have been saddened at his removal, for both the poor and the rich have reason to remember his kindness and his devotion. He has left a bright example of the Christian character, and I trust it will not be without its influence on the hearts of many of us. During his residence at Salem, his reverential behaviour in the house of God was especially noticed by the natives. In a conversation at which I was present, a native said, 'Sir, that gentleman behaves in the house of God as if he were actually in the presence of a Supreme Being;—I never saw any one so devout.' He was a sincere friend to Missions and Missionaries in general, of which there are not wanting substantial evidences. During his short stay in Salem he contributed to our Mission more than 1,000 rupees."

An interesting memoir of Mr Cathcart was published in 1838 by William Oliphant and Son, Edinburgh.

soil. The quantity of land on the hills granted to the settlers * * * amounts to acres 499-12-12.

"9. Having now given all the information I possess on the points required by Government, I will proceed to lay before the Board the causes of dispute existing on the Shevaroy Hills. Should I however have omitted anything material, I would beg to refer to my letter to the Board of the 29th May 1841, from which perhaps the deficiency may be supplied.

"10. The only portion of the hills in which disputes exist is that termed Muttu Nād, and to that the following remarks apply. As before stated, the person possessing the pattam, or authority as headman, at the time of the paimaish, was Malliah Goundan, who alone performed the duties until Fasli 1232, when Āndi Goundan was joined to him as 'Moodarpoogar,' whose duty it was to receive the collections from the pattakār and bring them to the taluk treasury. Malliah Goundan, the headman, died in Fasli 1235, leaving a brother, Velliah Goundan, and a young son Chenna Goundan; there was also Malliah Goundan, *alias* Myah Goundan, whose grandfather and the deceased pattakār, Malliah Goundan, being brothers, they were of course cousins once removed, he 'tis said in consequence of the direct * performed the duties of the headship. On my arrival in the district, and on making the first settlement in the Salem District, this dispute was brought before me, the brother of the original pattakār complaining that the person Myah Goundan, then doing duty, had no right to the headship. As both parties had an object in keeping the true state of the case from my knowledge, and my kacheri could give me no information, I was obliged to leave this complaint at that time as I found it, and it was not till last year that I found out the true nature of the quarrel.

* This paragraph is according to the original, in which there is an *hiatus*.

"11. The person who did the duties of the headship after Fasli 1235 had no authority from the Sarkār; he held no patta; and, from the evidence of the old priest Temanden Gowdoo,† it would appear was never by him appointed pattakār. A young priest, Lachmana Goundan, states that he placed him in the headship, and he stated also before me, although it does not appear in his deposition, that he had the authority of the old priest for so doing, which the latter denied; however that may be, he continued to perform the duties until the younger parties, becoming aware of their rights, refused to acknowledge him; and hence the continued dispute. As I have already stated, I do not think that the priest's appointment has anything to do with the rights of Government regarding their revenue management; originally the hills were left to the Malaiālis from necessity, and it does not appear that much inquiry has been made into their state in after years; but, from the muchilikas given to Mr. Cockburn, it would seem that the idea of having a claim to the hills on permanent rent is a new idea. The person Myah Goundan refusing all reasonable terms, as may be seen from his deposition given before me a copy of which accompanied my letter of 21st May, I issued istiār for proposal for renting the hills in last fasli, and gave the rent to the son of the original pattadār for 1841. There are two parties on the hills among the settlers as well as among the Malaiālis; one party supporting Myah Goundan, of whom the Salem Mittadār, Mr. Fischer, is reported the chief and the most active

† Probably Tenandē Goundan, the Malaiāli High Priest, whose headquarters are on the Chittēri Malai.

partisan; on the other side is, I believe, Mr. Gay. For some time Mr. Fischer appears to have interfered very considerably with the concerns of the hill people; the person Myah Goundan was considered entirely under his control, and the opposite party complained much of his oppressions; when therefore the settlers who did not belong to Mr. Fischer's party heard of the proposal for renting the hills, fearing the prospect of having him for a landlord, was I fancy the chief cause of the petition. As far as regards the settlers, the question is not left doubtful to whom they should pay the rents of their land, as for Fasli 1251 the renters hold my patta; but their object is to have the lands they have got from either of the opposing parties secured to them by a Government lease; nor does there seem to be any objection to this if the Government are so inclined, at least for as far as their cultivation now extends; care should however be taken that the hill people are not put to inconvenience by granting more land than can be spared by them.

"12. In order to put a stop to the hill disputes I would strongly recommend that they be taken under amāni management for a few years, having Karnams appointed and a head of village as obtains in the low country; other hills in the district are so managed, and it is only the presence of Europeans or their descendants on the Shevaroys which prevents them from being as quiet and peaceable as the rest of the mountain district. I believe that at present, although the renter holds a patta, the settlers refuse to pay him the amount due on their lands, and more than one complaint has been brought against them for assault and ill-usage when he demanded his due. If the settlers require grants for their lands, I would recommend that it may be given at 3½ rupees an acre, or, if not, that pattas may be given subject to any increase of demand on a survey of the hills being made. I shall feel obliged by an early communication of the Board's instructions regarding the future management of these hills; I would urge the necessity of taking them immediately under the Sarkār control, for, since so many persons from different parts, having very different interests from the hill-men, are now in possession of land, there is little doubt that, if not protected, the weak must give way to the strong.

I have, &c.,

(Signed) J. D. GLEIG,

Hosūr, 20th May 1842. *Principal Collector.*"

With the Board's permission the Shevaroys were brought under amāni from Fasli 1252. As regards the rates of assessment to be levied in the Shevaroy Hills, the Board directed (Proceedings dated 8th September 1842) that the former rates paid by the ryots on ploughs and hoes should be levied. An establishment of village servants consisting of Karnams, Manigārs, and Tandalgārs, was provided for these hills, the first two classes of servants being paid according to the rates obtaining in the Bārahmahal and the third by fixed salaries.

Coffee Lands.

During Mr. Cockburn's administration, lands were granted upon the hills, under the Grant Rules, to Mr. G. Fischer and others for the cultivation of coffee. In 1831 two Indo-Britons, Messrs. Gay and Hayman, applied for certain lands for coffee cultivation on 21 years' lease. This was the first application of the kind. The Collector backed their application, and the Board, in their order dated 29th December 1831,

sanctioned the grant of lands on a 21 years' lease at an assessment of one rupee per acre. A similar application was received in 1832 from one Mr. Taylor and was similarly disposed of. In 1833, on a representation made by the Collector, the Government, in their order dated 19th April 1833, directed that Mr. Gay and all settlers should enjoy lands rent free for the first five years, and afterwards at one rupee per acre for the remaining period of their lease. From this date settlers on the hills obtained lands for coffee cultivation on leases under the above terms.

When the hills came under amāni, the Board directed, in their Proceedings dated 8th September 1842, that the assessment on all lands for coffee cultivation applied for by settlers should be fixed at one rupee per acre, subject to revision at any future survey. This proviso was, however, removed in 1859, when it was conceded that the rate should be permanent. With regard to the kaul enjoyed for five years, it was ordered, in Board's Proceedings dated 1st December 1842, that the rules of the kaulnāmā, so far as they might be suitable, should be extended to lands on the Shevaroys, and since then the practice was to allow the exemption for five years to such of the waste lands only as would be entitled to the concession were they situated in the plains, and to lease out all other lands at the one-rupee rate from the year of their occupation.

In the last paragraph of the Board's Proceedings quoted it was further ordered that "lands should not be taken by settlers in such localities as to inconvenience the ancient inhabitants, or lands which the latter might be willing, and would engage, to occupy."

On the 8th August 1844 this order was repeated, and explained to mean that particular care should be taken not to subject the hill-people to inconvenience by alienating lands which they might require, either for the purposes of cultivation or pasturage, and that lands close to the village should always be reserved for the Malaiāli themselves.

When the hills remained under the renters some of the planters obtained pattas from the renters. In Fasli 1252 the Collector recognized the claims of the planters to such of the lands of this description as remained in occupation in Fasli 1251.

From the Collector's letter dated 2nd September 1845, it appears that the Malaiālis also were granted lands for coffee cultivation on the one-rupee rate.

The other matters of importance in Mr. Gleig's administration were the transfer of the management of Hindu Temples in 1841 to Dharmakartas, and the abolition of sāyar as an item of revenue under Regulation II of 1844.

In 1844 an addition was made to the number of Tandalkārs and Tōtis on the sanction of Government.

The granting of dasabandam ināms for the upkeep of irrigation works was ordered to be discontinued in Extract Minutes of Consultation, dated 13th January 1844.

In the same year the Board ordered the transfer of Oravandūr from Trichinopoly to Salem.

Fasli 1254 was a bad year, the ryots having sustained loss of crops owing to want of sufficient rains. Remissions for shāvi had therefore to be given.

No mittas were resumed during Mr. Gleig's collectorate. He retired in March 1845, being relieved by Mr. Brett, then Acting Sub-Collector. Had

it not been Mr. Gleig's misfortune to be somewhat overshadowed by the masterful vigour of his predecessor, he would have made a greater mark in district history: as it is, he presents the picture of a strong man struggling with adversity. The mantle of Mr. Orr had descended on him as far as the interests of the ryots were concerned; but the struggle was too unequal, and the Board triumphed for a time. The peasantry, however, have reason to be grateful to him for the manner in which he fought their losing battle, and, if he succumbed, he at least shrank from the weakness of eating his own words as Mr. M. D. Cockburn, who turned like a weathercock under every changing breath, often did. In the timid concessions which here and there may be detected in his circulars, a desire to soften the rigour of the Board's rules may be detected; but he could do no more. The spirit of the time was against him. The days when Read and Munro, secure in the consciousness that they were right, set the Board and Government at defiance were past. The beneficent light in which the district was bathed when power and responsibility were united in one able and honest man had faded to the mountain tops and the lurid gloom of centralisation shrouded the scene. Communications had improved, and Madras was no longer in ignorance, as in Read's days, of what the Pro-Consuls in the mofussil were doing. Read and Munro would probably have resigned rather than carry out a policy of which they radically disapproved, but to Mr. Gleig the only course open was to obey in silence; and the half-hidden protests which cross the warp of his hukumnāmās show that this obedience cost him an effort. Subsequent events proved, beyond discussion, that the views which he propounded were sound; this was his sufficient reward; nor is he to be blamed because the age was past when, in a strong cause, a strong man would be pardoned for placing the telescope to his blind eye when signals which he knew to be wrong were hung out. His name has not yet died out amongst the older natives, of whom many speak of him with kindly recollection. His successor, Mr. Lockhart, was not a stranger to the district, having already acted for a year as Collector, and we will now pass to the consideration of the few points which call for notice in the period of his collectorate.

Mr. Lockhart's Administration.

Mr. Lockhart took charge of the district on the 31st March 1845. His administration was not marked by any important changes, but he modified a few of the rules passed in his predecessor's time.

Mr. Gleig had ordered that punja lands irrigated by means of Sarkār water should be charged fasaljāsti for half an acre when the extent cultivated was less than that amount. Mr. Lockhart procured the cancelment of this order.

The restriction imposed by paragraph 2 of the hukumnāmā, that good and bad lands should be given up together in equal portions, had been already relaxed by Mr. Gleig in favour of ryots paying less than Rupees 10. On a representation made by Mr. Lockhart, the Board, in Proceedings dated 1st February 1847, extended the relaxation to indigent ryots paying more than 10 rupees in exceptional cases and under certain precautions. This concession was not likely to do much practical good to the ryots.

Another relaxation of the above rule was proposed by Mr. Lockhart and sanctioned by Government in E.M.C. dated 7th August 1849, but it did

not take effect until the days of his successor.[1] This concession greatly abated the rigour of the rule in the hukumnāmā.

At this period the Board would not be persuaded that the recent restriction on relinquishments had inflicted considerable hardship on the ryots. They still hoped that the revenue would rise, and the cultivation of highly-assessed lands increase under the restriction. They would not admit that the land assessment was high, and when reporting, in reply to a query of Government on the cause of decrease of revenue in past years below the level of the permanent pēshkash of reverted mittas, they attributed the same to adverse seasons rather than to high assessment. At last light broke in on the controversy, and, in Extracts Minutes of Consultation dated 14th August 1847, the Government dissented from the views expressed by the Board, basing their arguments on the figures furnished as to the extent of lands granted on "kāyam pona" and "munāsib kauls" by Mr. Cockburn. These, in Fasli 1240, amounted to Acres 47,672-10-9, assessed at Rs. 73,381 (jamābandi bēriz,[2] Rupees 53,996-4-1), of which Acres 40,885-36-10, assessed at Rupees 61,432-1-11 (jamābandi bēriz, Rupees 45,286-15-4), having reverted to Government owing to relinquishments and transfers, only one-third of it had been subsequently taken up for cultivation. Government came to the conclusion that the assessment, especially in the Talaghāt Division, was high. This point was not afterwards disputed by the Board. The Collector and Sub-Collector (Mr. Maltby) requested sanction for a reduction of assessment in certain villages, but the Board were not favourably disposed to this, except in the case of lands under the Idambamkulam tank, in favour of which a reduction was subsequently sanctioned.

In Fasli 1256 Mr. Lockhart, under the orders of Government, made a change in the mode of settlement of revenue on the Javādi and Yelagiri Hills in the Tirupatūr Taluk. The subjoined copy of his letter to the Board gives full particulars as to the past history of the hills and of the changes proposed to be introduced by him in view to ensuring uniformity of taxation :—

No. 100.

"To the Secretary to the Board of Revenue,

Fort St. George.

"Sir,—With reference to the Board's Proceedings and Minutes of Consultation noted in the margin on the subject of the system of assessment on the Yēlagiri and Javādi Malai Hills in the Tirupatūr Taluk, I have the honour to forward four statements, Nos. 1 to 4, for the information of the Board. These hills were never surveyed or assessed, but were rented out in the Native dynasty to the highest bidders; this system was continued by the officers of the Company's Government on the assumption of the country, when the hills in question were rented out from Fasli 1202 to Fasli 1213. In Fasli 1214, when the mittadāri system was

Board's Proceedings, dated 28th August 1845, paragraphs 12 and 13.
Minutes of Consultation, dated 6th October 1845, paragraph 8.
Board's Proceedings, dated 26th February 1846, paragraph 13.

[1] *Vide infra* p. 417.

[2] The jamābandi bēriz means the actual demand as fixed at jamābandi against the lands so held according to the kaul rates, which differed from the settlement rates by about Rupees 20,000. When land on which nearly one-third of the original assessment had been remitted was not worth keeping, it was plain that the said assessment was crushing.

introduced and a permanent assessment fixed on all estates in the Bārahmahal Taluks, a permanent bēriz of Rupees 16,894-8-0 was also fixed on these hills and carried to kistbandi accounts, but this amount was never realized in full; consequently Mr. Hargrave rented them out up to Fasli 1228, but, as the amount of rent always fell short of the permanent bēriz, the difference was yearly entered under the head of outstanding balances and finally written off the accounts.

"2. A few of the hill villages were at that time left under amāni management for some years from want of offers of rent.

"3. The renters collected the assessment from the hill people, calculated on the extent of the lands cultivated, the number of ploughs and hoes employed by them, and on their respective circumstances.

"4. The records of this office and the accounts in the possession of the Karnams do not show that any tīrwa was fixed either on their ploughs or hoes. From Fasli 1229 Mr. M. D. Cockburn pursued the plan of the renters in collecting the tīrwa of the few villages that were under amāni management. The statement No. 1 will exhibit the bēriz from Fasli 1202 to Fasli 1229.

"5. It appears that in July 1230 Mr. M. D. Cockburn stopped the practice of renting the hills and retained them under amāni management. The bēriz of this fasli amounted to Rupees 12,715-7-10, but the system of collection was the same as pursued by the renters. No tīrwa had been fixed on ploughs or hoes even in Fasli 1231, in which the settlement was made with the ryots individually.

"The tīrwa payable by each ryot was calculated, it seems, according to his circumstances; but the number of ploughs or hoes employed by each individual in that year is entered in the accounts with their names.

"6. Supposing the tīrwa paid by each ryot in Fasli 1231 (to be) divided according to the number of ploughs and hoes he possessed or used, the result would exhibit the various rates entered below, viz.:—

"*Javādi Malai Hills.*—Rates on ploughs and hoes—88 from 4 to 29 rupees per plough; 39 from Annas 14 to Rupees 8 per hoe; total rates 127.

"*Yēlagiri Hills.*—16 from 5 to 20 rupees per plough; 6 from 1 to 4 rupees per hoe; total rates 22.

As per Bēriz of Fasli 1231.

—	Ploughs.	Bēriz.			Hoes.	Bēriz.			Total.		
		RS.	A.	P.		RS.	A.	P.	RS.	A.	P.
Javādi Hills	736	7,970	6	0	429	1,601	2	0	9,571	8	0
Yēlagiri do.	92	1,154	0	0	16	53	0	0	1,207	0	0
Total ..	828	9,124	6	0	445	1,654	2	0	10,778	8	0
Motarpha									36	8	0
Ghee Rent									1,020	0	0
									11,835	0	0
Deduct Salary of the Village Sibandi									540	3	3
									11,294	12	9

"7. The statement No. 2 fully exhibits the above rates, and it should be remarked that the bēriz of Fasli 1231 was below that of the previous fasli by Rupees 1,420-11-1.

"8. From Fasli 1231 to Fasli 1252 the system of fixing the tīrwa on the comparative circumstance of the ryots was invariably pursued, which not only tended to cause a yearly fluctuation in the gross amount of the bēriz, but also altered the rates on ploughs and hoes. In Fasli 1252 the amount of bēriz was Rupees 12,007-5-11 and the second rates shown above were much reduced as follows:—

"*Javādi Hills.*—Rates on ploughs and hoes—15 from 7 to 16¾ rupees per plough; 9 from 2 to 6 rupees per hoe; total rates 24.

"*Yēlagiri Hills.*—Rates on ploughs and hoes—10 from 12 to 19 rupees per plough; 2 from 3 to 5 rupees per hoe; total rates 12.

"9. Statement No. 3 will exhibit the particulars of these rates, together with the tīrwa collected in Fasli 1252.

"10. With a view to fix a standard rate on ploughs and hoes, and to obviate this fluctuating and uncertain mode of assessment, the late Tahsildar, Arunāchala Iyen, proceeded to the Javādi and Yēlagiri hills in Fasli 1253, assembled the Malaiālis, and proposed a uniform rate of 15 rupees to be fixed on all ploughs which paid below 15 rupees, retaining only the rates that exceeded 15 rupees per plough on the Javādi hills and 17 rupees on each plough on the Yēlagiri hills. The Malaiālis having acceded to this proposal, he caused them to affix their signature to the dittam accounts which he produced at the time of settlement before the Huzūr, when the Malaiālis, who were assembled at the Taluk Kachēri at Tirupatūr, acceded to the introduction of the uniform rates proposed by the Tahsildar, and with one accord consented that they had agreed to it. Pattas were accordingly issued to them, and the collections of that fasli (1253) exceeded those of the preceding fasli in the sum of Rupees 1,191-8-7. The same mode was pursued in Fasli 1254.

"11. In the settlement of Fasli 1255 the new system was abandoned and the tīrwa reverted to the rates which existed up to Fasli 1252, agreeably to the instructions conveyed in the Board's Proceedings, dated 26th February 1846, paragraph 13. The bēriz of Fasli 1255 amounted to Rupees 9,417-12-0, which is below that of Fasli 1254 by Rupees 503-8-0. The rates of Fasli 1255 are shown in statement No. 4.

"12. The hill people are not at present in a prosperous state. The calamitous visitation of cholera which was succeeded by a failure of the periodical rains during the three successive seasons on these hills occasioned considerable alarm among them, and thinned their numbers from death and emigration and reduced them to poverty, and consequently rendered them unable to discharge the Government demand without their having recourse to the sale of their cattle, &c. Some were obliged to contract their cultivation, others threw up their lands altogether owing to the failure of their principal crops, viz., wheat, cholam, mustard, oil-seed, &c. All these contributed to the reduction of the bēriz.

"13. The present mode of settlement with the hill people, although a long-standing practice, is open to serious abuse and elusion; for instance, a ryot who pays the highest rate of tīrwa may abridge the number of his ploughs, and get those which may be struck off in his patta entered in the name of

his relative, representing him as a mere settler at the lowest rate; this he may practice with the greatest facility. The servants deputed to examine the number of ploughs employed by each of the ryots on the hills are unable to detect any fraud of this kind, consequently no correct account of their cultivation can be obtained. I would therefore recommend the lands on the hills to be surveyed and classed as first, second, third, and fourth sorts, and assessed accordingly, so as to prevent abuse.

"14. Until the completion of the survey the old system which was pursued up to Fasli 1252, I propose, should be continued, and those who newly engage in cultivation should only be required to pay 10 rupees on a plough and 3½ rupees on a hoe, which tīrwas I think are not heavy or burdensome to the ryots, because a ryot with a single plough cultivates punja lands to the extent of from five to seven acres at the rate of 10 rupees per plough; an acre pays only 1½ rupees of tīrwa, while the tīrwa on lowland punja in the Tirupatūr Taluk is a trifle above that rate as hereunder shown:—

	RS.	A.	P.
Highest tīrwa in the lowland punja, per acre ..	7	10	8
Lowest do. do. do. ..	0	2	0
Average tīrwa of the taluk	1	5	4

The difference is only Annas 2 and Pies 8.

"15. It is true that coffee plantations on the Shevaroy Hills pay but one rupee per acre; however the labour and capital invested in coffee culture are great, and the planters cannot obtain a return from it before the lapse of five or six years generally. The nature of the cultivation on the Javādi and the Yēlagiri hills is quite different to that of coffee, and the ryots reap their crop every year and get an immediate return for their outlay. A ryot with a single hoe cultivates two and a half acres of land: 3½ rupees on a hoe is considered very reasonable. I therefore solicit the instructions of the Board on this subject, and hope I have laid before them the information they require.

I have, &c.,

(Signed) H. E. LOCKHART,

"Hosūr, 28th September 1846. *Collector.*"

In Extract Minutes of Consultation dated 25th January 1847 Mr. Lockhart's proposals were disallowed, and it was directed that the system which prevailed previous to Fasli 1253 should be reverted to. This system continued in force till Fasli 1280, when the Collector ordered that a uniform rate of one rupee an acre should be substituted for the pre-existing system of charges; but it is probable that prior to this last-mentioned change the practice of annual revision of the amounts to be charged died out, and the patkat assessments became fixed, while, owing to the remoteness and the feverish character of the hills, the Malaiālis were not much troubled about new or excess cultivation.

A new form of kaul was sanctioned by the Board in their Circular Order dated 6th April 1848 for the grant of lands for planting topes, public and private.

In 1848 the Taluk Kachēri of Omalūr was, owing to the unhealthiness of the climate, transferred to Tāramangalam, where accommodation was provided in a kachēri newly built from materials obtained by the demolition of

the office building at the former place, and the office continued here until the taluk was amalgamated to form the present Salem Taluk in 1860. Mr. Lockhart died and was buried at Hosūr on the 30th January 1850, from which date Mr. Maltby, the Sub-Collector, was in charge until the 10th July 1850. Mr. Lockhart's collectorate was uneventful; neither in ability nor in culture was he the equal of his two predecessors, and he left little mark on the district, where his name is almost forgotten. He seems, however, to have realized some of the most pressing wants of the people; but for this he cannot fairly take credit, as the problem so far had been worked out and formulated for him by his predecessors. He appears also to have done something towards procuring an alleviation in the severity of the rules which existed when he took charge of the district, and this counts for a great deal when regard is had to the perverse blindness which was manifested at head-quarters.

Mr. Phillips' Administration.

Mr. H. D. Phillips had charge of the district from the 11th July 1850 to 6th September 1853. He simply confined himself to working on the lines laid down in the days of his predecessors.

On the subject of relinquishments Mr. Phillips issued the following circular, with reference to Extracts Minutes of Consultation, dated 7th August 1849, for which the thanks of the people are due to Mr. Lockhart:—[1]

"*Circular No.* 131, *dated* 18*th June* 1850.

"Under orders from Government, dated 7th August 1849, the Collector directs as follows:—

"If the lands composing the holdings of a ryot had been originally taken up on different occasions, he can resign the lands appertaining to each of such occasions separately without trenching on those of another. It is not therefore necessary that he should resign other lands which he may wish to retain. If the lands resigned as above have been applied for by another, they may be given to him. The Tahsildars should carefully observe the order that all (relinquishments) accepted are duly endorsed. The land to be resigned shall be a whole field and accessible to other applicants. The first applicant shall have the preference."

This was some relief against the doctrine of "good and bad," but, so far as the lands acquired at one time were concerned, the doctrine was left untouched, as the same could not, according to this rule, be resigned in part; but the whole, both good and bad, had to be either resigned or retained in their entirety.

Mr. Phillips placed the following somewhat liberal construction on the above circular:—

"*Tākīd to the Tahsildar of Tenkaraikōttai, dated* 31*st August* 1850.

"If a pattadar has taken up four lands in the first, three in the second, and four in the third or another year, and if he resigns three lands which

[1] *Vide supra* p 413.

are composed of one taken up in each year, the shōdi cannot be accepted. If, on the other hand, he chooses to resign two out of the four lands taken up in the first year, and two out of the three taken up in the second, the shōdi for the first two lands is in accordance with the hukumnāmā, and may be accepted if the lands are composed of good and bad. As to the two lands out of those taken up in the second year, the shōdi may be accepted only if one of them is equal in quality to the one retained.

"In cases in which the year in which the lands resigned were taken up cannot be ascertained, the hukumnāmā rule, requiring that good and bad lands should be resigned together out of the entire holding, should be enforced, as was done up to Fasli 1259. If lands have been taken up on different occasions in a year, the ryot may resign the lands taken up on any one occasion without being obliged to give up also those taken up in another."

The ryots generally, when they can, keep good lands permanently, while the bad lands form the fluctuating portion of their holdings. Under Rule 2 of the hukumnāmā, and the interpretation put on it by Mr. Gleig, if a ryot wanted to get rid of this fluctuating portion of his holding, he was obliged to give up a portion of his good lands also, and, as a matter of course, he could not take up fresh lands, when his means permitted him, because he was to be saddled with them practically for ever. It will be observed that under the above circulars a ryot was competent to throw up any land newly taken up without being obliged to resign his old lands, and so could get rid of the fluctuating portion of his patkat. The hukumnāmā rule that good and bad lands should be given up in equal portions was not formally cancelled, but it could be set at nought by a ryot even as regarded lands taken up in the same year; for, if a ryot wanted to take up three lands, of which he wished to give up two in the second and one in the third year, he would put in two darakhāsts on two different dates, to entitle him to the concession accorded in the above circulars. Whether the Board fully realized the extent to which Mr. Lockhart's amendment, to which their sanction was accorded, affected the rule in the hukumnāmā appears doubtful. The rule, though introduced in 1842, was the outcome of long deliberation, as may be inferred from their Proceedings dated 18th April 1833, in which, prior to the passing of Mr. Orr's Hukumnāmā, they intimated that this particular restriction should be introduced into it.

After the publication of the above circulars the restrictions on relinquishments continued to prevail to the extent therein mentioned, *i.e.*, as regarded old patkat holdings and new lands simultaneously taken up.

On the recommendation of the Collector, the Board modified paragraph 25 of the hukumnāmā so as to exempt scattered cocoanut trees growing on patkat lands from tree-tax. This sanction was accorded on the 17th March 1851, but it was not fully carried out until the above paragraph of the hukumnāmā was formally modified in Fasli 1263. On the subject of sinking wells by ryots, Mr. Phillips reported that if the ryots were required to obtain the permission of Government before carrying out the work, this condition would cause hardship, and urged that the rule should be cancelled. In Extracts Minutes of Consultation dated 29th May 1851 the rule was accordingly dispensed with, subject to the condition that the relaxation should have effect in the case of those wells only which were

constructed in unobjectionable sites. The Board considered that the entry by the Karnam of wells sunk each year in his accounts was sufficient.

The annual issue of pattas to each ryot, even when no change had taken place in his holding, had long been felt to be an inconvenience with no compensating advantage. We have seen above (*vide* p. 390) that a partial remedy had been applied in the time of Mr. Orr, when it was ordered that fresh pattas need only be issued when changes had taken place in the ryots' holdings; but, the Board taking fright, this concession had been withdrawn. Now, however, the Board at last ordered that fresh pattas need not be given unless the ryots asked for them, and that pattas need not be renewed in future in cases where the same land was held.

The Kāttuputtūr Mitta in the Nāmakal Taluk was, from Fasli 1261, transferred to the Trichinopoly District owing to considerations connected with the irrigation from the Kāvēri.

In 1851 Mr. Phillips procured the sanction of the Board for the final abolition of Mahratta as the official language in revenue correspondence.

In 1850 a census was taken, in accordance with the Board's circular dated 7th February of that year. The population amounted to 1,195,365 souls, which gave 145 persons to each of the 8,200 square miles composing the district, as against 905,190 according to census of 1835, taken by Mr. Orr. The population of the district, the Bālāghāt excluded, was 1,054,958, against 594,252, the estimate made by Colonel Read in 1797.

Two mittas were resumed during Mr. Phillips' collectorate, viz., Pennāgaram in the Dharmapuri and Samudram in the Sankagiri Taluks.

Mr. Phillips gave over charge of the district to Mr Brett on the 7th September 1853. The one thing of importance in his collectorate was the abolition of Mahratta as the language of accounts, a step analogous to that which had been taken in the Civil Court with regard to Persian some years before.

It is with pleasure that we now proceed to the consideration of Mr. Brett's collectorate. We have seen how Read and his colleagues toiled and erred; the greater error of the permanent settlement and its merited downfall have been discussed at length. The gradual detection of the errors in Read's otherwise splendid work has been traced, as well as the mitigation of the same by the working of the kaul system, and the "good and bad" antidote by which the Board sought to stop the needed reform. We now come to the official acts of that gentleman whose good fortune it was to cause existing errors of policy to be formally recognised; to organise and carry out an effectual remedy for the same, instead of the spasmodic empiricism which had characterised former efforts in that direction, and whose reward it was to raise the district to a state of unprecedented prosperity and internal contentment. The share, however, which Mr. Dykes had in advocating the crying wants of the district must not be passed over, and his book on Salem, to which these pages are largely indebted, and which saw the light in 1853, must have, in no small degree, facilitated the execution of the task which confronted Mr. Brett.

Mr. Brett's Collectorate.

No apology is needed for introducing the student of district history, jaded with the reiteration of administrative failures and projects of amelioration,

tinged, at best, by *pseudo-economic* colouring, to the great event of Mr. Brett's administration, known as the "*Taram Kammi, or reduction in the rates of the old survey assessment of lands.*"

There were at this time four descriptions of arable lands, viz., (1) Punja bāghāyat, (2) Punja, (3) Nanja, (4) Nanja bāghāyat. In each description there were lands assessed both at, and subsequent to, the paimaish, the latter being usually termed "Iyelwar."[1]

The bulk of the lands classed as punja bāghāyat consisted of those cultivated under wells. There were also lands classed as such under tanks and channels, but not to a large extent. It was in the former that the reductions were first made.

In the year 1852 the Board of Revenue, acting under the orders of the Court of Directors, directed that the ryots should not be subject to any extra assessment on account of wells sunk at their own expense, and that, as this concession would tend to lower the value of the old well garden-lands which, at the paimaish, were charged heavily, the assessments thereof should be lowered so far as to put them on a footing of equality with those of gardens under new wells which paid the original dry rates only. The Collector, having been directed to give effect to these views, made a careful enquiry, and, on 14th April 1855, submitted certain proposals for reducing the garden assessment. The punja bāghāyat was in existence in the three well-known divisions of Talaghāt, Bārahmahal and Bālāghāt, but under very different conditions as to assessment levied. The circumstances of the three divisions are detailed below.

Talaghāt Division.

It was in this that garden cultivation existed to a very large extent, having been classed at the paimaish under a distinct head. The extent under occupation in Fasli 1262 was Acres 15,919-25-1, assessed at Rs. 88,501-7-8, while the waste was Acres 3,543, assessed at Rupees 21,753. The average assessment on the occupied lands was Rupees 5-8-11, and on waste Rs. 6-2-2 per acre. The highest, lowest, and the average assessments of garden lands are given below :—

Taluk	Highest.			Lowest.			Average.		
	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.
Āttūr	8	5	4	1	9	2	4	14	4
Nāmakal	14	2	8	1	10	10	6	11	2
Paramathi	8	7	11	2	7	11	5	4	9
Salem	13	8	8	1	4	4	4	8	10
Sankagiri	10	3	4	1	0	7	3	9	9
Rasipūr	25	9	2	1	10	8	7	6	2
Omalūr	11	14	4	1	2	9	3	10	1
Trichengode	11	11	8	1	7	7	4	13	10

[1] *Vide* Glossary appended.

It will be observed that the Rāsipūr[1] Taluk was the most highly assessed, and that the taluks of Salem and Nāmakal came next.

(1.) Lands which had wells at the time of the paimaish paid the assessment then fixed.

(2.) Lands in which wells were sunk subsequent to the paimaish, but prior to Fasli 1230, paid the average garden assessment on the actual extent cultivated each year.

(3.) Wells sunk subsequent to Fasli 1230 also paid the average or missāl garden assessment on the actual extent cultivated each year, provided that the four following conditions, laid down by Mr. Gleig as essential for exemption from tīrwa jāsti, were not infringed :—

(*a.*) That the ryot should obtain previous sanction of the Collector for digging a well.

(*b.*) That the well dug should be beyond a hundred yards from any existing Government tank, river, &c.

(*c.*) That the cost of the well should not be less than 20 rupees.

(*d.*) That the ryot should keep his "māmul patkat" as a condition to his enjoying his private well free of charge.

(4.) Lands containing wells sunk subsequent to Fasli 1230, which had been abandoned by the original owners, were charged with garden assessment on being subsequently taken up by others, in accordance with the rules which existed prior to the receipt of Board's Proceedings, dated 2nd October 1853, prohibiting the practice. The reason for this was that retrospective effect was not given to the Board's orders on this head.

Bārahmahal.

In this division all lands which remained garden at the survey, though assessed with one and a half times the dry assessment, having been classed as "dry" only, were left to participate in the general reduction relating to "dry" lands.

The lands, however, in which wells were constructed subsequent to the paimaish were entered in the accounts as punja bāghāyat, and charged on the extent of actual cultivation each year with one and a half times the dry assessment. The wells in this division were few in number, the extent in occupation under this head in Fasli 1262 being only Acres 1,246-25-8, assessed at Rupees 1,861-12-6, which included the extra half-rate charged on account of garden cultivation, Rupees 620-9-6. The rule that wells sunk subsequent to Fasli 1230 should be exempt from extra assessment, and the amendments introduced into it by Mr. Gleig, applied to this division as well.

It was these Ayilwar garden lands which were now made the subject of reduction in this division (Bārahmahal).

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[1] It must be admitted that Macleod was sorely tempted when he made this distinction. In the fiery month of May, when the rest of the district is burnt and brown from the scorching blast of the hot winds, the tract round Nāmagiripett, in this division, is a smiling garden.

Bālāghāt.

In the Hosūr Taluk double the dry rate was charged on the actual extent of cultivation each year, the revenue under this head amounting in Fasli 1262 to Rupees 29-0-3.

The Collector's proposals for reducing the above garden assessments were discussed at great length by the Board, and submitted to Government with certain amendments.' The Government, in Extract Minutes of Consultation dated 20th December 1855, fully recognizing the necessity for reductions, ordered as follows :—

Talaghāt Division.

Paimaish garden lands—(1) all rates above 11 rupees an acre to be reduced to Rupees 7 ; (2) all rates above 9 and up to 11 to be reduced to Rupees 6 ; (3) all rates above 7 and up to 9 rupees to be reduced to Rupees 5-4-0 ; (4) all other rates to be reduced by 25 per cent., and the remainder brought to the nearest multiple of a quarter rupee, by addition or deduction, as the case may be.

"Thus the addition or reduction can never exceed two annas. The result would be a series of rates descending by gradations of a quarter of a rupee, and the total reduction made would be 25 per cent. and a fraction in some cases, and 25 per cent. *minus* a small fraction in others. In the rates below 4 rupees the correction to bring the result to a multiple of the quarter rupee should be only by addition and not at all by further diminution."

The number of classes under the above plan were 22, *i.e.*, from half a rupee the lowest, up to Rupees 7 the highest.

In regard to Ayilwar punja bāghāyat lands Government approved the Collector's proposal to deal with them by combining the taram assessment and the fasal jāsti to form a fixed garden assessment on the cultivation of Fasli 1262, and treat the lands as though they were paimaish gardens, in order to dispense with yearly measurements. It was ordered that, in making this amalgamation, due care should be taken to give these gardens the benefit of the above reductions, and that the rate should be such as to fall in with the scale of the new rates, viz., each rate should be a multiple of a quarter of a rupee.

The lands charged with garden assessment on the principles mentioned in the above paragraph were those in which wells were sunk prior to Fasli 1230, but subsequent to the paimaish.

All wells which, though constructed subsequent to Fasli 1230, fell under Mr. Gleig's restrictions, were ordered to be entirely exempted from fasal jāsti unless they fell within the restrictions mentioned in Board's circular dated 21st May 1855, in which case they were to be classed as garden on the principles laid down for other bāghāyat lands (*vide supra*). This Board's order declared that the exemption from fasal jāsti should not be extended to wells within 10 yards of a tank bund or within 50 yards of a river or channel. With regard to the Bārahmahal Government sanctioned the abolition of the additional tīrwa (Dēvada tīrwa) charged on the yearly cultivation of garden produce.

Bālāghāt.

With regard to those garden lands in Hosūr which paid double assessment, it was directed the charge should be reduced to the ordinary punja rate.

In view to facilitate extension of cultivation in waste garden lands, Government ruled that, where the extents of survey fields were too large to be taken up, they might be subdivided.

The above reductions were all carried out in the settlement of Fasli 1265. The total amount of reductions on occupied lands on this account amounted to Rupees 18,309-8-5. When the subject of over-assessment of garden lands was about to be submitted to the Board, the Collector had also under his consideration that of the other descriptions of lands.

The assessment in the villages of Tirumalanāmasamudram and Vadakarai Āttūr had, however, already been revised by the Collector in Fasli 1263 in reference to certain previous orders.

In Tirumalanāmasamudram the reduction was made only on nanja lands, all rates above Rupees 14-9-4 being reduced to that amount; while in Vadakarai Āttūr it was extended to all descriptions of lands at 18¾ per cent., or Annas 3 in a rupee. The losses by reductions in the two villages were Rupees 718-6-9 and Rupees 2,199-5-1 respectively, aggregating Rupees 2,917-11-10.

On a representation made by the Collector that the season of Fasli 1265 was bad, especially for punja crops, Government directed that all rates of assessment of dry lands in the Talaghāt which exceeded Rupees 1-5-4 an acre should be reduced by 12½ per cent., or Annas 2 in a rupee, pending the general revision, for which statements, &c. were then under preparation.

This temporary reduction on dry lands, however, continued till superseded by the "Taram Kammi" in Fasli 1269.

With reference to a permanent reduction of assessments on lands classed as punja, nanja, and nanja garden, the Collector made a report simultaneously with that for punja garden lands. A long correspondence ensued, on which the Government finally passed orders in 1859. The descriptions of lands which formed the subject of the correspondence were the following :—

I. *Punja Lands.*—In the Bārahmahal and Talaghāt these lands paid the paimaish, or the missāl or average tīrwa, according as they were faisal or Ayilwar punja. In the Bālāghāt the lands paid "deedanna" in addition to the paimaish tīrwa.

II *Punja Bāghāyat Lands irrigated by Channels and Tanks.*—Lands of this description, irrigated by means of wells, having been disposed of in E.M.C. dated 20th December 1855, those only watered by rivers and channels remained to be disposed of. These were confined to the Talaghāt alone.

III. *Nanja Lands.*—The lands coming under this head consisted of—

(*a*) Those irrigated by tanks and channels, &c.;

(*b*) Those irrigated by wells; and

(*c*) Those dependent on falling rains alone, called Mānāvari punja.

The first two descriptions of nanja were common to all the three divisions, but the third was confined to the lowlands of the Talaghāt. All three descriptions comprised both faisal and Ayilwar lands.

IV. *Nanja Garden Lands, i.e.*, lands cultivated with areca and cocoa nut gardens. The Collector reported that in the Bārahmahal and Talaghāt the

lands containing these trees paid either double the tīrwa of the land or a separate tax on trees in addition to the land assessment. In the Bālāghāt the highest nanja assessment under the tank was charged.

About these several descriptions of land the Government passed orders as follows (G.O., dated 11th May 1859):—

Punja Land.

"7. In paragraph 15 the Board propose, in accordance with their previous remarks, a scheme for the eight low-country taluks,* in supersession of the Collector's plan, and the Government approve that scheme in general; but for the reasons above stated they consider some modifications expedient, and they resolve to substitute the following:—

* Talaghāt.

I. A reduction of 18¾ per cent. (or 3 annas in the rupee) on all land now assessed at 3 rupees and above.

II. A further reduction, so as to bring down to 4 rupees all assessments still above that rate.

III. A reduction of 12½ per cent. (or 2 annas in the rupee) on land assessed at 1¼ rupee and below 3 rupees.

IV. These reductions shall include those temporarily[1] allowed on the 19th February 1856.

V.[2] The mode of classification adopted in the case of gardens to be followed; but as the rates are lower, the gradation to be by 2 annas instead of by quarter rupees. That is to say, after the reduction above ordered in each case, the remainder shall be brought, by addition or further reduction, as the case may be, to the nearest multiple of 2 annas.

VI. The reductions under Rules I and III shall be partially applied to the rates immediately below the limit, so that no such rate shall remain higher than it would have been if it had been above the limit; in other words, no existing rate under 3 rupees shall, under the new rules, be higher than Rupees 2-8-0, and no existing rate under 1¼ shall be higher than Rupee 1-2-0.

"8 For the four taluks of the Bārahmahal the Board propose a plan differing from that of Mr Brett, in that it reduces alike on the waste and the cultivation, and that it makes 6 rupees the highest rate instead of 4 rupees. For the reasons above given, the Government substituted the following modification of that plan:—

I. A reduction of 6¼ per cent. on all land now assessed at 1¼ rupee and above.

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[1] 12½ per cent. pending Taram kammi (*vide supra*).

[2] Regarding the meaning of Rules V and VI the Government in G.O., dated 1st October 1859, explained as follows:—

"2. * * The intention seems to be clearly apparent in Rules V and VI in paragraph 7 of the order. It may perhaps make it still more clear to explain that, under Rule I, the rate of 3 rupees will be reduced to Rupees 2-8-0, and that rates between Rupees 2-8-0 and 3 rupees will be also reduced to Rupees 2-8-0 under Rule VI, except such as may come under Rule III, which will be treated under the latter rule only.

"In like manner, rates between Rupee 1-2-0 and Rupee 1-4-0 will all be reduced under Rule III to Rupee 1-2-0."

II. A further reduction of assessments still above 4 rupees to reduce them to that amount.

III. Rules V and VI of paragraph 7 to be adopted here also.

"9. For the two taluks of the Bālāghāt the Governor in Council approves the plan proposed by the Collector and concurred in by the Board, viz., to strike off the additional impost laid on in the case of certain lands, under the term "deedanna," subsequently to the first assessment by Mr. Cockburn.[1]

Nanja Land.

"10. Both the Board and the Collector consider that no reduction is necessary at present in the case of the lands watered by the Kāvēri channels, the excessive assessments of which were reduced some years[2] ago. The Governor in Council concurs in this opinion.

"11. With the remainder of the nanja land the Board propose to deal on similar principles to those recommended for the punja; but the rate of reduction proposed is smaller, because these lands are not so greatly over-assessed. They agree with the Collector in making the same rates of reduction applicable to the nanja of all the twelve taluks, exclusive of the Bālāghāt, and the Government concur in this plan. It is true that lands of the Bārahmahal taluks seem to need reduction less than those of the Talaghāt taluks, but, under the operation of the rules, they will in fact receive less. The Board's scheme for the nanja lands, both faisal and Ayilwar, in those twelve taluks, is given in paragraph 28 of their Proceedings. It differs from the Collector's plan in that it reduces on the cultivation and the waste alike, and that it reduces on the higher lands at a larger rate than on the lower. The Governor in Council approves these changes as in the case of the punja land, and he sanctions the Board's scheme with a slight modification, viz., that of substituting 12½ and 6¼ as the percentages of reduction, instead of 12 and 8 with the view of simplifying and facilitating the deduction of the Karnams and as being probably sufficient.

"12. The plan thus modified will be as follows:—

I. A reduction of 12½ per cent. on all lands assessed at 9 rupees and above.

II. A further reduction, so as to bring down to 14 rupees all rates still above that amount.

III. A reduction of 6¼ per cent. on lands assessed at 5 rupees and under 9.

IV. The mode of classification adopted in the case of the garden land to be followed (see paragraph 12 of the order 20th December 1855, No. 1372, bringing the reduced rates to multiples of 4 annas).

V. The principle of Rule VI, in paragraph 7 above, to be attended to in making these reductions.

"13. The Mānavāri land, or that on which an inferior species of rice is grown without irrigation, should be treated as punja, as has been done in other districts, and to be brought under the rules given above in paragraph 7.

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[1] *Vide supra* p. 297. [2] By Mr. Hargrave, *vide supra* p. 343.

"Nanja land watered by wells[1] has already been dealt with under the order of Government of 11th April 1856, according to the same rules as well garden.

"The Government concur in the small reduction[2] proposed by the Collector and approved by the Board (paragraph 32) on the nanja land of the Bālāghāt taluks.

"The Government also approve and sanction the course proposed by the Board in paragraphs 34 and 35 in the case of nanja and punja[3] bāghāyat, and of land in the Bālāghāt taluks planted with cocoanut and betel (*sic*) nut trees."

Nanja Bāghāyat.

The lands in the Talaghāt and Bārahmahal taluks to be taxed simply as nanja, and the additional garden assessment, whether in the shape of tīrwa jāsti or a tree-tax, to be struck off. These nanja assessments again, by the Collector's order, participated in the reductions and classification of rates ordered for all nanja lands.[4]

In the Bālāghāt an ordinary and suitable nanja assessment to be levied on all those fields only which are supplied with irrigation. According to this, nanja lands of the second, third, fourth, and fifth classes cultivated with garden (and) in consequence charged with tīrwa jāsti, which was the difference between the taram and the highest assessments under the tank, should pay only the original taram assessment.

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[1] This was ordered in the Government order to be carried to the head of punja garden and dealt with in the same way as punja lands, but the order was not apparently then carried out.

[2] That is, that the additional assessment imposed above the paimaish rates should be struck off. These additions consisted of the "deedanna" charge (elsewhere explained), and of discretionary assessments charged on some of the Ayilwar nanja lands without reference to the survey rates of the village.

[3] The Board's recommendations were to the following effect. The punja bāghāyat here referred to is land watered by tanks and channels. These lands are to be transferred to nanja, and, as regards reductions, to be dealt with the same way as nanja lands. The bāghāyat lands under the Kavēri channels, however, are to be transferred to nanja with their existing assessments, which need not participate in the reductions.

[4] The Collector did not bring to notice the case of punja and punja bāghāyat lands paying double assessments or ordinary assessment and tree-tax. The Acting Collector, Mr. Knox, however, in his Taram Kammi Hukumnāmā based on the above orders of Government, directed that all such lands should pay the ordinary assessment only, and, if Government water was used, the fasal jāsti. There was another description of nanja bāghāyat lands which was not dealt with by either the Acting Collector's hukumnāmā or the Government order. These were the bāghāyats which paid tree-tax only. It is not clear how these bāghāyats, which appear to have existed at the time of Mr. Orr's elaborate report on them, have now come to disappear. It is said that, owing to the heavy assessment, the landholders gradually continued to fell the trees and so get the tax reduced. When the number of trees was diminished the bāghāyat was assessed with both land and tree-tax, and so shared in the above general reductions. It also appears that some of the plantations which still remained were made over to the ryots on the land assessment only, under the Board's circular of 1859. One or two cases of the kind still survive in the Āttur Taluk, but the tax levied is the rate fixed in Extract Minutes of Consultation dated 31st May 1855, *i.e.*, annas 2 per cocoanut tree. Under the above orders of Government, the "nanja bāghāyat" has disappeared as a separate head of account.

The subjoined table shows how the punja and nanja rates were reduced with reference to the above orders:—

	A.		B.		C.	
	Dry Rates per Acre in Talaghat to be reduced.		Dry Rates per Acre in the Bārahmahal to be reduced.		Wet Rates per Acre in the Talaghat and Bārahmahal.	
	Rates from and above which to be reduced.	Rates to which reduced.	Rates from and above which to be reduced.	Rates to which reduced.	Rates from and above which to be reduced.	Rates to which reduced.
	1	2	3	4	5	6
	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
1	4 13 7	4 0 0	4 3 3	4 0 0	15 13 9	14 0 0
2	4 11 1	3 14 0	4 1 1	3 14 0	15 9 2	13 12 0
3	4 8 8	3 12 0	3 15 0	3 12 0	15 4 7	13 8 0
4	4 6 2	3 10 0	3 12 10	3 10 0	15 0 1	13 4 0
5	4 3 9	3 8 0	3 10 1	3 8 0	14 11 6	13 0 0
6	4 1 3	3 6 0	3 8 7	3 6 0	14 6 11	12 12 0
7	3 14 10	3 4 0	3 6 5	3 4 0	14 2 4	12 8 0
8	3 12 4	3 2 0	3 4 4	3 2 0	13 13 9	12 4 0
9	3 9 11	3 0 0	3 2 2	3 0 0	13 9 2	12 0 0
10	3 7 5	2 14 0	3 0 1	2 14 0	13 4 7	11 12 0
11	3 5 0	2 12 0	2 13 11	2 12 0	13 0 1	11 8 0
12	3 2 6	2 10 0	2 11 9	2 10 0	12 11 6	11 4 0
13	2 12 7	2 8 0	2 9 8	2 8 0	12 6 11	11 0 0
14	2 10 4	2 6 0	2 7 6	2 6 0	12 2 4	10 12 0
15	2 8 1	2 4 0	2 5 5	2 4 0	11 13 9	10 8 0
16	2 5 9	2 2 0	2 3 3	2 2 0	11 9 2	10 4 0
17	2 3 6	2 0 0	2 1 1	2 0 0	11 4 7	10 0 0
18	2 1 2	1 14 0	1 15 0	1 14 0	11 0 1	9 12 0
19	1 14 11	1 12 0	1 12 10	1 12 0	10 11 6	9 8 0
20	1 12 7	1 10 0	1 10 9	1 10 0	10 6 11	9 4 0
21	1 10 4	1 8 0	1 8 7	1 8 0	10 2 4	9 0 0
22	1 8 1	1 6 0	1 6 5	1 6 0	9 13 9	8 12 0
23	1 5 9	1 4 0	1 4 4	1 4 0	9 9 2	8 8 0
24	1 4 0	1 2 0	1 4 0	1 2 0	9 4 7	8 4 0
25	1 2 1	1 2 0	1 2 1	1 2 0	9 0 1	8 0 0
26	..	..	..	..	8 2 2	7 12 0
27	..	..	..	..	7 13 11	7 8 0
28	..	..	..	..	7 9 8	7 4 0
29	..	..	..	..	7 5 5	7 0 0
30	..	..	..	..	7 1 1	6 12 0
31	..	..	..	..	6 12 10	6 8 0
32	..	..	..	..	6 8 7	6 4 0
33	..	..	..	..	6 4 4	6 0 0
34	..	..	..	..	6 0 1	5 12 0
35	..	..	..	..	5 11 9	5 8 0
36	..	..	..	..	5 7 6	5 4 0
37	..	..	..	..	5 3 3	5 0 0
38	..	..	..	..	5 0 0	4 12 0
39	..	..	..	..	4 12 1	4 12 0

The following statement gives, talukwar, particulars of the highest, lowest, and average rates of dry and wet lands which existed prior to the revision:—

Taluks.	Dry.			Wet.			No. of Trees.
	Highest.	Lowest.	Average.	Highest.	Lowest.	Average.	
	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	
Attūr	8 4 6	0 3 0	1 13 6	25 4 8	2 8 6	11 1 3	
Nāmakal ..	5 10 0	0 4 8	1 7 8	19 9 8	2 8 5	9 5 9	
Paramathi ..	3 12 0	0 4 8	1 6 8	23 7 5	1 10 0	11 12 5	
Salem	5 15 3	0 3 4	1 12 4	26 7 7	1 0 8	8 2 6	
Sankagiridrūg ..	4 10 4	0 2 1	1 10 11	17 15 6	1 7 1	7 14 8	
Rasipūr ..	15 7 6	0 2 7	2 6 6	27 2 2	1 0 3	7 12 3	
Omalūr ..	6 0 10	0 5 5	1 11 9	15 14 2	1 8 0	6 3 0	
Trichengode ..	5 4 6	0 4 9	1 11 0	18 4 4	1 12 6	7 0 9	
Dharmapuri ..	8 7 0	0 2 1	0 13 7	18 2 0	0 14 7	5 1 0	
Tenkaraikōttai.	5 10 3	0 1 1	1 0 5	20 2 5	0 14 10	4 3 7	
Krishnagiri ..	9 12 8	0 3 0	0 14 9	17 6 1	0 9 7	5 7 8	
Tirupatūr ..	8 4 3	0 1 10	1 5 2	21 14 0	0 11 8	6 14 4	
Denkanikōta ..	2 3 10	0 6 0	1 5 6	8 11 6	1 3 11	5 2 2	
Hosūr	2 3 10	0 6 0	1 5 11	8 11 6	1 3 11	5 7 4	

The reductions were carried out in Fasli 1269, when the loss sustained on this account amounted to Rupees 1,96,378. It was really no loss, as the revenue rose at a bound by nearly 4 lakhs. As Mr. Master observes :—[1]

The effect of the reductions made by Mr. Brett "was immediately seen, for whereas the average area under cultivation for the five years prior to any reduction being made was 703,495 acres, and the average assessment Rupees 13,47,281, in the four following years in which the first instalment of the reductions were granted the average area under cultivation 865,922 acres, and the average assessment Rupees 15,49,794. In Fasli 1269, in which the full reduction first took effect, the cultivated area rose to 967,648 acres and the assessment to Rupees 16,46,803. The anticipations then expressed, that both cultivation and assessment would go on steadily increasing, have been fully realized as will be seen from the following statement, the figures for the earlier years of which have been taken from the accounts which accompanied Mr. Brett's letter above quoted, and those for the latter have been procured from the Board's office. In Fasli 1273 the cultivated area had reached 1,085,960 acres, and the assessment Rupees 17,91.414. In the following fasli there was again an increase in the aggregate area under cultivation, but the demand fell slightly, owing chiefly to certain garden lands having been, under the orders of the Board and Government, transferred to the head of dry and assessed accordingly."

Collector's Jamabandi Report for Fasli 1274, para. 14.

Faslis.			Extent.	Assessment.	Deduct Remission.	Remainder.
			ACRES.	RS.	RS.	RS.
Faslis prior to the reduction of assessment.	1	1260 ..	690,143	13,23,110	..	13,23,110
	2	1261 ..	711,888	13,37,785	..	13,37,785
	3	1262 ..	717,761	13,65,985	..	13,65,985
	4	1263 ..	689,464	13,40,063	..	13,40,063
	5	1264 ..	708,221	13,69,425	..	13,69,425
		Average	703,495	13,47,273	..	13,47,273
Faslis in which slight reductions were made.	6	1265 ..	783,144	14,81,803	74,348	14,07,455
	7	1266 ..	878,149	16,63,361	1,03,159	15,60,202
	8	1267 ..	877,799	16,53,782	1,05,939	15,47,843
	9	1268 ..	924,599	17,94,680	1,11,005	16,83,675
		Average	865,923	16,48,406	..	15,49,794

[1] Selections from the Records of the Madras Government, No. LXV, pp. 133, 134.

Faslis.			Extent.	Assessment.	Deduct Remission.	Remainder.
			ACRES.	RS.	RS.	RS.
Faslis in which full reductions were made.	10	1269 ..	967,648	18,43,181	1,96,378	16,46,803
	11	1270 ..	983,449	18,69,835	1,89,293	16,80,542
	12	1271 ..	993,297	18,70,632	1,90,494	16,80,138
	13	1272 ..	1,033,669	19,39,034	1,93,845	17,45,189
	14	1273 ..	1,085,960	17,91,414	..	17,91,414
	15	1274 ..	1,086,525	17,82,935	..	17,82,935
		Average	1,025,091	18,49,505	..	17,21,170

In the above orders the Government further directed the discontinuance of the Sukhavāsi remissions hitherto allowed to particular classes, such as Brāhmans, Masalmans, &c., and the granting of lands on kauls, except for the purposes of reclaiming jungle or nattu grass, (*Bent* grass, *Agrostis linearis*), or for planting trees under the Tope Rules of 1847 and 1848. It was further directed that kauls for reclamation of forest should not be granted so long as there was open land available in the neighbourhood. The effect of this order was practically the entire abolition of the system of kauls, which had formed a stop-gap until the true impediment to extended cultivation, viz., the oppressive over-assessment, could be removed. With regard to Kayam Pōna and Munāsib kauls granted by Mr. Cockburn, a small portion of which still remained in the possession of the descendants of the original grantees, Government ordered that these should not share in the above reductions, unless, in any case, the application of those rules to the taram assessment would produce a rate lower than the kaul rate, in which case the latter should be reduced to the amount of the former, and in all other cases the kaul rates should remain unchanged till the survey and settlement.

Tree Tax.

From the year 1854 to 1859 the tax on scattered trees and topes was another matter which seriously engaged the attention of the authorities.

The following extract from Colonel Read's report will show the rates which obtained at the time of the paimaish :—

"*Panai Tope* or *Palmyra Groves*.—The productive trees of this kind have been rated in the Southern Division at from four (fanams ?) to half a fanam,[1] and generally in the Bārahmahal the males at half and the females at one fanam each. They might have been assessed at the rate of dry ground in the neighbourhood, but, under every mode, a regard must be had to the number and condition of the occupants.

"*Ichamaram*, *Kallu*, *Shēndi*,[2] or *Date Trees*.—These are so scarce that there were none in the districts (taluks) I surveyed, and I have no information of the rates at which they were assessed, but they are hardly worth including as an article of revenue. [The Bālāghāt, the home of the date tree, had not been annexed in Colonel Read's time.]

[1] A fanam equals 1¼ annas.

[2] Kallu is Tamil for 'toddy': Shēndi is the Hindustani equivalent; the word appears in "Shēndi Izārā" or the "toddy contract," and the rentor is the Shēndi Izāradār.

"*Puliyamaram* or *Tamarind Trees*.—The rent of productive trees varies from one pagoda to four fanams. When in topes or groves, the ground in which they grow is generally assessed as wet land of the first description.

"*Tēnkāimaram, Nārel* or *Cocoanut Trees*.—These are rated at from eleven to two fanams each; or the ground in which they grow, when in topes, at double the rate of the abovementioned wet land.

"*Māmaram, Ām* or *Mango Trees*.—These are rated at from eleven to two fanams, or generally, when in topes, as the first wet lands.

"*Pākumaram, Betel-nut* or *Areca Trees*, which are rated at from two fanams to twenty cash, or at double the rent of the said wet lands.

"*Yelumicham Chedi* or *Lime Trees, Kichili Chedi* or *Sweet Oranges, Pulikichili* or *Sour Oranges*.—These are rated at from four to one fanam each, or, when in groves, as the best description of wet lands.

"*Parutti* or *Cotton Tree*.—This is rated according to the description of land in which it grows.

"*Nellimaram*[1] or *Indigo Tree*, which is seldom assessed distinctly from the land.

"*Iluppaimaram*.—An oil tree, rated at from one pagoda to ten fanams."

From this it appears that, excepting cotton and indigo, all other scattered trees paid a tree-tax at certain rates which were not uniform, and that palmyras and iluppai topes paid tree-tax only on the number of the trees, while the areca and cocoa nut topes paid double, and mango, tamarind, orange and lime topes the highest land assessment. Some of the topes and trees having, subsequent to the survey reverted to Government, as no one would take them up again on the paimaish tīrwa because of the heavy tree-rates and assessments, they were rented out; so that, at the period of Mr. Brett's administration, the trees and topes were held both under rents and on assessments (tree-tax and land assessment).

The rates of tree-tax paid on scattered trees were not uniform throughout the district; simplicity and uniformity, as well as a reduction in the rates, were desirable. On Mr. Brett's reporting the matter, Government, in E.M.C. dated 31st May 1855, ordered that only the following descriptions of trees should be charged in future, and that the charges should be levied according to the rates given below.

Description of Trees.	Rates of Tree-tax then existing.	Newly sanctioned Rates.		
		RS.	A.	P.
Tamarind	3 pies to 1 rupee	0	3	0
Mango	6 pies to 12 annas .. .	0	3	0
Jack trees	2 pies to Rupee 1-15-5	0	3	0
Iluppai	7 pies to do. 1-12-0 .. .	0	3	0
Cocoanut tree	9 pies to 11 annas	0	2	0
Palmyras used for toddy	6 pies to 4 annas	0	1	0
Do. used for cutting leaves ..	2 to 6 pies	0	0	3
Date trees	....	0	1	0

[1] It is not easy to know what Colonel Read meant. The Nellimaram is the hill-gooseberry. The Indigo tree, if there were any such, would be the Nilimaram, but there is no such tree. Indigo is made from the leaves of different shrubs.

These rates were brought into force from Fasli 1265. On receipt of the above order the Collector issued a circular, dated the 6th February 1856, in which he directed that the following procedure should be adopted in future.

1st.—Palmyra trees, whether topes or scattered trees, to be charged on their number at the newly sanctioned rates.

2nd.—Topes of mango, tamarind and iluppai trees to be rented.

3rd.—Scattered trees of the above description in hilly and jungle tracts, where their number cannot be counted but only estimated, to be rented.

4th.—The above description of scattered trees in waste, where they can be counted, to be charged the new rates on their number.

The above rates and rules obtain to the present day, the only exception being that a few palmyra groves in waste land and on channel banks in Āttūr are still rented out. The usufruct of palmyras not held on patta was, of course, enjoyed by the abkāri renter; but he had no right to the trees on patta.

As regards trees on waste lands held on patta, the custom of the country was that if any ryot offered to cultivate the land, the tree pattadar was required either to take up the land on full assessment, or to pay the tree-tax to the applicant, the land being given him for cultivation. It is not, however, to be supposed that the land pattadar was to acquire any right over the tree; he was entitled only to a receipt for the money paid to the Sarkār by the tree pattadar, who was still competent to sell or otherwise dispose of the tree as before. In 1846 the Board laid down that in such cases the proper course was to give both land and tree to the new applicant, if the tree pattadar refused to take up the land; but the order was not fully enforced, as it did not rescind the former practice, and was afterwards cancelled in Board's Proceedings dated 6th November 1854, in which it was decided that the tree pattadar could not be compelled to give up the trees. The consequence was that there existed a number of cases in which the trees and the land were held by different individuals. The above rules did not apply to lands containing palmyra trees, which used to be given to applicants without question.

As to scattered trees on patta lands, Rule 25 of the hukumnāmā provided that the tree-tax need not be paid if it did not exceed one-fifth of the land assessment; and that if the tax exceeded that limit, both the tax and the assessment should be paid. This concession up to one-fifth was, in 1851, extended to cocoanut trees, which had been excluded from the benefit of the above rule, but as the order did not formally modify the hukumnāmā, it was but partially carried out. On the 2nd October 1854 the Board directed that no trees on patta lands should in future pay any tax, the land pattadar being allowed absolute property in them; but that, where the trees and land are held by different individuals, both the land and tree pattas should continue unchanged.[1]

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[1] The following circular, dated 26th August 1881, contains the latest interpretation of the rules regarding trees:—

From the Collector of Salem, to the General Deputy Collector of Salem.

SIR,—I have the honor, in reply to your letter, No. 307, dated 25th July 1881, to state that the whole question of double pattas for land and trees has been exhaustively discussed

The above had no reference to palmyra trees on patkat lands, in which case both tree-tax and land assessment were always required to be paid in full.

The above state of things continued until modified by the Board's Circular of 28th April 1859, in which the following rules were laid down :—

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and settled in the correspondence ending with Proceedings of the Board, 27th March 1868, No. 2219, and that the course which you adopted at the recent Jamabandi of Trichengode is entirely opposed to the orders then issued, and is not warranted by those issued by Mr. Longley and by me and referred to by you.

2. The orders of Mr. Longley which I followed in the Trichengode Jamabandi of Fasli 1289 were that when a holder of a land-patta acquired a pre-existing patta for trees, both should stand. What you have done however is to impose tree-tax, as an entirely fresh tax, on trees growing on patta land, in cases where there was no existing tree patta. This is a very different thing from refusing to cancel an existing tree patta when it happened to be acquired by the holder of a patta for the land. I am told that many ryots have felled trees standing on their lands fearing that they would be taxed for them in pursuance of your orders, which is much to be regretted.

3. Mr. Longley's orders and mine were however opposed to the Board's instructions, which are that the double pattas should not stand, except when held by different persons. The Board's orders deal with two classes of cases—(1) when the tree-tax greatly exceeds the land-tax, and (2) when it is less or not greatly in excess of it. They do not say what is a great excess. I am of opinion that any excess of tree-tax above land-tax by more than one anna in the rupee should be held to be such excess.

4. As regards the first class—

(*a*.) When there are two pattas in the same hands, the land-patta should be cancelled and tree-tax only charged. The tree-pattadar may then cultivate the land without extra charge, but must not fell the trees.

(*b*.) When there is a tree-patta, but no land-patta, the tree-patta should be maintained and dharakast for the land should be refused. The tree-pattadar may (*a*) cultivate the land without charge, but may not fell the trees. In either case, the tree-holder may be allowed to pay the full value of the trees, and will then hold the land and trees in full property, paying the land assessment only. But Government have ordered that such alienations of property should be only sparingly allowed; and permission should be refused if the retention of the trees for Government is in any degree desirable. With regard to palmyras, this will be so when there are more than 80 trees to the acre.

5. As regards the second class—

(*a*.) Where there are two pattas in the same hands, the tree-patta should be cancelled, and the ryot may enjoy the usufruct of the trees, but must not fell them, unless he pays the value as above. When a tree-patta is thus cancelled, a note that the trees are not to be felled should be made on the land-patta retained.

(*b*.) Where there is a tree-patta only, it may stand until the land is applied for, when the tree-patta holder should be offered the option of taking land and trees at the land assessment, and on his refusal the tree-patta may be cancelled and the land may be given to the dharakastdar under the ordinary rules, the value of the trees being levied if the alienation is not objectionable. This is the present practice of the district, and it may continue. If the tree-holder cultivates the land, he must pay the land assessment for the year, but that only.

6. Your orders charging tree-tax on trees growing on lands held on patta are cancelled. You should issue orders to the Tahsildars to at once prepare a statement showing the amount so charged in all the villages of the taluk. All demands on account of it which may be still outstanding should be withdrawn, and the amounts treated as irrecoverable; and you should submit a statement for sanction for refunds in all cases in which the amounts may have been collected already.

7. At next jamabandi Tahsildars should bring to notice all cases of double pattas, and they should be disposed of on the principles laid down in paragraphs 3, 4 and 5 *supra*.

"(1.) When the taram assessment of the land is paid, no extra tax will be levied on trees of any kind which now exist or may hereafter be planted.[1]

"(2.) No tax will be levied on trees growing on inām lands or in the backyards of houses.

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8. The petitions will be endorsed—"Petitioners are informed that the charge of the tax on trees standing on their patta lands has been ordered to be withdrawn. They are referred to the General Deputy Collector."

(Signed) H. E. STOKES,
Collector.

[1] *Notes to Rules* 1, 4 *and* 6.—The Collector having, in 1865, reported that for the last few years the practice of the district has been to refuse to give lands containing trees in large numbers on patta, the Board remarked that the course adopted was proper. In 1867 it was directed that wherever the tree-tax materially exceeded the land-tax, and it is considered desirable to retain the right to the trees, the tree-holder may be allowed the usufruct during his tenure of the trees. Where, however, the tree-tax and land-tax are much about the same, land-tax only must be taken, the ryot being bound not to fell the trees. On the other hand, if the ryot wishes for the trees he may be permitted to pay their value once for all. As the trees were not planted by the ryots, they cannot claim them, and there is no hardship in the arrangement (Board's Proceedings, 25th July 1867; Board's Circular, 2nd August 1869). Government directed that darakhāsts for lands containing palmyra and fruit trees in large numbers on patta, should not be accepted, even on the condition of the darakhāstdār paying the value of the trees, but that the Collector might rent out the land for cultivation on annual or quinquennial leases, reserving the right of Government to the trees. This order does not apply to unreserved jungle lands or spots where there are a few scattered trees. Palmyra topes are not rented out except in a few localities in the Āttūr Taluk. They are generally given on the fixed rates of tree-tax. On Board's Proceedings of 27th March 1868 Government passed the following order:—

"The Government observe that the rule disallowing the system of granting land and the trees on it to separate individuals on distinct assessments, and directing that in cases already existing the tree-tax should be credited towards the land assessment demand, and that thereafter the right of the person holding the patta for the land should be recognized to the trees on it, never contemplated the case of the tree-tax being of larger amount than the land-tax; and they consider that the case of lands bearing palmyras in large numbers in the Salem District should be treated exceptionally. These palmyra topes were very generally planted by the villagers at the instance of the then Collector, and the revenue derived from them is properly credited to Local Funds.

"2. The Government desire that this system be maintained, and that darakhāsts for the grant of such land on patta shall not be accepted; but they leave it optional to the Collector to let out such lands for cultivation on annual lease if he thinks fit, without thereby conveying any right in the trees.

"3. The Board have ruled that, when the Collector may think fit to accept darakhāsts for tracts of land covered with trees, the applicant shall be permitted to acquire the right of property in the trees by paying their value once for all.

"4. Assuming that this rule is intended to apply to the case of palmyra and fruit trees, and to lands thickly covered with such trees [*e.g.*, the case mentioned by Mr. D. Arbuthnott in his letter of 3rd October 1865—Board's Proceedings, 8th November 1865, No. 7208—where there were 80 trees (palmyras apparently) to the acre], and not merely to cases where there are only a few scattered trees on the land, the Government do not approve the instructions issued by the Board, and desire that they may be modified.

"5. The Government consider that no rule should be prescribed which is likely to lead to a reduction in the number of existing trees of the class of palmyra or fruit trees, and

"(4.) The holders of trees on patta or inām lands, or in backyards, have an absolute proprietary right in them, and may lop and fell them at pleasure, and without applying to Government officers for permission.

* * * * *

"(6.) Applications may be made for the topes now in the hands of Government on the condition of paying the taram assessment of the land on which they stand; where the heirs of the planters of these topes can be found, they will be surrendered to them.

"(7.) Topes[1] for which offers are not received on the terms of paying the land assessment, will be put up to rent or will be given out Makta, on fixed money rent, or the tree-tax at the modified rates will be levied on their trees. In these cases the temporary holder will be entitled to the leaves and loppings as well as to the fruit, but must not fell the trees without permission.

"(10.) When an application (darakhāst) is made for waste land containing scattered trees,[2] the holder of the trees is to be offered the choice of taking the land at the taram assessment, and, if he refuses, the land, with the trees, may be made over to the applicant.

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they disapprove of any sale of such trees to the applicant for land on which they are growing in any considerable number. The right of the State in such trees should be carefully guarded and maintained in the interests of the community, and if it be considered that the maintenance of this right is incompatible with the rights of a ryot holding the land on patta, then the darakhāst should not be accepted, although the Collector may exercise his discretion in leasing the land for cultivation with a reservation of the right in the trees.

"6. The Board will of course understand that these orders are intended to apply to isolated large groups or topes of trees, whether of spontaneous growth or planted, and not to check the extension of cultivation over unreserved jungle land." (G.O., dated 5th May 1868, No. 1229.)

From Collector's letter embodied in Board's Proceedings, 21st April 1866, it appears that, on receipt of Board's Proceedings dated 14th April 1859, the tax on palmyra trees growing on patkat lands was struck off, unless a patta for the trees was held by a person other than the holder of the land. Notwithstanding the provision to the contrary contained in the circular, there are still numerous cases in which pattas for land and trees growing on it are held by the same persons. In 1871 the Board, in a case which came to their notice, cancelled the tree patta, and in Proceedings dated 13th October 1873 laid down the following rule:—

"Where the land and the trees belong to different individuals, no change is to be made, but the amount of both pattas is to be collected and credited to Government; but the system of separate pattas for the land and the trees thereon must not be extended, and any opportunity which may occur of reducing its extent should be made use of."

When this order was received, a circular was issued by the then Acting Collector, Mr. Price, in terms conforming thereto, but the order was indifferently obeyed, a large number of tree pattas still remaining. After his departure the permanent Collector, Mr. Longley, and the present Acting Collector, Mr. Stokes, have, in some of the cases which came to their notice, ordered that both pattas should stand. It should be understood, however, that the object in view is not revenue, but the protection of the trees, which the disforestment of the district renders of vital importance.

[1] Topes are now usually rented out as ordered in Mr. Brett's circular letter.

[2] This is a revival of the Board's order of 1846 above quoted, and is still in force.

"(11.) In some instances one ryot holds a patta for the land and another for trees growing upon it;[1] in these cases, when the holder of the trees does not consent to pay the tree-tax to the pattadar, it is to be collected from him by the Government officers as heretofore, but is to be credited to the pattadar. Collectors are to endeavour to bring this inconvenient system of double patta to a speedy end, and are to give only receipts and not pattas to the tree-holders when practicable."

The above rules were not generally made known to the people until 1865 (Fasli 1274), when the then Collector, Mr. Arbuthnott, insisted on their being rigidly enforced.

The ryots of Salem were always allowed the privilege of cutting fuel without payment of a tax. This was affirmed in the Board's Rules of 1859.

Freedom of Cultivation.—As already stated, under Mr. Gleig's circular of 1838 wells sunk within 100 yards of an existing source of Government supply were liable to additional assessment. This order was in force until modified by the Board's circular of 21st May 1855, by which the distance was reduced to 10 yards of a tank bund and 50 yards of a river or channel. In the same circular the Collector was further empowered to dispense with the rule in cases of rivers or channels in remote localities where, by the construction of the well, no public or private interest would be affected. This was followed by another concession, accorded in 1854 and 1855, whereby ryots were permitted to construct tanks without payment of nanja assessment for lands irrigated thereby. Again in 1859 the ryots were allowed to construct anaikats across jungle streams, &c. without paying tīrwajāsti.

On the 24th January 1856 the Board removed the restriction which had hitherto existed on the sub-division of fields, and permitted portions of inconveniently large fields of punja or bāghāyat to be given for cultivation.

In Fasli 1266 the "dittam" was abolished as per G.O. dated 11th March 1856.

The dittam settlement had been in force for a very long time; reference has been made to it more than once in the preceding pages, and as the fossil remains of this extinct procedure are constantly cropping up in revenue phraseology, it may be as well to give some account of it for the benefit of a new generation to which the name is unfamiliar.

Just before the expiration of the time fixed for the presentation of relinquishments (30th July), the Collector used to send a circular to all Tahsildars, laying down the principles by which they were to be guided in the settlement of revenue for that year. These instructions were usually drawn up agreeably to the hukumnāmā, and such orders of the Board as might have been issued modifying the same in the matter of kauls, relinquishments, &c.

From August to October the Tahsildars made a tour through the villages of their taluks, halting at some of the principal ones, where the ryots were assembled for the purpose of attesting their engagements for cultivation for the year. The Tahsildar first inquired what each ryot's holding was last

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[1] This rule modified the Board's order of 1854, which permitted both pattas to stand. There are still isolated cases in which the tree-tax is not credited to the land assessment.

year, what lands had been relinquished or newly taken up before the end of July, and in respect of what lands the relinquishments and transfer-deeds * might be accepted or refused with reference to the hukumnāma. The last year's holding, *minus* lands the relinquishments for which were accepted, but *plus* those newly taken up, was the extent charged in the dittam account, which the ryot was to sign in token of his consent to pay assessment thereon. This account was, however, a mere sham, and only served to estimate the berīz of the year. Ryots were allowed to cultivate lands at any time, even without a darakhāst, subject to payment of the taram assessment only, so that lands cultivated Āfkūd between the dittam and the jamābandi were added on at the latter.

* Padivis were subject to the same restrictions as Shōdis.

Again at the jamābandi lands left waste were usually struck out from the patta if the village officers or the Tahsildars represented that the cause of leaving them waste was owing to the poverty, death or desertion of the ryots. The striking off the waste lands from the pattas at the jamābandi was practically the same as if the ryots had presented relinquishments for the lands before the 30th July, so that the dittam engagement did not operate to bind the ryots to pay assessment on all the lands entered in it. It must, however, be noted that the ryots could not claim, as a matter of right, that their waste lands should be struck out at the jamābandi; but they could easily purchase the favour of the village authorities, who would recommend them for the concession.

The other matters for disposal at the dittam settlement were (1) the granting of lands on kaul according to rules; (2) the determination of heirship to deceased pattadars; and (3) the determining of the missāl assessment to be charged on punja mēl nanja, anādi banzar, &c.†

† The above could all have been easily disposed of at the kasba.

In the taluks of Rāsipūr, Sankagiri, Trichengode, Nāmakal, and Paramathi the Tahsildar had to decide whether trijāī pulvari lands should be deducted because the ryot had resigned his patkat, and whether the parava pulvari should be struck off because the ryot had lost his cattle. The ryots used to be charged with trijāī pulvari against their will, as the Tahsildar prevailed on them to take up land of that description in order that the revenue under that head in his taluk might not fall below that of the previous year.

The uselessness of the dittam system was an acknowledged fact, not to speak of the many evils it entailed by drawing away the ryots from their fields in order to attend on the kacheri for days and weeks, just at a time when, with rains falling, their presence was most needed at the former; its abolition was accordingly decreed.

It may not be out of place here to give a brief account of the jamābandi as hitherto conducted. The chief matters for inquiry at it were—

First.—Whether the rāzināmās and padivis accepted by the Tahsildar were according to the rules in force, viz., whether good and bad lands had been given up together in equal proportions.

Second.—Whether lands left waste should be struck out of the patta because of the inability, death or desertion of the ryots.

Third.—What outstanding balances should be carried to tavakūf or

"irrecoverable;"[1] this was to be determined with reference to the supposed ability of the ryots.

Fourth.—Miscellaneous matters, such as deducting the assessment charged for pulvari on account of loss of cattle; making deductions in a tree patta because some of the trees had died; charging the pulvari land with full assessment if it had been cultivated; and bringing patkat land to pulvari if the pattadār, owing to his inability to cultivate, only used it for grazing.

Fifth.—Whether kauls were properly granted.

Sixth.—Whether the missāl rates of waste taken up and of punja mēl nanja were properly determined by the Tahsildars at the dittam.

Seventh.—Whether the cultivation of any purambōk, &c. lands should be prohibited.

There were no remissions granted at this time on account of shāvi, except in very exceptional years, when sanction of the Board was obtained. When granted, the remissions were regulated with reference to the ability * of the ryots to pay the Government demand! Lands ploughed but not sown were treated as waste. Nanja waste was struck out of the patta only when the supply of water was insufficient. Pānbudīt was remitted. Lands situated under breached tanks, &c., were charged with punja tīrwa. All these matters were settled at the jamābandi. As all lands, the assessment of which was entirely remitted at the jamābandi, used to be deducted from the pattas, it was open to any ryot in the next year to cultivate the same land on darakhāst or āfkūd.

* This error of taking the ryot's *ability* into consideration in such cases was a heritage bequeathed by Read and Munro.

In 1856 † Mr. Brett ordered that for the future the nanja patkat lands, the tīrwa of which was remitted because of insufficiency of water-supply, should not be struck out of the patta at the jamābandi on the plea that the holder of the land was unable from poverty to pay, unless he should have given a *written* document formally resigning all further interest in them.

† *Vide* Collector's letter, dated 18th April 1856.

This rule making relinquishments an indispensable preliminary to deducting lands from the patta did not apply to "dry" lands, to which it was extended in 1861 (*vide* Board's circular order dated 16th April 1861).

When the dittam was abolished, Government also expressed a wish ‡ that ryots should have entire freedom in making relinquishments; but this freedom was not made known till Fasli 1270, when, with the taram kammi reductions, the

‡ E.M.C., dated 11th March 1856.

[1] The settlement officer had power to order the whole or a part of the balance outstanding against a ryot to be carried to "irrecoverable" without proceeding against his property. This practice continued till Fasli 1269, when, on the Board deciding (*vide* Circular, 16th April 1861) that land, the assessment of which had been remitted, need not be struck out of the patta, the present system of not recommending for remission the arrears of assessment of lands not sold was adopted. On this subject Mr. Brett wrote as follows in his Jamābandi Report for Fasli 1270, paragraph 50: "The increased extent to which coercive processes have been resorted (*sic*) is owing to the fact that formerly the lands on which arrears accrued were frequently removed from the accounts; as for instance, the lands held by ryots who had died during the year, lands standing in the names of persons said to have absconded, and in some cases waste lands. The present practice is to retain all such lands in the accounts and to bring them to sale if the arrears due on them are not paid up."

Collector issued an order, on the 2nd September 1859 (*vide* District Gazette, 2nd September 1859), in which *the ryots were informed that they were at liberty to give up what lands they liked. This order annihilated the last remnant of the meddlesome and illiberal rule requiring good and bad lands to be given up in equal portions.* The day was one to be marked with white in the ryot's calendar.

The 30th April was fixed, by Board's circular dated 8th August 1859, as the latest date for presentation of relinquishments, but this ill-considered order did not obtain long as, in G.O., dated 23rd January 1861, the period allowed was extended to the 15th July, and this is the date in force at the present day.

In the above order of Government abolishing the dittam settlement, it was directed that definite rules should be laid down as to dittam, dittam banzar, &c. After some correspondence with the Board, the Government, in E.M.C. dated 2nd September 1858, laid down the following rules :—

(1.) *Dittam.*—That the dittam shall henceforward be the holding of the last year, *plus* lands taken up on darakhāst, but *minus* lands which may have been formally thrown up by rāzināmā. It is taken for granted in the case of each ryot that, unless he sends in a rāzināmā, his holding will remain the same as last year.

(2.) (*a*). *Dittam banzar.*—That the system which ultimately must everywhere be introduced is to levy the assessment on all lands in occupancy, but, until the revision of assessment takes place, local rules may be framed ensuring to the ryots the privilege of resuming possession of lands left fallow or waste in preference to other applicants.

(*b*). *Shāmilāt banzar.*—That as far as possible no remissions shall be given for shāmilāt banzar (portions of fields left waste).

(*c*). *Nāttankāl lands.*—That no remission shall be granted for nāttankāl lands.

In the orders noted in the margin Government issued further instructions, which the Board communicated to Collectors with Proceedings dated 8th August 1859. The remissions to which attention was directed in these papers were usually granted for—

No. 806, 18th June 1859.
No. 992, 25th July 1859.

(1) Entire fields not cultivated.
(2) Portions of fields not cultivated, *i.e.*, shāmilāt banzar.
(3) Land ploughed but not sown, *i.e.*, chīkat puludi.
(4) Land used as seed-beds, *i.e.*, nāttankāl.
(5) Destroyed crops, *i.e.*, pānbudīt or pāimāli.
(6) Withered crops (shāvi).

Remissions for the first five items are now completely abolished. As regards the sixth item or shāvi, whether in irrigated or unirrigated lands, it was ordered that after the late reductions of assessment remissions under this item were not called for in ordinary years, but in seasons of extreme drought, when the losses of the ryots are so great as to call for consideration, the subject should be specially reported to the Board with full explanation of the grounds on which indulgence was considered necessary. It was further stated that remissions for shāvi, when sanctioned, should be granted, not by a scrutiny into the outturn of each ryot's holding, but by a general

percentage, either for the whole taluk, or for a set of villages, or for a particular crop, as the case might be.

As regards fallow the Board laid down as follows :—

"The rule will be that all lands in the ryot's patta will be paid for. The only exception will be in the case of irrigated lands, when, from individual failure of water, it will be necessary to relax it. But no indulgence will be given when the failure of water is found to proceed from any act or neglect of the body of the ryots of the village or any of them."

In these orders it was further ordered that ryots giving up lands should not be allowed a preference over others on applying for them again.

The above orders were again modified in Proceedings of Government dated 18th March 1860, in which the points discussed were nanja shāvi, nanja and punja waste and fallow.

As regards *nanja shāvi* it was now laid down (1) that loss of nanja crops, either by deficiency or by excess of water, viz., either in the form of shāvi or of crops flooded, would be regarded as fair ground for remission where the damage had occurred clearly from natural causes, and not through any act or neglect of the ryots; and (2) that individual cases of such loss, when of sufficient importance, might be made matter of separate enquiry and adjudication.

Nanja waste.—Where the waste was clearly from natural causes, remissions were to be allowed, but not where the land was left waste through the neglect of the holders.

Punja waste.—Collectors were directed to use their discretion as to granting remissions for punja waste and fallow lands in cases in which it might be indispensably necessary, bearing in mind that the general principle should be that laid down in the order of 1859.

Under the above orders remissions for punja waste entirely ceased. As regards nanja waste the remissions hitherto granted on the ground of the inability of the ryots, from loss of capital, cattle, &c., were also discontinued. Remission for shāmilāt banzar was unknown even prior to the above orders. Remissions for punja and nanja shāvi used to be given in these districts only in exceptional years of extreme drought; but now remission for the latter, when justified by failure or excess of water, has become a settled rule.

Up to Fasli 1266 the practice was to issue fresh pattas every year in all cases, whether or not there was any change in the patkat. From Fasli 1267 fresh pattas were issued in those cases only in which there were changes in the holdings.

It was in Fasli 1271 that the present system of noting down the changes in the old pattas instead of issuing fresh ones was introduced; but lazy Karnams often find it easier to issue a new patta, when fresh land is taken up, than to call on the ryot to bring up his patta for correction, and it is not uncommon to find a ryot in possession of two or more pattas. There is something to be said on both sides of the question, as frauds are sometimes committed when the ryot parts temporarily with his patta, and it is not at all improbable that he has to pay to get it back again.

Mūnūrmalai.

Hills.—The Mūnūr Hill in the Āttūr Taluk was brought under amāni as per Board's Proceedings dated 30th October 1854. An establishment consisting of one Karnam at $3\frac{1}{2}$ rupees

per cent., and three Manigars at 3½ rupees per cent. each on the berīz, and three Tandalgars on a fixed salary of Rupees 12 each per annum, was entertained. The assessment on the Mūnūrmalai was charged from 8 to 12 annas per Rivāz (reputed) kuli (Acres 1-8-3) if the land was cultivated by a 'Kalaikottu' or hoe. The assessment varied from 15 annas to Rupees 2 for the same extent if the lands were regularly ploughed. The lands were not actually measured, but only estimated by the Karnam.

Shevaroys.

On the 13th September 1859 the Government ordered that the assessment of one rupee per acre, fixed on lands granted to settlers on the Shevaroy Hills pending revision by the survey, should be permanent and not liable to increase.

On the 23rd September 1859 free-hold rules were promulgated by the Board, under which the land tax on the Shevaroys could be redeemed by payment of a lump sum.

Javādi and Yēlagiri Hills.

The rules in force for grant of lands for coffee, &c., on the Shevaroy Hills were, in G.O. dated the 3rd September 1860, extended to the Yēlagiri and Javādi Hills in the Tirupatūr Taluk.

Accounts.—On the 16th October 1854 the Board ordered the discontinuance of the submission of the Jamābandi accounts in Mahratta to their office; since which time the language has entirely ceased to have an official existence in Salem.

Government ordered that the fasli year should, from Fasli 1265, commence from the 1st instead of the 12th July; in Salem, however, up to Mr. Orr's time the revenue year had commenced from the 13th July.

The new Manual for Village Accounts was brought into force from Fasli 1266. In Fasli 1265 these accounts were first tried in Dharmapuri as an experiment. The accounts according to the Taluk Manual succeeded them a year after, *i.e.*, in Fasli 1267.

In 1855 it was directed that English figures should be substituted for vernacular figures in all accounts.

Bandy tax.

Other Taxes.—On the 13th April 1860 (Fasli 1269), the Government ordered the abolition of the tax on bandies which was established in Mr. Orr's time.

Pulvari tax.

On the recommendation of the Collector, the Government in E.M.C. dated 27th March 1858 abolished the following descriptions of pulluvari :—

(1) Parava pulluvari in the Rāsipūr, &c. Taluks.
(2) Rāya pulluvari.
(3) Pulluvari on horned cattle paid by persons other than ryots in the Talaghāt.
(4) Pulluvari on sheep.
(5) Ālambādi pulluvari in Denkanikōta.
(6) Bāltarugu in Denkanikōta.

An account of the several kinds of pulvari which obtained in the different parts of the district is given below.

In the Bārahmahal no pulvari ever existed. The accounts relating to the formation of the assets of some of the original mittas show however that at that time there existed a tax called Kuriterige, *i.e.*, tax on sheep.

There were three descriptions of pulluvari peculiar to the taluks of Rāsipūr, Sankagiridrūg, Trichengode, Paramathi, and Nāmakal, viz. :—

I. Faisal Pulvari.
II. Trijāī do.
III. Parava do.

I. *Faisal Pulvari.*—A munāsib or discretionary grass assessment was fixed at the time of the paimaish, without reference to the wet or dry rates of the village, on lands then in the occupation of ryots for grazing purposes. In the years succeeding the paimaish, these lands, when given for cultivation, were charged with the average nanja or punja assessment according to the crop grown. This system continued till Fasli 1240, when the missāl assessment was substituted for the average tīrwa.

If these faisal grass-lands, after being once charged with dry, wet, or garden assessment, were resigned and again subsequently taken up for pasture by any ryot, one-third of the average[1] or missāl assessment, and not the original grass tīrwa, used to be charged.

II. *Trijāī Pulvari.*—When application was made for assessed waste lands, whether punja, nanja, or bāghāyat, for grazing purposes, they used to be given on one-third of the assessment, and included in the ryot's patta. Similarly, when unassessed waste lands were applied for, the average tīrwa of the village up to Fasli 1240 and a missāl dry tīrwa from Fasli 1241 used to be fixed on the land, and a third of the assessment so fixed charged in the patta. Where these trijāī lands were given for cultivation, the full tīrwa so fixed used to be charged.

If any ryot, other than the grass pattadar, offered to cultivate the land, the latter was allowed the option of retaining it on full assessment or surrendering it to the applicant, but was not permitted to hold the land on pasture tīrwa only.

III. *Patkat Pulvari*, otherwise called Para or Parava pulvari, was a fixed tīrwa entered at the survey against the then holders of *certain* patkat lands at a rate determined with reference to the number of cattle at that time in their possession. The tax was not levied for any grass grown on the patkat land, but was paid by the holder thereof for the privilege of grazing his cattle on anādi banzar or purambōk lands. If, therefore, the person holding the patkat lands should grow grass on a portion of the patkat land[2] itself, he would be liable to the usual one-third grass tax in addition to the patkat pulvari above alluded to. If the holder of the land had no cattle to graze, and refused on that account to pay patkat pulvari, he was exempted from doing so. If any person who was assessed with patkat pulvari at the survey had since thrown up a portion of his patkat, the pulvari tax was not reduced in proportion, nor were the persons who took up the relinquished lands obliged to pay the pulvari tax. This was paid by those ryots only who were charged with the tax at the paimaish and their descendants.

IV. *Pulvari on Horned Cattle.*—In the eight taluks of the Talaghāt Division there existed another kind of pulvari which was levied on horned cattle at rates varying from 2 to 4 annas a head. It was paid by persons

[1] Up to Fasli 1247 the original faisal grass tīrwa was levied in such cases.

[2] *Vide* 4th clause regarding matters to be disposed of at Jamābandi, p. 437, *supra*.

who had no patkat lands, and by merchants, &c. on account of their cows, bullocks, and buffalos. In some villages ryots having patkat lands, and paying patkat or parava pulvari, were likewise charged with this tax if they kept buffalos. Brāhmans and Masalmans were exempt from the burthen.

V. A tax for grazing sheep and goats in waste land and jungles was paid by Kurumbars, &c. in the Talaghāt Division at the rate of from 3 to 6 pies for every 10 cattle.

VI. *Rāya Pulvari* was a tax always rented out to the highest bidder. The renter acquired control over the jungle pastures situated within a tract bounded on the east by Narasingapuram near Āttūr, on the south by Mallūr and Attiyāmpatti, on the west by the Kāvēri in the limits of Nangavalli in the Omalūr Taluk, and on the north by Pālakōd in the Dharmapuri Taluk. It was always held by persons of the Mandigollar* caste who make their livelihood by herding cattle. The shepherds who grazed their flocks within these limits paid the renter a tax of 8 annas per mensem for every 100 sheep.

* Mandi=a sheep-fold, and Gollan = a shepherd.

VII. *Hullukāval.*—In the Bālāghāt waste lands and scrub jungles were leased out on darakhāst for a small rental called hullukāval. A single ryot could rent the whole waste in a village, the other ryots sub-renting the lands in small lots from him, or several ryots rented the lands. In either case there was much difficulty in ascertaining what extent of land was taken up by each renter. Owing to the hardship caused to poor people by renting, the hullukāval was abolished in Fasli 1254, when, by Rule 54 of the hukumnāmā, the ryots were permitted to take up waste lands for grass to an extent not exceeding one-fourth of their patkat, so that at the time of Mr. Brett's administration the latter tax, under the name of Chautāī pulvari, alone remained. For a few years after the introduction of the Hukumnāma of Fasli 1254 it was held that the assessment of the lands taken up for grass should not exceed one-fourth of the assessment of such patkat lands when cultivated; but subsequently it was ordered that the *extent* of the former should not exceed the extent of the latter and should pay one-fourth of the faisal assessment.

VIII. In the Denkanikōta Taluk a tax called *Ālambādi pulvari* existed in the five karais of Pikkili, Nātrāmpālaiam, Anchitti, Atharanai and Malaihalli. It was a tax on the privilege of grazing cattle in the jungles bordering on the Kāvēri near Ālambādi, a village on the other side of the river in the Coimbatore District. The renter levied a grazing tax on cattle brought there for pasture from the neighbouring taluks, especially those of the Maisūr province.

IX. *Bāltarugu.*—The resident ryots in the above five karais (Brāhmans, Masalmans, Vēdars, shepherds in the jungles, Christians, Karagapujāris and Totis excepted), paid a grazing tax called Bāltarugu direct to Government at the rate of Rs. 8-14-6 for 100 or As. 1-5 per head of horned cattle for a year. Ploughing bullocks, gūlis or stallion bulls, and calves were exempt from the tax.

After the abolition of the six descriptions of pulvari mentioned above the remaining three, viz., Faisal Pulvari and Trijāī Pulvari in Rāsipūr, &c., and Chautāī Pulvari in the Bālāghāt existed till the introduction of the new settlement.

Fresh Taxes imposed.—In 1860 an Imperial income tax was imposed owing to financial embarrassments consequent on the mutiny of 1857. The motarpha was abolished under Act XVIII of 1861, which imposed, in lieu thereof, a license tax on incomes below the minimum limit taxable under the Income Tax Act aforementioned.

In 1860 a Stamp Act was enacted, imposing duties on various kinds of documents.

In Fasli 1269 a road-cess at 3 pies in a rupee of the land assessment was imposed on all lands the assessments of which were reduced.

General.—In 1858 a Deputy Director was appointed for the Salem and Trichinopoly Districts. The demarcation of lands and villages was undertaken, and in 1860 a survey was begun on scientific principles. These steps were preliminaries to the new revenue settlement, which, with the new survey measurements, was introduced into the district in Fasli 1281 and succeeding faslis.

In 1856 the Collector's Office was supplied with a Press, and in 1857 the District Gazette was started.

Two agricultural exhibitions were held, one in 1857 and another in 1859.

Administrative Changes.—In 1854 the Postal Department was taken off the Collector's hands. This was followed soon after by the transfer of all public works to the Public Works Department in July 1857, and of the forests to the Conservancy Department from Fasli 1268.

This afforded considerable relief to the Collector. A still more important change was introduced, affecting the position of the Collector and Magistrate, and of all Revenue officers including Tahsildars, in 1859 when a separate Police force was organized under Act 24 of 1859. The Tahsildars being relieved of all police duties, which had hitherto formed a considerable portion of their work, Government considered that their number might be reduced. Government were further of opinion that the revenue establishments of the several districts should be organized on a uniform scale. Mr. C. Pelly, a member of the Board of Revenue, was charged with the special duty. The number of the taluks was reduced from 14 to 9, at which figure they now stand. The Taluk and Huzūr establishments were organized on a new scale. The Tahsildars were created Magistrates. The Tahsildars of Hosūr, Dharmapuri, Trichengode, Tirupatūr, and Salem were allowed assistants, called Deputy Tahsildars, at Denkanikōta, Pennāgaram, Sankagiri, Vāniambādi, Rāsipūr, and Omalūr respectively. It was ordered that simultaneously with the organization of the new Police the new Taluk establishments should be entertained. All these changes were made in 1860 and 1861. In 1859 a new class of officer was created, called Deputy Collector, with powers equal to those of Assistant Collectors. In 1860 the Board insisted on the Collector's head-quarters being removed from Hosūr to Salem.

These changes necessitated a revision of the charges of the Divisional Officers. The result was that the Collector was located at Salem, with the charge of Salem and Āttūr; the Sub-Collector at Hosūr, with the charge of Hosur, Dharmapuri and Krishnagiri; the Head Assistant Collector at Tirupatūr, with charge of Tirupatūr and Ūttankarai; and the General charge Deputy Collector at Nāmakal, in charge of Nāmakal and Trichengode. These arrangements still continue unchanged.

With regard to the Head Assistant it must be observed that hitherto he had no particular charge or head-quarters fixed for him. The Collector

used to give him charge of what taluks he thought proper, and reduced or extended his charge at his discretion. For instance, in some years the Head Assistant had charge of Āttūr and Krishnagiri with head-quarters at Salem; in others he had charge of Dharmapuri or Tenkaraikōttai with head-quarters at the latter place; and, in 1852, Mr. Phillips entirely deprived the Head Assistant of any independent charge. In 1855 Mr. Brett put Mr. Graeme, the then Head Assistant, in charge of Tirupatūr and Krishnagiri with head-quarters at the latter place, whence they were permanently transferred to the former station in 1859.

We now proceed to the consideration of an uneventful period.

Messrs. Arbuthnott and Pochin.

The Honorable D. Arbuthnott was Collector from the 28th March 1862 to the 14th January 1867, and Mr. C. N. Pochin from the 15th January 1867 to the 26th August 1870, the date of his death.

The period had already commenced when the districts ceased to have peculiar rules of their own for revenue management, and administration is now regulated by circular orders from the Board of Revenue, which are to be found in what are termed the "Board's Standing Orders."

The principal changes introduced by these circulars, and the few matters of local importance which occurred during this period, will be noticed below.

Demarcation and Survey.

As already stated, the demarcation of fields and village boundaries had commenced, and was conducted by officers of a special department, of which the Director of Revenue Settlement was the head. Their work in the district was conducted under the immediate supervision of an officer called the Deputy Director of Revenue Settlement.

Subjoined are the rules under which the demarcation was made.

The subordinates of the special department prepared and gave to Karnams what were called "land registers," in which the extent of each demarcated field is roughly estimated, and the fields or portions thereof as per paimaish accounts contained in or composing it, were given. The survey of the demarcated fields and the classification of their soils, in view to ascertain their exact area and fix assessments on scientific principles, were yet to come at a distant date; but the land register was then prepared and given to Karnams with the special object of preparing the lands for those measures. The demarcation was completed in all the villages of the district by September 1862. It was ordered that in villages in which the demarcation was completed, darakhāsts and relinquishments should be made so as to correspond with the demarcated fields as entered in the land register. The general result was that when, after an interval of ten years, the settlement came to be introduced, and with it the areas of the demarcated fields, as ascertained by a scientific survey, made known and adopted in the accounts, the lands occupied by the ryots were brought into accord with the demarcation boundaries. It must, however, be remembered that the interim between the completion of the demarcation and the introduction of the settlement was a period of confusion in the accounts. If a demarcated field consisted, say, of two assessed paimaish fields or portions of them, the extent of it,

when given on darakhāst, was to be entered roughly according to the land register, while the assessment was to be entered, according to the paimaish, severally for its component parts. This state of things still obtains in villages which were demarcated, but subsequently excluded from the operations of the survey or settlement.

When the demarcation was first introduced the Board strictly ordered that no sub-division of field so defined should be permitted for the purpose of darakhāst; it was, however, subsequently discovered that some of the fields were too large, and the Collector, in his circular dated 9th October 1863, permitted such fields to be sub-divided down to a minimum extent of 5 acres.

As the demarcation progressed the survey was commenced by officers of another department, of which the Superintendent of Revenue Survey was the head.

The extent of each demarcated field was surveyed according to what is generally termed "a field survey." There was a boundary survey of the villages besides. Some of the villages or portions of them were excluded from the survey if they were situate in hilly or jungly parts. Maps were prepared and lithographed for portions included in both the field or boundary surveys; but the introduction of the survey areas was postponed so as to come into force simultaneously with the new settlement rates. In the Talaghāt taluks the Survey Department clubbed several small villages together to form one village, and mapped them out accordingly for purposes of revenue accounts; while in a few cases, where an old village consisted of a number of hamlets, or was too extensive, they divided it into two villages, with a separate map for each division.

Shevaroys.

Hills.—The Shevaroy Hills were now growing in importance. In G.O. dated 4th April 1860 Government directed that all allotments for farming purposes on the Shevaroys should be sold by auction. In 1863, when an Act was passed for the adjudication of claims to waste lands, special rules were framed by Government for the sale of unassessed waste lands on these hills, which were communicated with G.O. dated 11th May 1863. These rules, with such modifications as have been subsequently made, are now in force. All lands, other than those applied for by the Malaiālis, are sold under these rules without any upset price, and title-deeds given to the successful bidders, subject, however, to an annual assessment of one rupee per acre. These Waste Land Rules cancelled the Free-hold Rules of 1859, which, however, were replaced, under Board's circular dated 3rd September 1863, by the Redemption Rules, which are applicable to lands both on the hills and in the plains. The survey of the coffee estates, commenced some time before, was completed in 1864 and separate maps were prepared for them. The Collector, Mr. Arbuthnott, and the Survey Officer, Mr. Beaumont, obtained the signatures of the proprietors to the maps of the coffee estates in acknowledgment of the correctness of the areas given in them. The survey brought to light a considerable increase over the areas formerly entered in their pattas.

In 1866 Mr. Arbuthnott fixed an area around each village for the cultivation of the Malaiālis exclusively, and, in view to prevent aggression on the part of the planters, had the boundaries of these areas surveyed and demarcated. This area is known as the "village green." With this survey the old

system of charging the Malaiālis on ploughs and hoes appears to have been discontinued, and they are now charged at one rupee per acre on the extent of their holdings. The lands within the green are given under the ordinary darakhāst rules to the Malaiālis, but outside it they are sold under the special Waste Land Rules of 1863. In 1870 the Board, on a reference made by the Collector, Mr. Pochin, decided that, where the lands within the green are all occupied, and the Malaiālis require more lands for cultivation, lands outside the limits may be given them under the ordinary darakhāst rules. In 1871 it was discovered that the planters tried to get lands outside the green by making the Malaiālis first apply for it, thereby evading the Waste Land Rules. The Board then ordered that if there was reason to suspect that a Malaiāli was applying for lands outside the green on account of the planters, the patta might be refused. The above rules now obtain with reference to lands on the Shevaroys.

Yēlagiri and Javādi Hills.

Next in importance are the Yēlagiri and Javādi Hills in the Tirupatūr Taluk. In 1865 the Collector gave a patta to one Hussain Saheb, who applied for some lands for coffee cultivation on these hills, at one rupee an acre. The Collector evidently thought that the old rules relating to the Shevaroys still applied to these hills. The Board and Government[1] directed that lands applied for for planting coffee should be sold under the rules applicable to unassessed waste lands in the low country. In Board's Proceedings dated 27th October 1868 it was ordered that forest reserves should be formed on these hills, but the Collector and the Conservator were enjoined to make a liberal allowance for cultivation by Malaiālis. The area to be reserved for the latter was to be double that under cultivation at that time, *plus* a liberal margin for increase, the Forest Department having, however, the privilege of removing timber on the latter reserve. It was further ordered that the privilege, hitherto enjoyed by the Malaiālis, of cutting firewood for village use, and small timber for sheds and houses, and of grazing cattle in the smaller jungles as usual, should not be interfered with.

In 1863 the following important rules were passed by the Board :—

I. Rules for the redemption of land assessment (Board's Circulars dated 3rd and 12th September 1863).

II. The darakhāst rules (Board's Circular, 9th September 1863).

III. Rules for the proper administration of Local Funds (Circular, 6th November 1863).

IV. Rules for the sale of unassessed waste lands (Board's Circular, 27th April 1863).

V. Rules for making over ruined tanks to private parties for repair at their own expense, on a special rate[2] of assessment payable for the lands belonging to the āyakat (Circular, 13th January 1863).

These rules, as modified by subsequent orders, are still in force.

In the same year the Board, in their circular dated 19th June 1863, stated that, where the state of any of the irrigation works is such as to

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[1] G.O., dated 24th July 1865.

[2] The special rate was fixed at Rupees 2-8-0 per acre under Board's Proceedings dated 2nd November 1863.

throw lands classed as nanja out of cultivation, steps should be taken to reduce the assessment from nanja to punja. Under this rule and another circular subsequently passed, lands under breached tanks are freely given on punja assessment. In 1865[1] the Board issued a fresh circular regarding the annual remissions to be granted at jamābandi on account of waste, shāvi, &c.

In this order the discretion of granting remissions for punja waste, allowed to Collectors by order of Government dated 16th March 1860, but which was never actually exercised ever since the order of 1859, was withdrawn, and it was directed that remissions of assessment on unirrigated lands should be granted, on a report made to and sanction obtained from the Board of Revenue, in very exceptional years only.

As regards nanja shāvi, remissions for partial loss of crop were to be granted in districts which had not been re-assessed by the Settlement Department. In other respects the order of 1860 held good.

Formerly, when a well was sunk in dry land, tīrwajāsti was charged if the well was within 50 yards of a river or channel bund, but, in their circular dated 6th April 1866, the Board reduced the distance from 50 to 10 yards. They also gave permission to erect pikotas, &c., on banks or bunds of irrigation works, provided no public or private interests were thereby injured, and fixed the charge for irrigation in such cases at three-fourths of the ordinary tīrwajāsti.

In letter No. 76, dated 2nd May 1864, the Collector reported that, for the last three or four years, it had been made a rule in the district to grant well garden lands, lying waste from causes such as want of sufficient water in the wells, or the lands being situated at a considerable distance from the villages, or the badness of the soil, &c., on punja assessment after careful inquiry. Under this system the Collector hoped that the whole garden extent lying waste would be gradually brought under punja cultivation and classed under that grade. The Board on this letter passed the following order :—

"(1.) All waste well lands should be given at the appropriate punja rates to the applicants.

"(2.) All well lands will, as a rule, be classed as punja at the revision of the settlement now in progress; but, pending its introduction, the Collector is authorized to adopt the same principle in any case in which he finds relief from present assessment to be necessary. As a general rule, for well cultivation, the highest punja rate in the village, with a minimum of one rupee per acre, will be appropriate."

On the recommendation of the Collector and the Board the Government, in G.O. No. 1458, dated 1st July 1867, directed that all garden lands in the Talaghāt Division should be classed as punja. The entire extent of garden lands was Acres 13,388·5, assessed at Rupees 58,828-6-4, of which Acres 472-29-6, assessed at Rupees 1,968-8-11, were unoccupied. Of the remainder, Acres 2,891-25-10, assessed at Rs. 7,863-15-11, were simply transferred to the punja head from "garden" without any reduction of assessment. Acres 10,080-25-0 were transferred to punja with a reduction of assessment to the amount of Rs. 16,007-14-3, this reduction being effected by reducing all the

[1] Board's Circular, 1st November 1865.

rates above 4 rupees to that limit. From this time garden lands ceased to appear as a separate head in the accounts, and, as nanja bāghāyat had become extinct with the introduction of the taram kammi, there remained only two descriptions of cultivated lands, viz., punja and nanja, which continue to the present day.

In Board's circular, dated 27th November 1865, the continuance of "Sukhavāsi remissions" under the Kāvēri channels was sanctioned, until the revision of assessment should be completed, on the ground that those lands did not share in the taram kammi of 1859. Compensation was also ordered to be given to the proprietors of lands on account of their having paid full assessment from Fasli 1269.

Taxes.—As already stated, when the taram kammi was made, a road-cess at three pies in the rupee was imposed on lands the assessment of which was reduced. This rate was, however, imposed by mistake, Government having ordered the cess to be levied at 2 per cent., which is nearer to four pies than to three pies. The mistake was discovered in Fasli 1274, when, by order of the Board, the cess was raised to four pies.

In 1866 an Act was passed, legalizing the cess at six pies in the rupee on all lands in occupation, under whatever tenure held. This new rate came into force from Fasli 1276, or, to be more accurate, from January 1867.

The Motarpha tax had, as we have seen above, been abolished under Act XVIII of 1861; as a consequence of this, Government ordered that the pēshkash of the mittas should be permanently reduced by the amount hitherto credited to it from the collections of motarpha made by Government in the Jāri estates. A similar reduction was made from the pēshkash of the three Pālaiapats in the Hosūr Taluk as follows (*vide* G.O., 2nd August 1868):—

Name of the Pālaiapat.	Former Pēshkash.			Reduced Pēshkash.		
	RS.	A.	P.	RS.	A.	P.
Bagalūr	6,370	10	0	5,554	12	6
Shūlagiri	5,629	12	9	4,819	14	10
Ankusagiri	7,940	13	4	7,190	10	6

In Board's Proceedings dated 4th January and 14th March 1866, the renting out of avenue trees in the Salem District was sanctioned. The Sub-Collector, Mr. Thomas, had previously rented them out on his own authority in his division in the previous year. Mr. Arbuthnott, when requesting the Board's permission to rent them out, did not explain to them that Mr. Orr had assured the villagers who planted them that they would be entitled to the usufruct;* the avenues ever since continue to be rented out, and their proceeds credited to Local Funds.

*See, however, p. 195 *supra*.

On the 25th April 1866 the Board sanctioned the renting of the Pūngamaram topes.

The Income Tax Act was abolished from the 1st August 1865, having obtained for five years. In 1869, however, the License and Income Taxes were again imposed. In the same year Government sanctioned the imposition of prohibitory assessments in cases of cultivation of assessed or

unassessed waste lands without darakhāst,[1] or when the lands reserved for village common are cultivated without permission.

In 1867 an Act was passed, imposing, for the first time, a stamp duty on revenue petitions and magisterial complaints. In 1869 the Stamp Act was re-enacted, and in 1870 the present Court Fees Act was passed.

Other administrative matters.

During Mr. Arbuthnott's collectorate the establishments, both Huzūr and Taluk, sanctioned according to Mr. Pelly's scale, were again revised and placed on an efficient footing by increasing the number and salaries of the public servants. The establishments as then revised continue to the present time. Repeated efforts have been made to improve the status of Revenue Inspectors, but hitherto without effect.

On the 27th November 1862 Government sanctioned a Deputy Tahsildar for the Shevaroy Hills, from which date the Special Deputy Collector was withdrawn from the hills.

In the same year the appointment of two additional Sub-Magistrates was sanctioned, one for the town of Salem and the other for the Paramathi Division of the Nāmakal Taluk. In 1865 a Sub-Magistrate was sanctioned for the Harūr Division of the Ūttankarai Taluk.

In 1864 two important Acts were enacted by the Madras Government, viz., (1) Act II of 1864, for the Recovery of Arrears of Revenue, and (2) Act III of 1864, "The Abkāri Act." These Acts were followed by an equally important Act in the succeeding year, viz., the Rent Recovery Act.

On the recommendation of the Collector of Coimbatore, in 1864, the Board requested Collectors to take steps for the formation of village topes or parks by the aid of local Jungle Conservancy Funds and the joint labour of villagers. The intention was that the lands so reserved and planted should be registered in the accounts of public topes, a joint, or samudāyam, patta being issued in the name of the village community, and should be entrusted for care and maintenance to the villagers for their common use and benefit.

This order was simply reproduced in the District Gazette of 20th August 1864, but nothing was done on it until Mr. Price was appointed Sub-Collector in 1866. Mr. Price gave particular attention to this matter, and a number of topes were formed in the sub-division taluks for which pattas now stand in the names of villagers free of assessment.

In connection with this it may be stated that Mr. H. S. Thomas, when Sub-Collector of the district, initiated the planting of Government topes from Jungle Conservancy Funds. His example was soon followed by other officers, so that at present there are a large number of Government topes in every taluk. The proceeds of these topes are credited to Jungle Conservancy Funds.

Fasli 1275 (1866) was a bad year owing to the failure of rains. In the beginning of 1276 prices rose to famine rates, and considerable distress was felt among the poorer classes for want of food. Owing to the exertions of Mr. Arbuthnott relief-works were opened in all the taluks to give employment to the distressed. The Relief Committee at Madras provided the

[1] Darakhāst was practically abolished in 1874. The custom still survives more because the ryots do not know that it is unnecessary than for any other reason.

Collector with funds to open kanji-houses for the weakly and aged among the distressed people. Private charity also freely came forward to assist the humane measures of the Collector and the Committee. The distress, however, fortunately did not last long; the north-east monsoons of Fasli 1276 brought abundant rains and the country soon returned to its normal condition.

In Fasli 1265 six villages of the Tirupatūr Taluk, situated on the east of the Javādi Hills, were transferred to the South Arcot District.

We now come to the last scene of district history, the period of Mr. Longley's collectorate, the chief events of which were the introduction of the new settlement and the Great Famine.

Mr. C. T. Longley took charge of the district on the 10th October 1870. His arrival synchronised with a most important event in district history. The settlement had been in progress for some years, and, at the moment when Mr. Longley took charge, it had been discovered that the classification and assessment of about 85 per cent. of the lands of the district was wrong, and that the whole should be revised in the interests of Government. This will therefore be a fitting place to give a sketch of the history of the Revenue Settlement now in force, which must be treated at some length, as it is perhaps the most important event concerning the district since the advent of British rule.

We have seen above how the well-intentioned efforts of Read and his coadjutors had resulted in failure, their estimate of what the land could carry having proved fallacious, and a hindrance to progress and prosperity. The first twenty years of the century saw the downfall of the Zamindāri system, owing, chiefly, to the land assessment being too heavy; and the next thirty years saw the working of the kaul system by which, indirectly, a remedy had been applied to the existing evil. From 1853 to 1859 Mr. Brett's *Taramkammi* was brought into force and greatly alleviated the condition of the people. The relief, however, being of the nature of a percentage reduction, left existing inequalities untouched, and there was still scope for effort in this direction. It was about the time when Mr. Brett's valuable labours in this matter commenced that the question of revising the assessment all over the Presidency was taken into consideration. The same failing which attended Read's efforts had prevailed generally elsewhere, probably owing to analogous causes; for Read's great error, and to this he was prompted by those above him, was that he continually referred back to what the district had paid in Tīpu's time, and his efforts were generally directed so as to make his results square with those of Tīpu's administration; as if the precedent of a tyrant's rule was any guide to be followed by British officers, whose one purpose it should have been to ascertain, without reference to the traditions of former rule, what the intrinsic value of the land produce was, and to frame their estimate according to the capabilities of the land, the assessment so arrived at not being raised or lowered simply because it happened to be lower or higher than the rates previously in force.[1] The

[1] These are the very principles enunciated by Government, *vide* Selections from the Records of the Madras Government, No. LXV, page 280, where it is laid down as follows: "Government cannot conclude this order without making some remarks, which a perusal of the papers recorded at the head of these Proceedings shows to be not uncalled

error so committed by Read has pervaded the whole system of Revenue Settlement since his time, as the officers concerned were continually arguing from the past as to what pecuniary burthen the district could bear in the future; and as Read referred to Tipu, so we find officers in later years referring back to Read, and later still to Mr. Brett, and deducing from what was borne by the land in their time evidence of what it could bear in later years. In the one case they seem to have been ignorant that Read's settlement collapsed because it was excessive, and in the other that if, and undoubtedly it was so, the ryots enjoyed considerable prosperity under Mr. Brett's reductions, they had a large excess in their holdings practically rent free, which enabled them to bear up against such inequalities or cases of over-assessment as survived the *Taram-kammi*; and as the areas on which the latter operated were those fixed at Read's paimaish, the same causes had operated to help the ryots to bear up against excessive taxation in Read's time also. The excess on measurement was in some taluks found to be as much as 33 per cent. of the holdings, and, when it is considered that the ryots really paid only two-thirds of the reduced assessment, it is evident that arguments based on the facility with which the Taram-kammi rates were borne are to be received with caution.

The position when the revision of the settlement was first contemplated is thus described by the Board of Revenue :—" When the revision of the assessment throughout the Presidency was undertaken in 1855, the avowed expectation was that there would be a large sacrifice of existing revenue. The assessments then were, as a rule, too high for the ryots to pay *and* prosper; and there were anomalies and inequalities in almost every district repressive of agricultural enterprise and prosperity. It was then determined, after all due consideration, that the demand of the State should be limited to a share of the produce, calculated on certain established principles. This determination of the share of the State was not influenced by any consideration of gain or loss of revenue, but by the conviction of its necessity in order to stimulate extension and improvement of cultivation; to admit of the accumulation of capital in the hands of the ryots; to lead to the creation gradually of a class of landlords between the Government and the actual cultivators of the soil; and to give stability to the land revenue and content-

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for. The argument used by Mr. Goodrich in the 3rd paragraph of his letter of the 21st December last, namely, 'that the punja must be further raised to make its burden proportionate to that of nanja' is opposed to the fundamental principles of the settlement, and this the Acting Director ought not to have failed to remark. Whether the increase in the assessment of the wet lands (21 per cent. in the northern and 33 per cent. in the southern) be right or wrong, it cannot influence the assessment on the dry land, which must be fixed according to the capabilities of dry land, not the capabilities of land enjoying the advantage of irrigation.

'The same remark applies to the arguments used in paragraph 9: the present assessment is a valuable check on the operations of the new settlement, but no more. The value of the land must be carefully ascertained on the principles approved by the Secretary of State in Council, and the assessment so arrived at is not to be raised or lowered simply because it happens to be lower or higher than the existing assessment.

"Mr. Banbury would do well to ascertain that his assistants thoroughly understand the principles of the settlement system, and to see that they adhere to those principles; to ascertain what is the half net value of the land in any district calculated according to the rules, irrespective of what it may be thought that a district can or cannot pay, is one of the important duties of subordinate settlement officers."

ment to the people. In those districts in which settlements based on these principles have been introduced, there can be no doubt that both the State and the people have largely gained; cultivation has rapidly increased; the revenue is paid with ease and regularity; the circumstances of the agricultural community have manifestly improved; and the State has also indirectly benefited, not merely by the greater production and consumption of taxed articles, but also by being enabled to throw on the people burdens which hitherto devolved exclusively on itself."

The classification and demarcation had been in progress from 1861, but it was not until October 1865 that the scheme for the settlement of the Talaghāt was ready for submission. The officer charged with the task was Mr. R. K. Puckle.

Formation of Tarams.

The first step in the settlement was to form the 'tarams' or 'classes,' though the latter word is somewhat inappropriate as applied to the taram; for, in settlement terminology, it signifies something else. Thus the 'classes' of the soils according to the settlement cypher code[1] were the divisions of the soil into (1) 'permanently improved' or gardens, of two 'sorts'; (2) black clay, loam and sand, and (3) red clay of the loamy and sandy kinds, each variety of the black and red soils being divided into three 'sorts,' viz., good, ordinary, and inferior. The 'classes' and 'sorts' were represented by numbers, and, according to their supposed relative fertility, were arranged as 'tarams.' According to the settlement cypher there is a class of soil not represented in this district, consisting of 'islands and other alluvial deposits,' which was represented by the figure '1.' The 'permanently improved' soils are inferior to these and are known as class '2.' Now the second 'sort' of 'permanently improved' soil was denoted by the figure '2,' and the first 'sort' by the figure '1.' These were written thus:

Class. Sort. Class. Sort.
2 — 1, 2 — 2

or rather ought to be so written, but, to increase the bewilderment which the study creates, they are generally written simply 2—1, 2—2. This is the more puzzling as there is nothing in the report to explain why they were not written 1—1 and 1—2, and it is only from other sources that we learn that the figure '1', as applied to the 'class,' is indicative of a soil not existing in the district, though the numbering of the classes has been maintained as if it did. Black loamy soil (class 4), where 'good' (sort 1), was written 4—1. Now as regards fertility in wet cultivation the soils represented by the shibboleths 2—2 and 4—1 were considered to be equal. They therefore formed one 'taram,' the latter term being applied to a unification of the 'classes' and 'sorts.' It is necessary for the district officer to understand how the tarams were formed, and, as it is practically impossible for him to discover this from the materials available, no apology is needed for putting the formula in an intelligible shape.

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[1] So Mr. Arundel, an experienced settlement officer of Mr. Puckle's school, terms it. His monograph on the working of the Revenue Settlement of the Madras Presidency having been printed for private circulation only, I have not considered it allowable elsewhere to quote it as the authority for some suggestions which have been taken from it.—H.L.F.

Description of Soil.	Class.	Sorts.	Tarams.	CLASS.	SORT.
			Irrigated Land.		
Islands, &c..	1 ..	Not represented in the district.			
Permanently improved.	2 ..	1.	Taram 1[1] consists of ..	2	1
		2.	Do. 2 do. ..	2	2
Regar clay ..	3. Pure ..	1. (Good).		4	1
		2. (Ordinary).	Do. 3 do. ..	4	2
		3. (Inferior).		7	1
Do. ..	4. Loamy.	1. (Good).		3	1
		2. (Ordinary).	Do. 4 do. ..	5	1
		3. (Inferior).		7	2
Do. ..	5. Sandy.	1. (Good).		8	1
		2. (Ordinary).	Do. 5 do. ..	3	2
		3. (Inferior).		5	2
Red clay ..	6. Pure ..	Not recognised in forming the tarams.	Do. 6 do. ..	8	2
			Do. 7 do. ..	4	3
				5	3
				7	3
Do. ..	7. Loamy.	1. (Good).		3	3
		2. (Ordinary).	Do. 8 do. ..	8	3
		3. (Inferior).			
Do. ..	8. Sandy.	1. (Good).			
		2. (Ordinary).			
		3. (Inferior).			
			Dry Lands.		
			Taram 1 consists of ..	2	1
			Do. 2 do. ..	2	2
			Do. 3 do. ..	4	1
				3	1
			Do. 4 do. ..	4	2
				7	1
				3	2
			Do. 5 do. ..	5	1
				7	2
				8	1
			Do. 6 do. ..	5	2
				8	2
			Do. 7 do. ..	4	3
			Do. 8 do. ..	3	3
				5	3
			Do. 9 do. ..	7	3
				8	3

From this table it will be understood that when we speak of taram 4, as applied to irrigated lands, we are to understand that the said taram includes 3—1, or black pure clay of a good sort; 5—1, or black sandy soil of a good sort; 7—2, or red loamy clay of an ordinary sort; and 8—1, or red sandy clay of a good sort; all these soils being, for the purposes of wet cultivation, lumped together as of equal productiveness and taxed alike! The cypher is read similarly for the other tarams. Some modification in the 'classes' and 'sorts' was introduced at the penultimate stage of the settlement; but it is not worth while discussing this here, as it has been admitted, or rather put forward as a matter for commendation, by the Director of Revenue Settlement that "the broad distinctions between clay and loam, sand and gravel, which are familiar to every ryot are of course

[1] To be consistent the first 'taram' of the district ought to be numbered '2,' for if the highest class of soil found in the district is numbered '2' to keep in harmony with the cypher code the 'taram' corresponding to it ought to be numbered '2' and not '1.'

taken into account in classifying the lands, as are also local conditions in grouping the classes, but any refinement beyond this is not attempted," and another able Settlement Officer has shown that, when the practical work of the settlement came, the theoretic distinctions were modified by the 'rule of thumb.'

Commutation Rates.

The next step in settlement work is to ascertain the average yield of the different soils and turn the value of that yield into money. The latter operation is of vital importance as, if what is called the 'commutation rate' is fixed too high, it may mean ruin to the ryot; while, if it is fixed too low, it may mean 'loss of revenue,' that bugbear which has been the parent of the most fatal measures which concerned this district. It is evident that if the commutation rate is calculated on the price lists of the longest series of years available this course will be the fairest and least productive of possible danger to the ryot. As price lists for years beyond Fasli 1231 (1821-22) were not available Mr. Puckle calculated the rate on the price lists of Faslis 1231—1274, and valued the Harris Kallam of 24 Madras measures at 10 annas for the Talaghāt, and 9 annas for the Bārahmahal and Bālāghāt. The gross produce was then commuted into money at these rates, and from the value so ascertained 15 per cent. in the Talaghāt and 20 per cent. in the Bārahmahal was deducted on the dry soils for unfavorable seasons; from the remainder the cultivation expenses were taken, and the balance was supposed to be the net produce: this was divided into two equal parts, 50 per cent. being the 'ryot's share' and 50 per cent., less[1] 10 per cent. for uncultivable portions of the soil—banks, rocks, hedges, ditches, &c.—was the Government share.

Grouping.

The rates of assessment calculated as above were influenced by another factor, viz., 'grouping,' in which the varying sources of irrigation, favorable or unfavorable position as regards markets, lines of road, &c., played their part: *e.g.*, in the Talaghāt dry lands were divided into three groups. In the most favored group the full rates appropriate to taram 1 according to the above calculation were imposed. In the second group lands of the same taram were charged like land of the second taram in the first group, and so in the third group lands of the first taram were taxed at the same rate as lands of the second taram in the second group, and lands of the third taram in the first group, and so on for the other tarams.

Cultivation Expenses.

The cultivation expenses were calculated for an acré of black loamy clay, 4—1, whether irrigated or dry, and were supposed to be as follows:—

Talaghāt.—Wet land Rupees 9-4-0; dry land, Rupees 4-12-0.

Bārahmahal and Bālāghāt.—Wet land, Rupees 9-0-0; dry land, Rupees 3-12-0.

Vol LXV, Selections from the Records of the Madras Government, page 279.

Ib., pp. 207, 208, 227.

[1] This deduction sounds very liberal, but, as Government have themselves observed, "being made as it is on the half net, it is, in fact, equal to only between 2 and 3 per cent." The Government share is practically 50 per cent. of the net produce, and has been assumed generally to be so both by the Board of Revenue and by Government.

The difference in the dry lands of the Northern Division is heavy; but there was another and still more important phase of this calculation, for, as Mr. Puckle states, "the cultivation expenses were necessarily considerably modified to suit the circumstances of the inferior classes of soil." Why this is *necessary* is not stated, but is left to be inferred. Ordinarily, *cæteris paribus*, it would seem that it costs as much to cultivate one acre as another; but for the purposes of the settlement it was assumed that in proportion as the soil became inferior in quality it became cheaper to cultivate. It might be supposed on the contrary that it would cost more; but this supposition is apparently wrong, for whereas in the second taram, which includes class 4 sort 1 lands, the full Rupees 9-4-0 is allowed for cultivating an acre of wet land, in the eighth taram it is assumed that Rupees 3-6-0 suffice for the same purpose; so with the dry lands 4—1 or taram 3 is credited with the full Rupees 4-12-0 as cultivation expenses, while in taram 9 it is supposed that an acre can be cultivated for Rupees 3-4-0. The difference is Rupees 5-14-0 in wet and Rupees 1-8-0 in dry lands. For ploughing nothing was allowed on the supposition that "whoever ploughs the land receives the straw for his labor." It is on the poorest lands that the rotation of kambu (first crop) and dholl, with mochai and castor-oil seeds, or horsegram (second crop) are cultivated. With these crops there is no straw,[1] and some allowance therefore should be made for ploughing expenses. That there should be only a difference of 2 annas between the cost of cultivating an acre of the lowest taram in wet and the lowest taram in dry lands suggests a doubt as to the accuracy of the calculation. In the Bālāghāt the cost of cultivation for ragi is probably higher considerably than the figure allowed, as it is not uncommon to see from 10 to 20 pairs of bullocks working in a single field, and the land is ploughed seven times and weeded at least thrice. Some allowance would appear to be the more required for ploughing as the profits, if any,[2] of cattle breeding are precarious: within two years two cyclones[3] almost decimated the herds of the district; the famine swept them off by tens of thousands, and of late years cattle disease[4] has redoubled in virulence. For instance, in one month in 1880, the Inamdār of Panapalli, in the Hosūr Taluk, lost 200 head of cattle from a form of anthrax or black-leg. The question of making an allowance for ploughing in calculating the cultivation expenses is one regarding which both practice and opinion differ. Thus, as the Director of Revenue Settlement observes, in some districts "the value of the straw has been set off against the keep of bullocks, the two items being allowed to balance each other;

Vol. LXV, Selections from the Records of the Madras Government, page 10.

Ib. 8.

Ib. 48.

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[1] Kambu straw is not given to cattle: in the height of the famine, when the cattle were dying for want of food, the kambu straw was taken from the roofs of the houses as a last resource; but this is no precedent from which it can be argued that kambu straw is good for fodder. As a rule it is employed for thatching only.

[2] The ryots in the Bālāghāt and in the Kāvēri jungles of Dharmapuri do undoubtedly grow stock for sale and in many cases eke out a living by it, but this is the exception.

[3] May 1872 and May 1874.

[4] Whether this be owing to a real aggravation of the disease, or merely to outbreaks attracting more notice than formerly, is not quite certain, but in my experience there has been a decided increase in mortality from this cause within the last few years.—H. LeF.

here (in Salem) Mr. Puckle calculates that the straw pays for the entire operation of ploughing." The Acting Collector of Tinnevelly thought otherwise, but his opinion was put aside by the Director with the remark that the Salem estimates were "an additional proof to the great exaggeration of the estimates framed by the Collector of Tinnevelly." Was it not possible that the error might lie the other way? The matter is not unimportant: as above noted no reason has been given why the cost of cultivation was reduced as the lower tarams were provided for, the reason being left for conjecture, and the grave import which an error[1] would bear may be inferred from the fact that if the full cost of cultivation allowed for taram 3 in dry lands were allowed for tarams 8 and 9 it would in the former case swallow up the ryots 50 per cent. and in the latter case both the ryot's and the Government share! So too in wet lands the difference on the seventh and eighth, the two lowest tarams, would swallow up both the ryot's and the Government share, and on the sixth taram it would exceed the ryot's share.

Ib. 10, 11.

Mr. Puckle's proposals resulted, according to his own figures, in a reduction of Rupees 2,59,390, or 16 per cent. on a revenue of Rupees 15,99,502, the reductions in Trichinopoly having been Rupees 3,88,056, or 25 per cent. on a revenue of Rupees 15,82,174. The Director estimated the reduction to be Rupees 2,01,671 or 12 per cent. In estimating these latter figures, however, the Village Service Cess, Rupees 84,230, was included as a revenue asset; this was entirely a new charge, the village servants having been previously paid by Government: the total reductions in land revenue assessment contemplated by Mr. Puckle therefore would be Rupees 2,85,901. The result was differently computed by the Board at Rupees 2,04,063 and Government at Rupees 1,14,013, or only 7 per cent. on a revenue of Rupees 16,01,628. Here however Government included the Village Service Cess as an asset. If this had not been imposed, Mr. Puckle's reduction, according to the Government figures, would have been Rupees 1,99,957, or just two lakhs, which was one-eighth of the whole assessment, equal to a reduction of 12½ per cent.

Ib. 71.

Ib. 129.

Ib. 139.

Ib. 148.

In submitting their proposals, both Mr. Puckle and the Director deprecated the introduction of the new settlement on the ground that it would 'involve a reduction which was not called for,' and that it was 'inexpedient unnecessarily to give up revenue at a time when the State was urgently in need of funds.' A further reason was that Salem had 'enjoyed (1866) a comparatively light assessment for the last sixty years.' This is a startling statement when connoted with the fact, demonstrated in the previous pages, that the whole history of Salem for the previous sixty years had been one unvarying tale of a country groaning under over-assessments, of which even mitta greed had to resign a portion to secure the rest; of which as far back as 1816 so

Ib. 71.

Ib. 135.

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[1] Mr. Price was of opinion that land assessed at 6 annas per acre yielded hardly one-third of what was yielded by land assessed at 8 to 12 annas, and 'required to cultivate it double the labor and manure expended on the other.' So too Mr. Goodrich says 'the expense of working the worst clays is very heavy.'

Ib. 270.
Ib. 288.

much as 30 per cent. had to be remitted by Government; to which kaul for 30 years had formed a palliative, markedly insufficient, as, even at three-fourths of the original rate, on the termination of the kaul, the lands were found not to be worth keeping; and which, even after the noble work of Mr. Brett in connection with the Taram-kammi, survived in cases, by no means rare, of inequalities and crushing rates. It should be noted, however, that neither Mr. Puckle nor Mr. Master dreamt of or hinted at an increase on the existing settlement.

The 'sacrifice of revenue' which both these able officers shrank from facing was, as they well knew (cf. p. 451 *ante*), a foregone and accepted conclusion when the settlement was originally contemplated, and the importation of the phrase into the correspondence relating to the settlement at this stage requires notice, as it gave colour to the whole of the subsequent controversy.[1] Nothing is more remarkable than the spirit in which Government officers as a mass regard the revenue; as a rule, even the most

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[1] 'The deficiency appears to Government to be an unnecessary sacrifice out of a revenue demand which is avowedly paid with ease, although it may include many inequalities.' Page 149.—'The Government see no reason why they should accept the whole of Mr. Puckle's proposals, involving as they do a considerable sacrifice of public revenue which at present is paid with perfect ease.' Page 150.—'The results of the survey and revision of settlement might be secured with a sacrifice of less than half a lakh of rupees instead of Rs. 1,14,013 out of former revenue.' Page 151.—'The Government are willing to accept this loss of 3 per cent. of existing revenue.' Page 230.—'What Mr. Goodrich deems the undue and unnecessary alleviation of assessment upon these dry, sandy, ferruginous soils.' Page 234.—'It is inexpedient to incur so great a loss of revenue paid with ease.' Page 236.—'The Board ——— consider that (Mr. Goodrich) has done good service to the State by bringing into prominent notice what he considered an unnecessary sacrifice of revenue.' Page 239.—'Extensive red sandy tracts, the contemplated assessment on portions of which appeared, both to Mr. Goodrich and myself, to be unduly moderate.' Page 256.—'Sufficient will be realized on the basis of the sanctioned rates and classification to maintain the present high rates of assessment.' 'Punja must be raised that the commutation rate enhancement may affect punja as well as nanja (practically the anna Government added does not fall on red sand at all).' Page 272.—'Most unnecessary sacrifice of revenue on red sandy soils.' Page 274.—'There will still be a large sacrifice of revenue in Salem and Trichengode.' 'The local officers are strongly of opinion that the sacrifice of revenue contemplated by Mr. Puckle ought not to be made.' Page 277.—'The corrected calculation given by Mr. Banbury in paragraph 5 shows an estimated *gain* of Rs. 10,175. Mr. Goodrich expects that the modifications proposed by him will add Rs. 1,66,543 to this sum, but Mr. Banbury does not consider it safe to reckon on more than Rs. 35,285. It will probably be safe to state the probable gain as Rs. 50,000. This is satisfactory.' Page 278.—'The rates sanctioned were unduly low, involving an unnecessary sacrifice of revenue on the part of Government.' Page 285.—'It will be seen from this that the new settlement demand is higher than that of any preceding fasli, although less by Rs. 161 when compared with what the old assessment would have been for that year according to the former *régime*. The Board may remember that a considerable decrease was originally anticipated in the case of the Salem District, even including the village-cess which will under the altered procedure, now form a separate item of realization in addition to land revenue proper, so that, on the whole, the result may be deemed satisfactory.' Page 297.—'The result (of the revision of the settlement) has been to save the State from a large and unnecessary sacrifice of revenue.' Page 334.—'It is gratifying to find that the gain to the State by the introduction of the new settlement, instead of involving a loss of nearly a lakh and a half, ends in an increase of over half a lakh irrespective of the village and road cesses.'

Vol. LXV of Selections from the Records of the Madras Government, p. 148.

indifferent are zealous when the revenue is concerned, and questions involving loss or gain of revenue are rarely approached without a bias in favor of Government.

It was in August 1866 that the Director submitted his report on Mr. Puckle's proposals; it was not until October 1867 that the Board of Revenue submitted them to Government. The delay was owing to 'a variety of causes,' but the chief cause was that Mr. Brett, the first Member of the Board, and the author of the Taram-kammi reductions, was so strongly opposed to the work which he had done in the district being revised, that he resisted, so long as he was in office, any action on the Director's proposals. He retired, at the close of 35 years' service, in the end of May 1867, and the Board then took the papers into consideration. The Board did not accept Mr. Master's suggestion that the introduction of the settlement should be postponed, nor at this stage had the phrase 'loss of revenue' any influence on them. 'The circumstance,' the Board observe, 'that the new assessment involves a loss of revenue is not surprising. In point of fact every new settlement has involved a reduction of the land-tax. In Trichinopoly this amounted to twenty-five per cent.; in the Manargudi and Chellambram Taluks of South Arcot, to about eighteen per cent., and the settlements of these districts *included* a road-cess of two per cent.; and in the case of the South Arcot taluks the fees of village servants also, both of which are excluded from the Salem settlements.' The Board then detailed the principles laid down in 1855 for the conduct of the settlement, in terms which have been already quoted (see page 453 *ante*), and continued observing that 'the rapid rise in prices of late years happily renders it no longer needful to contemplate a reduction of assessment as an imperative necessity; but the other great objects of the revision, the limitation of the land-tax to the prescribed standard, the equalization of its incidence and the correction of anomalies have still to be attained; and another object of the highest importance has now been superadded, namely, its settlement in perpetuity. *The question now is not whether the revision will involve gain or loss of revenue, but whether the present settlement accords with the principles laid down. The present reports show that it does not; and that the State is really taking from the people more than its determined share, as calculated on the prices of a series of years.* The Board are not, therefore, of opinion that the introduction of the new settlement should be postponed.'

Ib. 136.

Ib. 139.

Ib. 140.

The Board further pointed out that 'when Mr. Brett deprecated the new survey and settlement, he expressly ascribed the satisfactory state of the district to the reductions which had then been made, and the high price of agricultural produce,' and pointed out that when the average patta was only 9½ rupees, and of 137,000 ryots so many as 98,000 paid less than 10 rupees a year, some measure was needed to substitute for this mass of pauperism a 'class of landlords with capital and intelligence, whose existence is so necessary to give stability to the revenue.' Mr. Brett again had laid stress on Colonel Read's assurance to the ryots,[1] that his settlement was fixed *for ever*, but regarding this the Board reasoned that 'this objection would not

Ib. 141.

Ib. 142.

[1] *Vide* p. 221 *supra*.

apply to the new settlement in its entirety, as it is for the most part a reduction of the land-tax. The table appended to paragraph 22 of Mr. Master's second report shows that the cases of increase will be very few; the Board would fain hope also that the fact of this large reduction would rather satisfy the people generally that Government entertain no desire to enhance their burdens and would beget security rather than mistrust; and practically the same thing has been understood of ryotwar settlements generally.'

It is thus evident that not only Messrs. Puckle and Master, but also the Board had no thought of an enhanced demand, and the latter were prepared, with a benevolent foresight, to accept an apparent 'sacrifice' which was commended by expediency and good policy. Had it not been for the question of loss of revenue and postponement, unhappily raised by Mr. Puckle, it is probable that the proposals then submitted by the Board to Government would have been accepted without criticism in their entirety; but controversy is like 'the letting out of waters,' and the question had issues for Salem which those who originally formulated it had little foreseen. The Government, pointing out that the village-cess was practically a land-revenue demand, manipulated the figures afresh so as to show that, allowing for the cess, the reduction which Mr. Puckle's proposals would effect was only Rupees 1,14,013, and, recognising that the existing demand was 'met with ease *in ordinary seasons*,' expressed themselves unwilling to 'accept the whole of Mr. Puckle's proposals, involving, as they do, a considerable sacrifice of public revenue which at present is paid with perfect ease.'

Ib. 149.

The consideration advanced in justifying this view was that 'the demands on the Government for the improvements of the public establishments, for State education, for sanitary and social improvements, for reproductive public works, and generally for aid to the development of the country and its advance on the path of progress, preclude the Government in the interest of the community from relinquishing any portion of the existing revenues which can fairly be retained.' The consideration was not without weight, but it is impossible to refrain from surprise that this minute, the first of half a dozen amendments to Mr. Puckle's work, all tending to raise the demand under Land Revenue, is signed by the same officer,* who, ignoring this important admission under his own hand, passed within three years an enactment † which, to provide for these very 'demands on Government,' levied a new tax, practically an enhancement by 6¼ per cent. of the already enhanced Land Revenue demand.

Ib. 149.

* Sir A. Arbuthnot.
† The Local Funds Act IV of 1871.

To meddle with tarams and sorts, and the varying rates of assessment which Mr. Puckle proposed, would have been a tedious task, and there was a much easier way of attaining the end desired. As Government observed, 'the key to the financial results of the proposed revision was, of course, the commutation rate adopted for the conversion of the Government share of the produce into money, and this, as above pointed out, has been deduced from the price lists for a period of forty-three years, from A.D. 1821-22 to 1864-65, the effect being to lower the average materially by the inclusion of the prices prevailing in the earlier

Vol. LXV of Selections from the Records of the Madras Government, p. 149.

years of the series at rates far below those to which they are at all likely again to fall. The great development of trade, and the impetus given to prices by the extensive gold discoveries of the last twenty years, have produced effects which there is no reason to suppose will be other than permanent, and under these circumstances it appears to Government unreasonable to base the commutation of the public demand on the land in any degree on facts deduced from a state of things which it is not at all probable will ever recur.'

Mr. Puckle had calculated his commutation rates on the average of 43 years, for which Government proposed to substitute the average of 20 years, Fasli 1255 to 1274, the result being that while Mr. Puckle valued the Harris kallam at Annas 10 in the southern and Annas 9 in the northern taluks, the Government rate was Annas 12 in the southern and Annas 11 in the northern taluks, an increase of 20 and 22 per cent. respectively in favour of Government. The estimated reduction, according to the new commutation rates, was only Rupees 49,025, or 3 per cent. It is, however, plain that even at this stage the Government did not, any more than the Board, or the Director, and Mr. Puckle, contemplate any enhancement of the existing Land Revenue demand. Coupled with this proposal Government threw out the suggestion that the new settlement already completed in other districts might be similarly revised by the adoption of a higher commutation rate, and called on the Board to report.

Ib. 157.

Ib. 150.

The Board at that time was unusually strong. Mr. Clarke, the senior member, had a vast mofussil experience, and knew the people as few Civilians do. Mr. Sim, afterwards Member of Council, was an officer of the soundest views, and one whose opinion always carried weight with it; while Mr., afterwards Sir W. Robinson, Member of Council and Acting Governor of Madras, was not only an officer of marked ability and industry, but one noted as having the interests of the people at heart. The proceedings of the Board at this time were strongly stamped with the experience and personality of these gentlemen, and, when the occasion required it, not unfrequently rose to the dignity of a State Paper. The reply of the Board so constituted to the challenge of Government was a masterly statement of 'the case for the people.'

Ib. 188.

The Board admittted that the ryots, who were then paying Mr. Brett's Taram-kammi rates, could pay the assessment proposed by Government 'so long as prices maintain their present range, *and the harvests are fairly good*,' but urge that 'in a settlement which is to last for at least thirty years, and may be declared perpetual, it is a matter of the highest consequence that the Government demand should be moderate, capable of being paid in all ordinary seasons, without trenching on the capital of the landholders, or forcing them into the grasp of money-lenders. This is the more necessary when the poverty of the great bulk of the landholders of this Presidency is taken into consideration, as well as the absence, in the present circumstances of the country, of any means, save simple hoarding, of investing the surplus profits of a good year as a reserve for future contingencies. For these reasons it has always hitherto been deemed essential to adopt an easy commutation rate.' The Board then urged the distinction between town and ryots' prices, the Government rate being

Ib. 161.

calculated[1] on the former, which are not what the ryots, but the merchants, get, and showed that the Government rates on the series of 20 years in question left practically no margin, being one rupee above the exact mean for wet and one rupee below that mean for dry crops, when these means were calculated according to the prices received by the ryots. The Board further showed that the high prices of the series of years selected for the commutation rates were really due to agricultural misfortunes, and showed from the district reports that, except three years out of thirty, every year of high prices[2] had been one of scanty produce, and urge that 'it is evident that the series of years proposed by

Ib. 163.

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[1] Government, however, showed that the ryots' prices really formed the basis of this calculation, *vide* Vol. LXV of Selections from the Records of the Madras Government, page 189.

[2] As the commutation rate was 'the key to the financial results of the proposed revision,' so the theory that the ryot benefits by high prices is the key to the use made of the commutation rates. To a certain extent it is true that a ryot benefits by high prices, but that is only when, after recouping his agricultural expenses, paying the assessment and maintaining his family, the ryot has anything left to sell. On the best class of lands, wet lands especially, and in a favourable season, there will be, no doubt, a surplus available for such purposes; but there is a limit to soils of this description, and bad seasons are the rule rather than the exception. Eighty years ago Munro was of opinion that the rents were excessive,* and Colonel Read clearly indicated the same thing; but the tale of bricks had to be delivered and 'the revenue must not be sacrificed.'† As Read showed, 'men and cattle being able to perform only a certain quantity of work in a given time, a single plough, or a man and two bullocks, can only cultivate a certain quantity of land. Some land is so fertile that an acre will yield support to the cultivator to keep up his stock and afford a rent. Other land is so sterile that all a man could cultivate would not yield so much.' The ordinary ryot's family consists of about five persons, of whom two at least are generally unproductive, *fruges consumere nati;* to support these five persons costs about Rupees 60, *e.g.*:—

Vol. LXV of Selections from the Records of the Madras Government, p. 149.

* See p. 238 *supra*.
† Page 231 *supra*.

Vol. LXV of Selections from the Records of the Madras Government, p. 8.

According to the Government scale—

	RS.	A.	P.
The labourer costs	15	8	0
His wife, say	12	0	0
Two children	20	0	0
One adult member, father or mother	12	0	0
Total ..	59	8	0

In calculating the assessment of 6 acres of dry land the labourer was supposed to be provided for, and the cost of the family would therefore be Rupees 44. Now, according to the settlement figures, to produce this sum there would be required—

Ib. 65.

			ACRES.					ACRES.
Of taram	9	..	.. 113	Of taram	4	..	..	27
Do.	8	..	.. 80	Do.	3	..	..	20
Do.	7	..	.. 50	Do.	2	..	..	16
Do.	6	..	.. 45	Do.	1	..	..	11
Do.	5	..	.. 34					

so that, according to the settlement figures, even the best dry land does not yield enough

Government is too short and too exceptional to admit of the commutation prices being based on it with safety. As a rule, the advantage of high prices had been neutralized by the deficiency of the harvests, while a good

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to support the farmer and his family from what one man can cultivate. John Orr, the ablest Collector of Salem since the time of Read and Munro, pointed to the same thing* and affirmed that 'in an adverse season, after deducting the maintenance of the family, it is clear there can be no surplus even to pay the land tax;' but he might have gone further and stated that in no season can a ryot and his family live by cultivating the poorer lands. This is nothing new, for when the expenses of the family, amount invested in agriculture, &c., were estimated by the Board of Revenue, it was found that 'under this revision the entire net produce, as estimated and commuted in the paper† before the Board, disappears in respect to every description of land.' The change of front is unmistakeable, for while in October 1867 the Board held that 'the question is not whether the revision will involve gain or loss of revenue, but whether the present settlement accords with the principles laid down,' viz., that the share of the State should be so limited, all consideration of gain or loss being discarded, as to admit of 'the accumulation of capital in the hands of the ryots, to lead to the creation gradually of a class of landlords between the Government and the actual cultivators of the soil, and to give stability to the land revenue and contentment to the people;' the same Board—but not the same members—pronounce solemnly in April 1871 that 'the great advantage of a settlement is not the determination of what is necessarily indeterminate, except in theory, the true State share, but the levelling of inequalities of assessment.'

* *Vide* page 111 *supra*.

† Proceedings, Board of Revenue, dated 22nd May 1869.

Vol. LXV of Selections from the Records of the Madras Government, p. 140.

Ib. 275.

The logical conclusion is an awkward one, but (as I am informed by Mr. Puckle) Sir Richard Temple had the courage of his convictions and, in Nagpore, fixed the highest rate on wet lands at 5 annas 6 pies an acre, or only 1 anna 6 pies higher than the lowest rate for dry lands now prevailing in the Salem District. The answer generally is that the share taken by the State is not so much as it purports to be. The settlement allows the tiller of dry lands from 15 to 20 per cent. on account of adverse seasons,‡ and, as the settlement enhanced Mr. Brett's rates, whatever the ryots have under the present settlement is less than what they had under that of Mr. Brett. It is only a fair conclusion, therefore, assuming the settlement figures to be correct, that, from 1866 to 1876, between the two famines, the ryots had, as a present, two years' crops. If, as some assert, the present settlement takes a smaller share of the crop than it purports to take, then the ryots had more. If so, it must be explained how it is that the population of the district in 1881 is less by four hundred thousand than that of 1871, and, allowing for the normal increase of 1½ per cent. per annum, less than what it ought to have been by more than six hundred and sixty-eight thousand souls. If the people had the surplus grain of former years stored they would have either eaten it or sold it; now if they had had it to eat they would not have died, and, if they had had it to sell, it must be explained how it was that during the famine dry grains, the staple of the district, disappeared from the market, and the mass of the people lived on imported rice. There is but one solution, and that is that the mass of the cultivators of the dry soils do not make a living out of them. By hereditary descent cultivators, and averse to emigration or change of profession, they must have land, and of land Government possess a monopoly. From the land they make something, rarely enough to keep them, and eke it out by wages, when they can get them. The mass of the ryots would throw up their farms to-morrow if assured of a constant employ on Rupees 4 per mensem, and yet this is short by some 12 rupees of the modest minimum required to maintain a Hindu peasant family. If then the ryot on the mass of the dry lands has no surplus even in good years, he has to buy, not to sell, grain in bad years of high prices, and the very high prices which are supposed to be a source of profit to him only help to press him down. This view was put, almost *totidem verbis*, to a subsequent Director of Revenue Settlement who, with the Board's deductions (see previous para) before him refused to 'believe it possible that the expenses of cultivation can approach some

‡ Colonel Read's allowance was 31 per cent.

Vol. LXV of Selections from the Records of the Madras Government, p. 255.

harvest has caused an immediate decline of prices.' The Board further pointed to the fall in prices elsewhere, and showed that the effect of improved communications and railways would be to keep prices down in good years.

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of their estimates, which would go to prove that the ryots in parts of the district were cultivating at a loss and paying for the privilege,' but this is exactly what the ryots do. An old and experienced ryot says, 'I have known men make money by trade, or by money-lending, but I have never known any man to grow rich by farming the dry soils. If any farmers have wealth, they inherited it.' In no way does the fallacy that high prices benefit the ryots press more hardly than in the case of punja remissions in years of extraordinary drought. The theory on which they are granted is this: 'The net produce of the land was estimated in the settlement at say Rupees 10. The ryot has had only a 4-anna crop, but prices have quadrupled and therefore his 4-anna crop is still worth Rupees 10; therefore he is entitled to no remission.' Suppose, however, that the ryot has 5 acres—one man cannot cultivate more *—of dry land of the best kind, assessed at say Rupees 5 per acre = Rupees 25 for the whole. The yield according to the settlement is (26 × 5 =) 130 Harris kallams = 3,120 Madras measures. A 4-anna crop would be 780 measures. Of these the ryot eats himself 480 measures. There remain then for his wife and children 300 measures. Even supposing that they could live on this, and it would be impossible, there is nothing left to sell to pay the assessment. How then can the ryot profit by high prices? The principle of punja remissions was thus laid down:—'Inasmuch, however, as the ryot's gain by high prices on *his* share of the produce has not been taken into account in the above calculation, and as remission will be granted on a liberal scale for waste and *total* loss of crop, it does not appear necessary to adopt the exact rates worked out above; the Board think that sufficient relief will be afforded by the grant of 50 per cent. of the assessment on the area cropped when the estimated average yield is 3 annas, and 75 per cent. when it is 2 annas or less, making no reduction for partial loss when a 5-anna or 4-anna crop has been reaped.' (G.O., 12th March 1878, No. 387.)

Ib. 255.

* 5 or 6 acres was the settlement rate, and Mr. Gleig (*vide* 392 *supra*) assumed 5 acres as the limit.

Vol. LXV of Selections from the Records of the Madras Government, p. 8.

The question of high prices as influencing the commutation rate is of the most vital importance to the district, for, within five years from the introduction of the present settlement, the Board of Revenue were engaged in calculating the increase of revenue which might be anticipated if the Salem commutation rate were raised by 26 per cent. (Proceedings of the Board of Revenue, No. 2365, dated 16th August 1879.)

One of the strongest proofs of the poverty of the people is to be found in the operation of the Land Improvement Act,† which is practically a dead letter in this district. During the famine loans were freely given; but it was readily surmised then to what use the money would be put, and the event showed that only in rare cases was the improvement promised made, while the mass of the borrowers used the advances to purchase food. It is not that the peasantry do not borrow, for the License-tax returns show that upwards of fifteen hundred persons make a livelihood, often a very handsome one, in the district by money-lending, and their rates of interest vary from 12 to 30 per cent. and more, while the Government loans only bear interest at 6¼ per cent. The fact is however that the peasantry, for whose benefit the settlement was revised with a view to secure them 'a definite and liberal margin,' so as to admit of 'the accumulation of capital in the hands of the ryots,' are sunk in poverty and debt · they borrow for the needs of the day, not to make agricultural improvements, which do not pay, as evidenced by the possession by Government of thousands of wells dug by the ryots, which cost the State nothing, and from which water-rate is now collected. These were each of them in their day 'agricultural improvements,' but the ryots who dug them could not pay their rents, and the wells, with the lands under them, were either resigned or sold for arrears; and, no purchasers being forthcoming, bought in for Government. When the ryot borrows from Government he has either to make the improvements, or refund the money, and in any case he has to refund the money by fixed instalments rigidly exacted. The much-abused saukar, however, waits for his money, and, hard as his terms may be, the ryots prefer to borrow from him rather than from Government. The reason is obvious. See Proceedings, Board of Revenue, dated 27th September 1881, No. 2132 *passim*.

† Act XXVI of 1871.

The Board further argued the necessity of a reduction from the poverty of the ryots, even when contrasted with Trichinopoly, where the revenue demand had been reduced[1] by 25 per cent. 'The average rental of each ryot' of Salem, as the Board show, 'is under 17 shillings per annum. It may fairly be inferred from this, notwithstanding the high prices of late years, the profits of cultivation have not been so large as to induce the growth of a body of substantial farmers or the formation of large estates. It can hardly be supposed that a ryot paying less than £3 per annum has capital beyond his labour stock and implements, or the means of contending against several successive bad seasons; and it may readily be supposed in what condition, as to any resources beyond the current yearly produce of the lands they till, the great bulk of the ryots of Salem must now be after the occurrence of several successive years of scarcity, and serious losses of cattle from drought and disease.'

Ib. 71.

The very contingency foreseen by the Board has now come to pass, the ryots having suffered from bad seasons, one crop excepted, for six years consecutively. In Trichinopoly there were, as the Board showed, 26 ryots paying Rupees 1,000 and upwards; in Salem there were none: in Trichinopoly 65 ryots paid Rupees 500 and upwards, and in Salem only 4: as many as 216 ryots paid more than Rupees 250 in Trichinopoly against only 12 in Salem; while of pattadars for over Rupees 100 there were 1,353 in the former against only 250 in the latter district. The difference in numbers, however, became marked in the other extreme when pauper pattadars were considered; for, while in Salem 110,331 pattadars paid less than Rupees 10, in Trichinopoly there were only 92,010. The Board further urged Mr. Brett's plea that Colonel Read's rates were fixed *for ever*, and might have added that in the lowest class of lands the rates proposed were nearly 300 per cent. higher than Colonel Read's rates,[2] and yet practically even Colonel Read's rates had never been paid, as the extent actually enjoyed by the ryots exceeded their nominal patta holdings by from 10 to 21 and even 33 per cent. The Board reasoned from the past that 'the experience of every reduction of assessment has been an increased revenue, directly from the reclamation of waste, indirectly from the greater consumption of taxed articles, and this

Ib. 165.

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[1] The commutation rate for Salem was 11 annas in the north and 12 annas in the south; that of Tanjore was only Annas 7-8 and that for Trichinopoly Annas 8 per Harris kallam. The adoption of this low rate in the latter district entailed a sacrifice of Rupees 3,88,056 of existing revenue, of which, within thirteen years Rupees 2,16,786 were made up by extension of cultivation. The poorer dry lands, though in bad seasons left waste, were not thrown up and had obtained a saleable value, and the 'excessive size of the holdings' came to be regarded as a matter of complaint. (Proceedings, Board of Revenue, 16th August 1879, No. 2365.) This however was what the Board considered desirable ten years before, when they stated it to be one of the objects of a settlement to 'stimulate extension and improvement of cultivation, to admit of the accumulation of capital in the hands of ryots, *to lead to the creation gradually of a class of landlords between the Government and the actual cultivators of the soil*, and to give stability to the land revenue and contentment to the people.' These views have now been modified and the extension of holdings deprecated, while it is calculated that by raising the commutation rate of the district from Rupees 77 to Rupees 126 per garce the land revenue may be raised to from two to three lakhs above what it was before the present reduced settlement was introduced. (Proceedings, Board of Revenue, No. 2365, dated 16th August 1879.)

Ib. 140.

[2] Colonel Read's lowest rate was 1 anna 1 pie. The lowest settlement rate was 4 annas.

result will as surely follow in Salem as elsewhere, while the prosperity and contentment of the people will be assured.' The Board pointed out that even the small reduction of 3 per cent. contemplated would be swallowed up by the superadded cesses, the Village and Local Fund cesses actually adding 12½ per cent. to the Land Revenue demand, so that, so far from a reduction being made, as originally contemplated, the demand on the ryots would be enhanced. Mr. Puckle's settlement, as a whole was, the Board thought, 'quite as heavy as was consistent with the interests alike of the State and the people.'

Ib. 166.

Ib. 167.

The greatly increased yield, one hundred and ten lakhs in ten years, of other sources of taxation was then referred to as an argument that 'improvements of a general nature by which all classes benefit, should not be thrown on the landholders alone. They should be defrayed from the general taxes which have increased very largely, and will continue to do so as the means of the people improve.' In favour of the commutation rate being calculated, to ensure safety, on a long term of years, the Board remarked that 'the past history of the Presidency is replete with painful evidence of the ruinous consequences of over assessment, and the lesson has been too dearly bought to be disregarded.' As for the possibility that, should the rate be found too heavy, a remedy would be applied, the Board protested against a settlement, affecting intimately the interest of two-thirds of the population and the stability of six-tenths of the revenue of the country, being framed on doubtful data, observing that 'experience has shown that the application of such remedies, however easy in theory, involves delay, and meanwhile the interests of the people suffer. There might be reluctance to believe that any fall in prices was more than ephemeral; inquiries would be suggested to ascertain whether the profits of previous years had not been sufficient to meet the decline, and the result probably would be that the remedy would be applied only after serious injury had been suffered.' How the remedy was applied in the case of punja remissions has been shown above (*vide* page 463). The Board lastly recalled the original purpose of the settlement, according to the instructions of the Secretary of State, viz., that its 'express design was to secure to the ryot a definite and liberal margin.' The Director followed suit, pointing out that, in spite of a heavy export to meet the scarcity in the south, the prices of grain in the northern districts had fallen almost to the level of the commutation rates, a contingency certain to occur when the country might be favoured with years of plenty. Mr. Master indicated however a very important error in the Government calculations, according to which the reductions still contemplated by Government would be greater than they calculated, but notwithstanding this urged the adoption of Mr. Puckle's rates, foreseeing that the relief afforded by them would be reduced to a minimum or altogether absorbed when the extra cesses were superadded. The hold however which the fallacy that high prices benefit the ryots had on the Director's mind is evidenced in that the rock ahead which he descried was 'years of plenty' coupled with falling prices. Mr. Master finally expressed his opinion that to raise the commutation rate might temporarily bring a

Ib. 168.

Ib. 164.

Ib. 178.

little increase of revenue, dearly bought at the price of ..... 'a check to the extension of cultivation and to the improvement of the ryots' holdings, and ultimately, he firmly believed, a loss in place of a gain in revenue.' The case was a strong one, but Government adhered to their original view, the error pointed out by Mr. Master furnishing a useful weapon to show that the incidence of the raised commutation rate would not be so heavy on the dry lands as originally contemplated, a leniency destined completely to disappear in the further stages of the settlement, and share Mr. Master's views as to the advantage to the ryot of high prices. The question at issue however had passed the stage of argument, otherwise Government might possibly have been converted to the views of the Board and the Director; nor was there any need to slay the slain, for, while the Board and Director were minuting on the reference made to them by Government, the Secretary of State's despatch, approving the enhancement of the commutation rates, was lying on the table of the Council Chamber. It was therefore ordered that 'the scheme proposed by Mr. Puckle and approved by the Board should be adopted *with the single exception* that the commutation rate should be based on the series of years proposed by Government.' It is however to be noted that, even at this stage the Government calculated on a reduction in the gross amount of Land Revenue of about half a lakh of rupees.

Ib. 180.

Ib. 191.

Ib. 192.

Ib. 192.

Ib. 192.

In November 1869 Mr. Goodrich proceeded to Salem to arrange for the introduction of the new settlement. When he had been some six months in the district he reported that Mr. Puckle's classification on 70 per cent. of the soil of the district was, in his opinion, unduly lenient. A change had taken place in the person of the Director, the post being now held by Mr. Banbury, one of the ablest Revenue officers in the service, but holding views diametrically opposed to those of Mr. Puckle. Mr. Banbury accepted Mr. Goodrich's proposal which, as he admitted, was likely to enhance the rates, already enhanced by the raised commutation rate approved by Government, to the extent of Rupees 1,48,000. The proposal was to increase the number of 'sorts' into which the red sandy soils were divided from three to five, because 'with only three sorts, it has always been found that so much land falls into the last sort, No. 3, there being nothing as it were intermediate, and thus the revenue suffers.' Nor was this the only innovation threatened by Mr. Goodrich; for he also raised the grain values assigned by Mr. Puckle for the red soils, thus giving higher money rates, and modified the grouping.

Ib. 236, 278.

Ib. 231.

Ib. 233.

These proposals created consternation in the Board, which pointed out that, though Mr. Banbury quoted Mr. Puckle's statements in support of his views, 'Mr. Puckle was in full possession of this knowledge when he calculated the outturn given in his reports.' The allegation that the sanctioned rates would cause a loss of revenue was, the Board observed, nothing new: this was 'true both of wet land and dry land, and was contemplated when the settlement was fixed.' The opinions of the local officers were quoted as in his favour by Mr. Banbury, but had not been submitted. These

Ib. 236.

Ib. 236.

were now called for, and the Board, startled at the present proposals, wished 'to know whether Mr. Banbury expected to have to submit any further revision of similar importance, and if so, in what direction.' Government shared the views of the Board, and called on Mr. Banbury to make a personal inspection of the tract and frame a 'definite report to the Board with the benefit of local information, which, if necessary, should be supplemented by experiments and measurements conducted *by himself*.' At the same time Government observed that 'Mr. Banbury could not fail to recognize that such material alterations of the assessment projected by Mr. Puckle, and sanctioned by Government could only be accepted on the most deliberate consideration. It did not appear that the increase of assessment now contemplated had been prompted by personal investigation on the part of the Acting Director, nor could the Government place implicit confidence in the opinion of Mr. Goodrich who, with much zeal and intelligence, had had but a limited experience in the business of the Settlement Department.' Mr. Banbury in reply quoted Mr. Puckle's name in support of the enhancement contemplated, though there is nothing in the correspondence to show that Mr. Puckle was prepared to go to such lengths as Mr. Banbury proposed. When originally submitting his settlement scheme certain matters were left to be determined and corrected in the field, the preliminary report being necessarily to some extent tentative. Mr. Puckle had already explained that the calculations of assessment had been prepared on the survey areas of each taram, groupwar and not villagewar; that the classification registers abounded in errors, such as the entry of all lands near a village as garden, the indiscriminate application of different sorts to neighbouring fields included in the same class of soil, &c., the rectification of which could only be effected by the settlement officer on the spot, at the time of introducing the settlement. He admitted that there would doubtless be found many cases, such as the third group nanja villages of Āttūr, in which the lower sort had been needlessly applied to lands that would well bear a higher. Such errors however could only be corrected on the spot, by the aid of the detailed fieldwar accounts. The estimates given in the reports could only be taken as approximate, admitting afterwards of considerable modifications in detail, to suit the circumstances and resources of the villages.' Now, too, Mr. Puckle stated that, when he submitted his report on Salem, 'he was under the impression that Mr. E. C. G. Thomas' classification had been too highly fixed,' and thus Mr. Puckle, wishing apparently to be on the safe side, largely reduced the 'sorts' as fixed by Mr. Thomas, and Mr. Banbury adds, "from what Mr. Puckle now tells me, it is clear that he was obliged to submit the scheme before absolutely determining the 'sorts,' and that some lands were necessarily unduly lowered. Mr. Puckle when writing upon this subject says, 'the 'class' black or red clay, loam, or sand, had been finally fixed, but the 'sort' of each class was only fixed approximately. There was, therefore, still much to improve upon, and I had hoped to have inspected the work while introducing the settlement in each particular village.'" While however Mr. Puckle admits that, as was natural, details would be subject to modifi-

Ib. 237.

Ib. 238.

Ib. 238.

Ib. 128.

Ib. 239.

Ib. 239.

cation when field work commenced, there is nothing of his on record to justify the extended interpretation which was put on the expressions above quoted. That Mr. Puckle had largely altered Mr. Thomas' sorts is explained by the fact that these had been in his opinion too highly fixed, and a clue to this is afforded lower down where Mr. Banbury says, 'it is evident, from all I could learn, that Mr. Thomas was under the impression that the rates finally determined on would be even lower than those proposed by Mr. Puckle.' How very severe Mr. Thomas was in the arrangement of the sorts may be inferred from the fact that out of more than 661,000 acres classified by him only 726 were classed as bad soil (8—3); in the whole Tirupatūr Taluk there were only 2 acres so classed, in Āttūr 9 acres, in Nāmakal none! Intrinsically the proposal to increase the 'sorts' in the red sandy soils from 3 to 5 had nothing objectionable in it, otherwise Mr. Puckle would never have adopted it, but all depended on the way in which it was worked; in practice the result was to push the soils up in the 'sorts' and to enhance the revenue demand. This however was not the only innovation contemplated. The red sandy soils usually entered, according to settlement formula, as 8—1, were supposed to have some unusual intrinsic fertility which made them equal to 7—1 or red sandy loam. As the yield for the former was estimated at 14 kallams, and for the latter at 17 kallams, the result was an increase of some 21 per cent. to the supposed outturn: the assessment was raised on such soils from Rupees 1-12-0 to Rupees 2-8-0, or 43 per cent. The theory was this:—The soil in question was similar to the *Yerra tuvva-nela* or 'powdery red earth' of Nellore, in that it is 'slightly adhesive and partakes somewhat of the nature of loam,' and 'although the tests show it belongs to class 8, sort 1, the presence of 'Tuvva' in abundance alters the nature of the soil, and renders it of a higher value than soil having a corresponding proportion of ordinary sand. The classification should consequently be conducted on other considerations, and, as the productive power may fairly be deemed equal to class 7, sort 1, this soil might be thus classed.' The opinion of the local officers was referred to in favour of these proposals. The reports of the Tahsildars, who were the best authorities, and knew more of ryot life than the other persons consulted, were either in favour of leaving Mr. Brett's rates alone and redressing inequalities, or pronouncedly adverse. They are not given in full, but summarised into three or four lines each with the remark that 'there is not very much to be gathered from them.' This was true, so far as evidence in favour of the enhancements contemplated was concerned. Their estimates were condemned *en masse* as 'untrustworthy,' and showing that 'the Krishnagiri, Ūttankarai and Dharmapuri ryots would be farming at a loss if their whole assessment were remitted.' The evidence of the European and other officers in favour of the enhancements was quoted in full. It should be noted that this is the first stage of the settlement discussion at which it was distinctly recognised that the tendency of the proposals made would be directly to enhance the existing land revenue demand, all previous innovations having left a reduction, ever diminishing, in favour of the ryot. 'The orders,' Mr.

Ib. 244.

Ib. 258.

Ib. 246, 249.

Ib. 247.

Ib. 247.

Ib. 262.

Vol. LXV of Selections from the Records of the Madras Government, pp. 256, 257.

Banbury writes, 'hitherto recorded upon the subject of the village cess for Salem have been passed under the supposition that there would, by the new settlement, be a falling off in the revenue now paid to Government, and that, even with the addition of the 6¼ per cent. for village service, the total sum annually levied from the ryots would still be less than heretofore. But, as already explained in paragraph 5, the correct comparison between the present and proposed assessment, including increase by survey and cultivation, shows that there will be no falling off in the land revenue demand proper, and thus the 6¼ per cent. will form an item of taxation in addition to what the ryots now pay; although the Salem ryots may be much disappointed when they find that their expectations as to alleviations are not likely to be fulfilled, still, when all the steps to arrive at the present conclusions have been taken, with due regard to moderation and to the established principles of settlement, I do not see how *these more favourable results than were anticipated* can be questioned. Thus, instead of there being by the new settlement a loss of Rupees 49,025 after including the village cess as an asset of revenue as originally contemplated, there will, by the increased area and necessary modifications, finally be a slight excess over the amount now paid as land revenue, *plus* the realization of the 6¼ per cent. under the Village Service Act.' This 6¼ per cent. came to about Rupees 1,24,000, and the Local Fund Act added half as much more.[1] These papers came for consideration before a Board in which not one member remained of those who had reviewed Mr. Puckle's proposals and stated 'the case for the ryots' three years before. The Board, unwilling to sacrifice revenue, resolved to recommend Government to adopt the modifications of the sanctioned settlement in all but one respect, viz., Mr. Goodrich's proposal to disallow the allowance of 10 per cent. made for unprofitable areas. The Board then proceed 'to notice the financial aspect of the settlement, which has changed in a most astonishing manner since it was dealt with by Government in 1868, the cause being chiefly the increase of area ascertained by survey, which amounts to 15 per cent.' The Board sum up the proposals as follows: 'Leaving the Village Service Cess out of the calculation, the anticipated result of the settlement, which Government sanctioned, was a loss of Rupees 1,43,847. The corrected calculation given by Mr. Banbury in paragraph 5 shows an estimated *gain* of Rupees 10,175. Mr. Goodrich expects that the modifications proposed by him will add Rupees 1,66,543 to this sum, but Mr. Banbury does not consider it safe to reckon on more than Rupees 35,285. It will probably be safe to state the probable gain as Rupees 50,000. This is satisfactory.' The Board observe that 'it is true that in all the discussions as to the legality and expediency of imposing the Village Service Cess in Salem, the belief that the settlement would reduce the demand was kept in view, but the arguments derived therefrom were not essential to the case, and the Board think that the question should not be re-opened.' They

Ib. 251.

Ib. 274.

Ib. 276.

Ib. 277.

Ib. 277.

[1] The Local Fund Act levied 6¼ per cent. on the Land Revenue beriz; but only 3⅛ per cent. of this was fresh taxation, as 3⅛ per cent. was already levied under the Road Cess Act of 1866.

estimated the increase as follows: 'The increase (without taking into account the increased rate of Road Cess which may be levied under the new Act) will be 9 per cent. The increase in the Land Revenue demand will be 2·8 per cent.' The 'new Act'[1] added $3\frac{1}{8}$ = Rupees 57,015 to the existing Road Cess, so that the net excess demand on the ryots came to 12 per cent.

Ib. 277.

The proposals were accepted by Government, but the taluk of Āttūr, in which the settlement pattas had already been issued, was exempted from Mr. Goodrich's modifications. The minute shades of distinction by which the red sandy soil, 8—1, was to be equalised with 7—1, or red loam, would require the closest attention and Government insisted 'on the greatest care being observed in the subsequent classification.' The result of Mr. Goodrich's settlement was an enhancement of the demand under Mr. Puckle's revision as amended by the Government commutation rate by Rupees 1,18,230. This was without counting the new cesses aggregating $9\frac{3}{8}$ per cent. ($3\frac{1}{8}$ per cent. had been collected for some years under the District Road Cess Act). The increase was especially noticeable in the case of Ūttankarai, the poorest taluk in the district. The Board had expressly stipulated that favour should be shown to this taluk, and Mr. Banbury's figures promised a reduction of 20 per cent. *including the Village Service Cess*; or, in other words, a reduction of nearly 25 per cent. Mr. Goodrich's actuals, the cesses excluded, showed a reduction of only 4 per cent., and this was of course swallowed up by the $9\frac{3}{8}$ per cent. extra cesses.

Ib. 280.

Ib. 279.

Ib. 279.

Ib. 276.

Ib. 302.

Mr. Clogstoun succeeded Mr. Goodrich as Deputy Director and finished the remaining four taluks, besides restoring the demarcation, and revising the tank ayakats in three of them, by January 1874. In Dharmapuri the Land Revenue demand, exclusive of cesses, was increased by Rupees 30,218 or 21 per cent. over the jamābandi of the previous fasli.[2] The increase was principally in dry land, amounting to Rupees 24,037 or 23 per cent. The increase in Krishnagiri was Rupees 15,901 or 13 per cent. Six thousand acres, on which the demand had been increased 75 per cent. by the settlement, were relinquished, which, as the Board observed, was 'not surprising.' The survey had a great deal to

Ib. 310.

Ib. 316.

Ib. 320.

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[1] IV of 1871.

[2] This enhancement naturally attracted notice: Mr. Banbury alluded to the old rates as 'pepper-corn rents,' but these rates were fixed by Munro, and he was of opinion that they should be reduced by 20 per cent. to allow of the ryots prospering. Mr. Clogstoun quoted a former Deputy Director to the following effect:—'but the most conclusive proof that the taxation is here more favourable than elsewhere is that derived from the report of a Collector who notices the fact (that) Dharmapuri has been remarkable for the large proportion of mēlvaram tenure as compared with the other parts of the district. This tenure, which is that of a sub-tenant holding under a pattadar and paying to him more than he pays to Government as tax, is that which may be expected in the neighbourhood of towns where the ground acquires increased value, both from its proximity to the market, and from the improvements which the owners (probably well-to-do traders or Government servants) are able

Vol. LXV of Selections from the Records of the Madras Government, p. 307.

Ib. 313.

do with this, as 'the area under cultivation has proved 21 per cent. more than was shown in the old accounts.' The increase in Tirupatūr was Rupees 13,614, being 22 per cent. in wet and 19 per cent. in dry. The excess by survey was greatest in the lower groups, a fact which helps to explain why, as was often averred, Mr. Brett's Taram-kamni rates were easily paid on the poorer soils. Not only were they lighter than the settlement rates, but the ryots had practically from 18 to 26 per cent. of their holdings rent free. The survey however had but a share in the enhancement, for Mr. Banbury states that 'the increase over the results originally anticipated is owing to the orders passed by Government regarding the alteration in the rates upon the red sandy soils, to certain requisite alterations in the grouping, and to the modifications made in the classification.' The assessment in Hosūr was more lenient, the excess demand being only Rupees 5,365 or 4 per cent. The following table shows the result of the settlement as compared with the rates of the faslis respectively preceding those in which the settlement was introduced into each taluk :—

Ib. 320.

Ib. 322.

Ib. 323.

Ib. 324.

Taluks.	Description of land.	As per Jamabandi.		As per introduction of new Settlement.		Difference.	
		Extent.	Assessment.	Extent.	Assessment.	Extent.	Assessment.
		ACRES.	RS.	ACRES.	RS.	ACRES.	RS.
Attur, Fasli 1280.	Dry	99,565	1,48,549	119,960	1,43,736	+ 20,395	— 4,813
	Wet	12,727	99,887	14,961	1,04,539	+ 2,234	+ 4,652
	Total	112,292	2,48,436	134,921	2,48,275	+ 22,629	— 161
Salem, Fasli 1281.	Dry	179,886	3,11,682	202,528	3,11,346	+ 22,642	— 336
	Wet	12,272	71,054	14,318	74,468	+ 2,046	+ 3,414
	Total	192,158	3,82,736	216,846	3,85,814	+ 24,688	+ 3,078
Namakal, Fasli 1281.	Dry	87,858	1,16,974	103,468	1,17,808	+ 15,610	+ 834
	Wet	9,369	81,704	10,902	83,324	+ 1,533	+ 1,620
	Total	97,227	1,98,678	114,370	2,01,132	+ 17,143	+ 2,454
Trichengode, Fasli 1281.	Dry	150,303	2,25,132	164,967	2,23,957	+ 14,664	— 1,175
	Wet	8,304	50,567	9,490	54,635	+ 1,186	+ 4,068
	Total	158,607	2,75,699	174,457	2,78,592	+ 15,850	+ 2,893
Uttankarai, Fasli 1281.	Dry	98,221	97,255	114,341	85,749	+ 16,120	— 11,506
	Wet	5,778	19,907	6,943	26,416	+ 1,165	+ 6,509
	Total	103,999	1,17,162	121,284	1,12,165	+ 17,285	— 4,997

to effect in it. The existence of such a tenure to a large extent in a taluk where there is nothing deserving the name of a town except Dharmapuri itself, where there are still thousands of unoccupied acres, and where there is no particular congregation of Brahmins or other non-cultivating classes, establishes unanswerably that the Government demand leaves more margin to the cultivator, and, taking into account every supposed advantage, is more favourable here than elsewhere.' This however was the exact state of things which the Board five years before had stated to be a desideratum, when they said that the determination of the share of the State should not be 'influenced by any consideration of gain or loss of revenue, but by the conviction of its' (being so determined of) 'necessity in order to stimulate extension and improvement of cultivation; to admit of the accumulation of capital in the hands of ryots; *to lead to the creation gradually of a class of landlords between the Government and the actual cultivators of the soil;* and to give stability to the land revenue and contentment to the people.'

Ib. 140.

Taluks.	Description of land.	As per Jamabandi.		As per introduction of new Settlement.		Difference.	
		Extent.	Assessment.	Extent.	Assessment.	Extent.	Assessment.
		ACRES.	RS.	ACRES.	RS.	ACRES.	RS.
Dharmapuri, Fasli 1281.	Dry	123,793	1,03,328	140,923	1,27,365	+ 17,130	+ 24,037
	Wet	9,464	43,402	11,146	40,583	+ 1,682	+ 6,181
	Total	133,257	1,46,730	152,069	1,76,948	+ 18,812	+ 30,218
Krishnagiri, Fasli 1282.	Dry	96,389	84,804	115,947	93,568	+ 19,558	+ 8,764
	Wet	8,558	40,210	10,888	47,347	+ 2,330	+ 7,137
	Total	104,947	1,25,014	126,835	1,40,915	+ 21,888	+ 15,901
Tirupatur, Fasli 1282.	Dry	50,565	60,475	60,155	66,753	+ 9,590	+ 6,278
	Wet	6,141	34,526	7,498	41,862	+ 1,357	+ 7,336
	Total	56,706	95,001	67,653	1,08,615	+ 10,947	+ 13,614
Hosur, Fasli 1282.	Dry	81,160	97,253	91,365	99,161	+ 10,205	+ 1,908
	Wet	7,886	42,307	8,788	45,764	+ 902	+ 3,457
	Total	89,046	1,39,560	100,153	1,44,925	+ 11,107	+ 5,365
	Dry	967,740	12,45,452	1,113,654	12,69,443	+ 145,914	+ 23,991
	Wet	80,499	4,83,564	94,934	5,27,938	+ 14,435	+ 44,374
	Total	1,048,239	17,29,016	1,208,588	17,97,381	+ 160,349	+ 68,365

As Mr. Banbury observed, even after the commutation rate had been revised 'a loss of Rupees 1,43,847 was contemplated; but when the question of the red sandy soils was again represented and discussed, matters assumed a different aspect altogether, and an enhancement of Rupees 50,000 over the existing demand was anticipated. It is gratifying to find that the gain to the State by the introduction of the new settlement, instead of involving a loss of nearly a lakh and a half, ends in an increase of over half a lakh, irrespective of the village and road cesses.' Of the latter 9¾ per cent. were new. The increased demand was therefore Rupees 68,365, *plus* 9¾ of the two cesses = Rupees 1,86,000, or Rupees 2,54,365 in all. The Rupees 68,365 did not long remain to the good, for, in May 1874, nearly the whole of it had disappeared, as will be seen from the following comparison of the settlement demand of Fasli 1282 with the revenue demand of the faslis previous to the introduction of the new settlement:—

Ib. 333, 334.

Ib. 339.

Taluks.	Revenue Demand of Fasli previous to the introduction of new Settlement.		Settlement Demand of Fasli 1282.	Difference	Name of Officer who revised the Rates.
	Faslis.	Amount.			
		RS.	RS.	RS.	
1. Salem	1280	4,14,157	3,96,399	— 17,758	Mr. Goodrich.
2. Āttūr	1279	2,35,769	2,25,370	— 10,399	Do.
3. Namakal	1280	2,08,044	2,01,299	— 6,745	Do.
4. Trichengode ..	1280	2,91,675	2,82,632	— 9,043	Do.
5. Ūttankarai.. ..	1280	1,23,145	1,15,848	— 7,297	Do.
6. Dharmapuri ..	1281	1,54,301	1,70,998	+ 16,697	Mr. Clogstoun.
7. Krishnagiri ..	1281	1,28,239	1,44,041	+ 15,802	Do.
8. Tirupatūr	1282	95,001	1,08,615	+ 13,614	Do.
9. Hosūr	1282	1,39,560	1,44,925	+ 5,365	Do.
Total ..	..	17,89,891	17,90,127	+ 236	

Mr. Clogstoun's work was too recent to allow of much falling off, though this was already visible in Dharmapuri, the first taluk settled by him. We have seen (p. 428 *ante*) that when Mr. Brett reduced the demand by nearly two lakhs of rupees, the result was that the revenue immediately rose by more than four lakhs of rupees.

The years in which the new settlement was introduced were years of great agricultural prosperity, the crops being so plentiful that, in 1873, the price of rāgi, the staple of the district, fell below the commutation rate, a contingency regarding which Government, when raising the rate, considered 'it was not at all probable it would ever recur.' The settlement, however, was no sooner over than a long period of agricultural failure set in, almost unbroken from 1875 to the present date (1881), and culminating in the famine of 1877-78. By March 1878, according to the famine census, four hundred and seven thousand of the population had disappeared; allowance being taken for the normal increase of population, the number missing was five hundred and fifty-nine thousand. These figures were discredited, the census having been taken in a rough-and-ready fashion, but the census of 1881 confirms the total then obtained. In three years, Faslis 1287 to 1289, seven hundred and sixty-five thousand processes were issued,[1] of which one hundred and fifty thousand were driven in to the hilt. Rupees 8,49,951 of land revenue had to be remitted.[2] The Board had urged in 1868 that the Government demand should be 'moderate, capable of being paid in all ordinary seasons, without trenching on the capital of the landholders, or forcing them into the grasp of money-lenders,' but in Fasli 1289 the amount of property transferred by documents registered had risen from Rupees 19,35,733 to Rupees 24,88,568, owing, as the Registrar-General observed, to 'pressure of the famine inducing well-to-do classes to pledge or sell their lands.' Close on three-quarters of a million sterling had been spent on famine relief in the district, and fifty thousand pounds from the Mansion House Fund had been scattered broadcast

Ib. 339.

Ib. 149.

Ib. 161.

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[1] *Statement showing the extent to which coercive process was employed in the collection of the Revenue in the District of Salem, Faslis* 1287 *to* 1289.

Faslis.	Number of Defaulters against whom coercive processes were issued.	Amount of Arrears for which the processes were issued.	Number of Defaulters whose property, personal or real, was attached.	Arrears for which the property, personal or real, was attached.	Number of Defaulters whose property was actually sold.	Amount of Arrears for which the property was sold.	Value of Property sold.					
							Real property.		Personal property.		Total.	
							Estimated value.	Amount actually realized.	Estimated value.	Amount actually realized	Estimated value.	Amount actually realized.
1	2	3	4	5	6	7	8	9	10	11	12	13
		RS.		RS.		RS.	RS.	RS.	RS.	RS.	RS.	RS.
1287	205,153	28,00,933	6,403	1,85,548	1,498	58,035	5,991	14,506	12,687	8,748	18,678	23,254
1288	288 486	28,46,065	60,402	8,04,985	18,071	3,53,635	25,904	23,320	13,576	16,198	39,480	39,518
1289	272,291	21,72,739	83,694	10,75,192	44,055	6,28,143	1,27,489	98,660	24,061	22,144	1,51,550	1,20,804

[2] Fasli 1286, Rupees 4,13,083, Fasli 1287, Rupees 3,78,180, Fasli 1288, Rupees 16,024 Fasli 1289, Rupees 42,664.

amongst the people, and yet, after every process known to the law had been carried out to the bitter end against every defaulter in the district, it was found necessary to remit as irrecoverable Rupees 7,00,230 arrears of land revenue in addition to the eight and a half lakhs already remitted. Nor was this all, for the net ryotwari bēriz, which was Rupees 16,69,997 in 1874, had fallen in 1879 to Rupees 13,33,513, a deficiency of Rupees 3,36,484, the road cess of course having fallen off also. The falling off was principally in the dry lands and was closely connected with the famine pressure;[1] for not only did the decline in the revenue correspond with the decline in the population, but the same feature is found in the talukwar totals, population and revenue having fallen off in the same proportion.

The Settlement Department excluded certain villages from their operations notwithstanding that they had been surveyed and demarcated. When the assessment was revised in the taluks of Tirupatūr, Krishnagiri, Hosūr and Dharmapuri it was discovered that many of the field-marks, originally planted by the demarcation party, were missing, and that others were not durable. Mr. Clogstoun had new marks of a durable character (stones incised with arrow marks) put down for all fields under occupation. Ūttankarai was not included in the field re-demarcation, but, in the four Talaghāt taluks, the work was partly carried out long after the completion of the settlement, and would have been finished but for the intervention of

[1] This has been distinctly shown in Proceedings, Board of Revenue, No. 1177, dated 27th June 1881, where the Collector gives facts and figures which have been accepted as unanswerable. The following table speaks for itself:—

Taluk.	Dry Cultivation compared with the average before the Famine = 100.				Population compared with that of 1871 = 100.	
	Fasli 1287.	Fasli 1288.	Fasli 1289.	Average of the three years.	Census of 1878.	Census of 1881.
Salem	84·5	77·1	68·3	76·6	80·6	83 0
Āttūr	84·1	88·4	81·8	84·8	93·7	96·9
Nāmakal	84·1	79·9	72·8	78·9	85·5	97·5
Trichengōde	83·1	74·2	71·9	76·4	69·4	76·7
Dharmapuri	71·1	64·8	62·6	66·2	75·2	69·9
Krishnagiri	73·3	66·2	65·7	68·4	74·0	71·0
Hosūr	74·4	70·4	64·8	69·9	71·2	68·3
Tirupatūr	93·0	91·9	96·4	93·8	88·2	89·5
Ūttankarai	70·7	67·8	71·7	70·0	75·7	71·4
Total ..	79·4	74·5	71·0	74·9	79·3	81·3

The Collector continued as follows:—"The census of 1878 was, I think, probably below the truth in Nāmakal and Trichengōde, and as I have already explained in my letter noted in the margin, that of 1881 is of more value as indicating the extent to which the several taluks suffered in the famine. Even supposing that of 1878 be true and the apparent anomalies to be due to movements of population, the fact that such had all ceased before 1881 makes the census of the latter year more suitable for comparison. In the four worst taluks, viz., Hosūr, Dharmapuri, Krishnagiri, and Ūttankarai, the census of 1881 shows a decrease upon that of 1878, proving that the excessive mortality had not ceased when the earlier census was taken. I have already referred to the continued decrease in cultivation which has gone on since

Extra No. 1-990, dated 13th April 1881.

the famine in 1876. The demarcation stones were all put down at the expense of the ryots.[1]

In Fasli 1280 Mr. Longley conducted the settlement of the Tirupatūr Taluk, when he ordered the cultivation by Malaiālis on the Javādi and Yēlagiri Hills to be charged in future at the rate of one rupee per acre instead of on the number of ploughs and hoes as before. This order was brought into force in that fasli, but there are still certain portions of the hills in which the old system obtains. The rates charged in these parts are as follows:—

	Maximum.			Minimum.		
	RS.	A.	P.	RS.	A.	P.
On ploughs	18	0	0	10	0	0
On hoes	5	0	0	2	0	0

The reason why Mr. Longley's order has not yet been carried out in these parts is that the Karnams have not yet been able to measure the lands of the ryots owing to the unhealthiness of the climate, which precludes a lengthened stay.

Fasli 1287. However, taking the average of the three years since the famine and the census of 1881, we find the taluks in the following order:—

The assessments of the first three taluks were increased by Rupees 30,218, Rupees 15,901 and Rupees 5,365 respectively. (*vide* p. 472 *supra*). The decrease of cultivation followed *pari passu* the increase of the assessment.—H. LeF.

Decrease of dry cultivation.	*Decrease of population.*
Dharmapuri.	Hosūr.
Krishnagiri.	Dharmapuri.
Hosūr.	Krishnagiri.
Ūttankarai.	Ūttankarai.
Trichengōde.	Trichengōde.
Salem	Salem.
Namakal.	Tirupatūr.
Āttūr.	Āttūr.
Tirupatūr.	Namakal.

"There is here, I submit, sufficient correspondence to convince any one of the close connexion between the two phenomena. There is little to choose between the three sub-division taluks which come first in both columns; but the discrepancy as regards the position of Hosūr may be explained by the fact that the dry cultivation is not so good a criterion there as in other taluks. The irrigation works are numerous but very small, and the dry cultivation absorbs more of the attention of the people than elsewhere. The discrepancy as to Namakal may be due to the fact that the wet cultivation is concentrated in one part of the taluk, and the other part, which is mainly dry, may have suffered much more than the average of the taluk would indicate. Tirupatūr has more external trade and probably more realized wealth than any taluk in the district.

"There can be no question at all as to the decrease of population and its effect in contracting cultivation. In almost every village numbers of houses are to be seen now unroofed but once inhabited. I settled two taluks last year, Trichengōde and Krishnagiri, and I have done this year Āttūr, Dharmapuri, and Hosūr. I have noticed especially in the last two taluks many villages in which less than a fifth of the land assessed as arable is occupied; and what is more striking I have even found cases in which, though the wet lands were occupied and there was full supply of water, they were left waste. To inquiry the answer is always the same, 'There are no ryots; they died or deserted in the relief.'"

[1] For the guidance of district officers a memorandum on the settlement and such future action as might be necessary in carrying out its provisions was drawn up by Mr. Clogstoun: the paper is not of sufficient general interest to find a place here, but should be studied by every district revenue officer. It will be found at p. 356 *sq*, Selections from the Records of the Madras Government, No. LXV.

In Fasli 1281 Mr. Longley passed a similar order with regard to the hills in the Āttūr Taluk. The lands on these hills are now all charged at one rupee an acre.

About the end of this fasli Mr. Longley turned his attention to the unsatisfactory state of the conservancy of the Kāvēri channels in the Nāmakal Taluk.

Under G.O., dated 25th September 1858, the Manigars and other subordinates employed on the Kāvēri channels, together with the conservancy of the same, had been transferred to the Public Works Department. A report was then ordered to be made after a year's trial as to the working of the new *regime*. In the same fasli the grain fees, usually paid by the landholders under the channels, were commuted into money payments and included in their pattas, but on the ryots objecting to this mode of collecting the fees, the Officiating Collector, Mr. Knox, ordered that the former system of leaving it to the ryots themselves to pay them direct to the establishments, and of supplying labor, should be reverted to. On the 12th December 1859 Mr. Knox reported that the transfer of the works to the Public Works Department did not find favor with the people. The Board, not satisfied with this, called for a further report, asking whether the transfer secured a more efficient management of the works and a just and economical distribution of water. Mr. Arbuthnott reported in 1862 in the negative, the reason assigned by him being that the Public Works Department officers have no direct control as to punishing the Manigars, &c., for neglect of duty, or authority to enforce punctual payment of the grain fees by the villagers. The Board, however, did not give the matter the attention it deserved. They passed no definite orders and were satisfied with a remark that the question as to what irrigation works should be retransferred to the Revenue Department, which question, it would appear, was then under consideration, had first to be settled before they could pass orders regarding the channels. What became of the question is not known; but it is certain that the matter of the channels was not for the time at least revived.

When Mr. Longley visited them, they were in an unsatisfactory state. He took back the management of the channels from the Public Works Department and reported the same to the Board, who approved his action. Subjoined is his report, giving full details of the description and state of the channels, the system under which they were worked, and the action proposed to be taken by him to remedy the evils which then existed:—

"To the Secretary to the Board of Revenue, dated 16th April 1872, No. 92.

"With reference to paragraph 6 of the Board's Proceedings of the 10th August last, No. 3369, I have the honor to report on the Kāvēri channels and their establishments.

"2. *Channels.*—The channels are three in number, and are known as (1) the Paramathi Rājā channel, 21½ miles in length, (2) Kumārapālaiam channel, 8 miles, and (3) the Moganūr channel, 16 miles. The first and the last are fed by korambus.* The principal korambu is at Jēderpālaiam, and this supplies the Paramathi Rājā channel. This korambu extends over two miles in the bed of the river. The head of the Moganūr channel was formerly at Vēlūr; but, the site not being suitable, and the korambu having fallen to pieces, I had a fresh one constructed at a better site near Kūduthurai. The Kumārapālaiam

* Dams made of nānal grass and branches of trees, sloping diagonally up stream so as to divert the water into the channel.

channel has no korambu of its own, but is supplied at its source from a swamp called Shorai-madai, and also receives the surplus of the fields of the Paramathi Rājā channel, to which it runs parallel for upwards of four miles.

"3. The three channels, which were in existence at our acquisition of the country, have been very much improved. The Paramathi Rājā channel is the best of the three, and yields the largest amount of revenue. It is twenty-four feet in width, and the depth of water is never less than two feet, though during the freshes it is as much as five or six feet. The Kumārapālaiam channel is also of the same width and depth, and is equally well supplied. The Moganūr channel, though possessing all the advantages which the Paramathi Rājā possesses, has, of late years, suffered much from the utter inability on the part of the Department of Public Works to keep it up, owing to a misunderstanding between the ryots and the department. The korambu had disappeared, the channel silted up, and the cultivation was coming to a stand-still, when, last January, in consultation with the Executive Engineer of the range, it was agreed that I should take charge of this channel. I did so at once, and put in hand immediately the construction of the korambu, which has now been completed, and there is a supply of water of upwards of two feet running down the channel, and all the remissions granted during the last few years will in future be saved.

"4. *Karais.*—The lands in the different villages under the channels are subdivided, for the purpose of kudimarāmat (customary labour), into what are called karais, so as to allow the incidence of the grain tax or labour payment to fall pretty equally on all the landholders. On an average the karai consists of 8 acres, and the number of pattadars in each karai varies according to the extent of land held by each pattadar. The head of the karai is the karaidar, to whom demands are made for customary labour.

"5. The holders of the different karais are bound, not only to contribute grain fees for the maintenance of the superintending establishment charged with the distribution of water, looking after the korambu channel banks, &c., but have also to contribute the customary labour for the repair of the channels and the banks. This labour is divided into three classes—

First.—Nitya Korambāls, whose duty is to remain always at the korambu and to keep the same in repair.

Second.—The Rettippāls, which, as the term implies, are called out when the number of Nitya Korambāls proves insufficient, which often happens at the time of the freshes.

Third.—The Nālu Rettippāls, or four times the ordinary number of labourers.

"These are called out for the periodical clearance of the channel, and, on occasions of extraordinary emergency, such as the washing away, wholly or in part, of the korambu, breaches of channel or river banks, &c., &c.

"6. Of the karais under each channel, a certain number, called māfi karais, are set apart for the payment of the fees to the superintending establishment, which consists of Korambu Manigars, Nīrkattis, and Bank peons, &c., *vide* Statement No. II, while the remaining karais only contribute Nitya Korambāls and Rettippāls; all the karais, however, are bound to contribute Nālu Rettippāls. The better to illustrate my meaning I will take the Rājā channel; there are under it 220 karais; of these 69 are māfi karais, or karais set apart for the payment of the superintending

establishment. The remaining 151 karais have to contribute Nitya Korambāls and Rettippāls. The ryots are bound by custom to furnish one working cooly for every two of these karais. Excluding, therefore, the māfi karais, the proper number to be contributed is 75 men, and these are accordingly the number of Nitya Korambāls permanently maintained at the head of the channel. When, on emergency, this number proves insufficient, the Rettippāls are called out, making 75 + 75 = 150 men, which number, in point of fact, is always kept up by the ryots at the rate of one man for each karai: these men are ordinarily employed one-half their time in the ryots' field, and the other half at the channel head as Korambāls, the two sets of labourers exchanging places once in a fortnight. When, on extraordinary emergencies, the 150 men (Nitya Korambāls and Rettippāls) prove insufficient, the Nālu Rettippāls are turned out, *i.e.*, the 150 men, *plus* 220 men, at the rate of one man for each of the 220 karais under the channel, or altogether 370 men, which is the maximum the ryots are bound to furnish for the periodical clearance of the channels, as well as for extraordinary emergencies such as those above described. The Nālu Rettippāls are called out on an average twelve times a year.

"7. In case of any karaidar failing to send the prescribed number of labourers he is bound to contribute, he is liable to a penalty of 4 annas per diem for every labourer for the number of days their labour may be required.

"8. *Nature of fees levied.*—The channel fees levied in the Kāvēri villages are of two kinds—

First.—Korambu fees.
Second.—Swatantram fees.

"The former consist, with little variation, of a grain contribution of 3 podis = 72 Madras markāls for each karai of land cultivated under the Paramathi channel, whilst in the case of the other two channels it varies from 18 to 40 markāls per karai. This allowance is for the payment of both the superintending establishment as well as the Nitya Korambāls and Rettippāls. The Swatantram fee is also paid in grain, and varies from 1 to 7 Madras measures for each chai* of land under cultivation, and is intended for the special remuneration of the superintending establishment.

* Equal to A. G. A. 1 12 2

"9. The value of the grain fees, as well as the labour which the ryots are liable to contribute annually, may be set down for each of the three channels as follows:—

Names of Channels.	Value of the grain fees contributed for the superintending Establishment as well as for the Nitya Korambāls.			Value of the labour contributed in the shape of Rettipāls and Nālu Rettippāls.			Total.		
	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.
1. Paramathi Rāja channel ..	6,254	0	4	6,180	0	0	12,434	0	4
2. Kumarapālaiam channel ..	761	0	6	1,822	8	0	2,583	8	6
3. Moganūr channel	795	4	0	1,200	0	0	1,995	4	0
Total ..	7,810	4	10	9,202	8	0	17,012	12	10

"10. Such then is the system in force sanctioned by immemorial custom, and such the obligation recognized by the ryots incidental to the possession of land under the river channels; but the question now arises how far the system has been found to answer the purposes for which it was intended?

"11. *Management of the Channels.*—Up to the transfer of the management of the channels to the Department of Public Works,* and so long as it remained under the Revenue Department, it worked well. The grain fees were punctually collected and the required labour promptly enforced. The transfer of the charge to the Department of Public Works took place in 1858, and Mr. Brett, the Collector, who recommended the transfer, was himself only two years afterwards (or in 1860) of opinion that the change was a mistake, and that a retransfer to the Revenue Department was advisable. He visited the channels early in 1861, and took written statements from the ryots under the channels, a précis of which was forwarded to the Board with Mr. Arbuthnott's letter of the 16th June 1862, No. 135. Subsequent Collectors, Messrs. Arbuthnott and Pochin, were decidedly of opinion that the channels should be under the management of the Revenue Department, as is the case on the opposite bank of the Kāvēri (Coimbatore District). All the revenue officers who had anything to do with the Nāmakal Division were of the same opinion. On the face of all these recorded opinions, and the strong feelings evinced by the ryots against a system which has proved adverse to their interest, I am surprised that a management acknowledged to be defective should have continued so long. Not only were the Collectors, the Board of Revenue, and Government, repeatedly addressed by the ryots on the subject, but the ryots under one of the channels sent a deputation to meet Lord Napier, when he came to Salem in 1869, in reference to this matter. When I took charge of the district in October 1870 I found that the petition presented to the Governor had been referred to the Collector for disposal, and in consequence I visited the channels and spent more than a month in the different Kāvēri villages. I have been over the whole length of every channel, as well as the river bank; I have never seen a worse state of things. The Moganūr korambu, as I mentioned above, was entirely gone, and the cultivation under that channel was coming to a stand-still. The banks of all the channels were encroached upon, and the ryots were permitted to cut holes in the bund, and sometimes each field has as many as two pot sluices from which water flows without any check whatever, and the waste is deplorable. The channels (especially the Moganūr one) were silted up, and the sluices and other masonry works are in a state of great disrepair. The banks of the channels were so much neglected that, in some places, they were entirely blocked up with the overgrowth of prickly-pear. The padugais on the river bank had been encroached upon and, in several places, entirely destroyed. Altogether the state of things showed an utter neglect and want of care on the part of those who had the care and management of the channels. The Public Works Department having no power to enforce the payment of the grain fees, large arrears accumulated, and, as the establishments had not received their emoluments regularly, the consequence has been inefficiency and a great falling off in their strength. On one channel (Moganūr) the establishment collapsed entirely.

* In 1858.

"12. *Transfer of the management to Revenue Department.*—I trust I have shown that the present system cannot any longer continue without seriously affecting the interests of both the Government and the ryots, and it is therefore of primary importance that the management of the channels should be transferred to the Revenue Department. As stated above, I took charge of the Moganūr channel; Mr. Lawford, the Range Officer, expressed his inability to work this channel owing to the collapse of the establishment. Subsequently I received a letter from the Superintending Engineer, Fifth Division, in which he requested me to take charge of all the channels. This I have done, and I trust that the step will meet with the Board's approbation.

"13. In the neighbouring district of Coimbatore the channels are under the Revenue Department. In this district they were once transferred to the Department of Public Works, but were resumed by the Revenue Department two or three years afterwards, finding that the Public Works Department had signally failed to work them. Both the Superintending and the Executive Engineers acknowledge the inconsistency of their department undertaking administrative duties, and are sensible that their staff is not only insufficient for the control of the channels, but also incompetent to enforce either the customary labour or the payment of the grain-fees, upon which depends mainly, if not altogether, the efficient working of the channels and their establishments.

"14. *Proposed measures for better management.*—The foremost change in the present system, which was absolutely and urgently called for, viz., the transfer of the charge to the Revenue Department, having taken place, it now remains for me to lay before the Board proposals (1) for the remodelling of the establishments, and (2) for providing better means for realizing the grain-fees and for enforcing the customary labour. I will first deal with the latter, upon which the success of the former depends.

"15. *Collection of Grain-fees and the Enforcement of the Customary labour.*—It will be impossible to effect this without a legislative enactment. Threats such as stopping the supply of water for cultivation or withholding remissions have proved abortive. Experience has shown such to be empty threats. Not only in this district, but in Coimbatore, the want of a legislative enactment has been much and long felt, and I understand that the late Collector, Mr. Sullivan, urged on the Board the necessity of an Act. It is true that Act 1 of 1858 arms the Collectors with power to enforce customary labour; but although the provisions of that Act answer well enough for obtaining labour on emergency, it is powerless to enforce payment of customary fees or to compel the contribution of labour required for the Kāvēri channels. If, on the other hand, the grain-fees are commuted into money payment and entered in the pattas, the collection will be easy enough; but this cannot be done unless the procedure is recognized by legislative enactment. I have ventured, therefore, to draw up the draft of an Act commuting the grain-fees to a money payment, and to otherwise provide for the better management of the Kāvēri channels, and I beg to submit the same for the Board's favourable consideration.

"16 *Proposed Kāvēri Channels' Act.*—The main features of the proposed Act, are *first*, to give up the present grain contributions under the different

channels, and to substitute for the same a money cess, and, *secondly*, to provide for the prompt recovery of the cess, and for the enforcement of the customary labour. The grain contributions vary in different villages under the channels, as already shown, and their collection is, therefore, very tedious and perplexing. Again, there is a constant cry on the part of the labourers that they are not properly paid. The payment of the wages to the superintending as well as the labouring establishments should be in the hands of Government and not the ryots. The labouring establishment will then look to Government instead of the ryots for their wages, and regularity and efficiency is at once secured. This object can only be attained by commuting the obligation of the ryots to contribute fees to the superintending establishment, and labour known as Nitya Korambāls, Rettippāls, and Nālu Rettippāls, into a money payment; and for this Sections 3 and 4 of the draft Act provide. Though the payment of the working establishment (labourers) will be in the hands of Government, still it is important that the required number of labourers, according to the karai system, should be provided by the landholders; and that Government pay the labourers out of the cess, which will be formed into a fund. This is exactly the system followed under two channels in the Coimbatore District; and I have in person ascertained these conditions to be acceptable to the Salem ryots. Sections 7, 8 and 9 are introduced to provide for this.

"17. *Privileged exceptions.*—It should be mentioned that the obligation to contribute labour and grain-fees does not extend to the holders of land which has been brought under cultivation subsequent to the Paimaish, or to the holders of land in certain mitta and agrahāram villages. These lands are not included in any of the karais, and are, therefore, free from contributing cess or labour This distinction is evidently most unfair and invidious, seeing that all holders of land under the channels participate equally in the benefits derivable from them. They ought, therefore, all to bear equally the cost of maintenance. Section 2 of the draft, the words 'held on whatsoever tenure' will legalize the imposition of the tax on such landholders.

"18. The rates of cess proposed are 2 rupees for every acre of land receiving direct irrigation, and 1 rupee for every acre of land irrigated by baling It is obvious that this distinction, which is maintained even when assessing the land revenue, is necessary. I do not consider the proposed rates at all high. The Board will see from the enclosed statement No. I (column 31) that the incidence of the present contributions is at Rupees 6-0-11, 3-14-6, and 2-3-9 per acre, respectively, under the three channels; but it must be borne in mind that, as stated in paragraph 17, the holders of certain lands are exempted from payment. But, if the whole extent of land under each channel is taken into account as now proposed, the rates will fall equally on all, and prove burdensome to none.

"19. *Revision of the Channel Establishments* —I now come to the question of establishments The enclosed statement No. II shows the number and description of servants employed under the existing permanent or superintending establishments, their emoluments, and the nature of the duties performed by them. This statement does not include the Rettippāls and Nālu Rettippāls, who are only called out temporarily and on special occasions.

Name of the Channels.	Number of Servants.	Cost.
		RS
1. Paramathi Rāja Channel	111	2,832
2. Kumārapālaiam do.	21	564
3. Moganūr do.	27	536
Total ..	159	3,932

"20. The assets at present available for the payment of the permanent establishment are stated below:—

Names of the Channels.	Deductions made in the Government Bēriz or Revenue.	Value of Inam Lands.	Value of Swatantram Fees.	Value of Korambu Fees.	Total.
	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
1. Paramathi Rājā Channel	120 0 0	..	479 12 10	5,774 3 6	6,374 0 4
2. Kumārapālaiam Channel	84 0 0	..	175 0 0	586 0 6	845 0 6
3. Moganūr Channel..	24 8 0	2 8 7	168 10 8	626 9 4	822 4 7
Total ..	228 8 0	2 8 7	823 7 6	6,986 13 4	8,041 5 5

"It will be seen that it has always been usual to deduct Rupees 228-8-0 from Government Land Revenue collections for the payment of the channel servants named in the margin, the amount being included in the 1,20,000 rupees sanctioned in the Government Proceedings of the 9th January last, No. 47, as the unvarying contribution to the Salem Village Service Fund; this Rupees 228-8-0 will be deducted annually from this fund and credited to the Channel Service Fund. The Inām, viz., Rupees 2-8-7, is enjoyed by one of the Mūppans or Nīrkāttis under the Moganūr channel. Like other Village Service Inams in the district, this will be enfranchised and the proceeds credited to the Channel Service Fund. The value of the Swatantram and Koraṃbu fees contributed by the ryots for the permanent establishment, as shown above, has been commuted into money value at the average selling prices of the last ten years.

Mānigars Nīrānis.

"21. The proceeds of the money cess at the rates I propose on the entire cultivation under each channel will be as follows:—

Names of the Channels.	Proceeds of Money Cess.	Add Government Contribution and the Inām.	Total.
	RS. A. P.	RS. A. P.	RS. A. P.
1. Paramathi Rāja Channel	6,694 10 0	120 0 0	6,814 10 0
2. Kumārapālaiam do.	1,267 1 0	84 0 0	1,351 1 0
3. Moganūr do.	2,183 5 3	27 0 7	2,210 5 10
Total ..	10,145 0 3	231 0 7	10,376 0 10

"These will be the assets available under the proposed change for the payment of the permanent establishment, as well as extra* hands called out on emergencies. It will be seen that these fall short of the amount of the present grain contributions shown in paragraph 9. It must be remembered that the amount entered in paragraph 9 is the gross amount of grain-fees, which, according to immemorial custom, the ryots are liable to contribute, and not what is actually realized. It has already been shown that the recovery of the grain-fees is attended with much difficulty, and that there is a constant complaint on the part of the establishment of unpunctual payment, and that the Department of Public Works had, from inability to enforce payment, allowed large arrears of fees to accumulate. It may, therefore, fairly be calculated that hardly half the amount shown in paragraph 9 was realized during the last ten years. It should also be remembered that the value of the grain-fees shown in paragraph 9 was reckoned at the average selling prices of the last ten years, during which period the grain price has risen considerably. The amount, therefore, in paragraph 9 must be considered as nominal. On the other hand the proceeds, as proposed under the Act, will be regularly and punctually realized to the full extent, and the amount will, I consider, be sufficient to cover the cost of the whole establishment.

* Rettippals and Nalu Rettippals.

"22. From statement No. II it will be seen that in the present list of establishments there are certain classes of servants which, I consider, it is unnecessary to maintain for channel purposes, such as Kondivōttis, Palagāns, &c., and that the general pay of the establishment is, I consider, too low and unequal. In consultation with the principal landholders under the channels, I have drawn up a fresh scale of establishment for each channel, which is shown in statement No. III. The scale has been fixed with reference to the actual requirements of each channel, and with a view to secure the greatest amount of efficiency.

"23. The cost of the proposed establishments, and the balance remaining after deducting the same from the available assets, are as follows:—

Names of the Channels.	Available Assets.			Cost of Establishment.			Balance.		
	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.
Paramathi Rajā Channel	6,694	10	0	2,628	0	0	4,066	10	0
Kumarapalaiam do.	1,267	1	0	504	0	0	763	1	0
Moganūr do.	2,183	5	3	1,044	0	0	1,139	5	3

The balance above shown will be reserved for paying the temporary* emergent establishments, whenever they are called out, and for meeting the cost of materials, &c. required for the construction of korambus and for closing breaches, &c., in the channel banks, petty repairs to sluices, &c.

* Rettippals, Nalu Rettippals.

"24. Statement No. I shows in detail the cultivation under each channel together with other particulars. An abstract of the statement is shown overleaf.

Names of the Channels.	Nadaintr or direct Irrigation.		Iraippu or Baling.		Total.	
	Extent.	Assessment.	Extent.	Assessment.	Extent.	Assessment.
	ACRES.	RS.	ACRES.	RS.	ACRES.	RS.
1. Paramathi Rajá Channel ..	2,839	40,438	1,016	6,789	3,855	47,227
2. Kumarapalaiam do. ..	599	5,156	68	415	668	5,571
3. Moganūr do. ..	851	10,811	482	3,458	1,332	14,269
Total ..	4,289	56,405	1,566	10,662	5,855	67,067

"25. *Concluding Remarks.*—In conclusion, a few words as to the state of the river and channel banks may not be out of place. These have greatly deteriorated during the last twelve years, and the masonry works connected with the channels are very much in want of repair. I have requested the officer of the Department of Public Works to frame the necessary estimates for putting these masonry works in order, and where encroachments have taken place on channel banks they are, under my orders, being restored to their former condition.

"26. In regard to the river bank, it has been encroached upon to such an extent by the river that a breach in the bank near a village called Tirumalanāmasamudram during the last freshes, was nearly washing away the village and the whole cultivation for upwards of a mile. Several groynes are now under construction at the locality where the breach took place, but there is still very much to be done for the protection of the river banks and for preserving the padugais, which, as I have already said, have been considerably damaged. The ryots have, within the last fifteen years, been allowed to encroach largely upon padugais and to cultivate the same on patta, which they had obtained through the connivance of the village officers. I have had all these encroachments measured, and have taken steps to restore them for the purpose for which they were originally set apart. In cases where the ryots may be unwilling to give up the lands by conciliatory means they must be obtained under the Land Acquisition Act. I propose addressing the Board at length on this subject on the completion of the jamābandi of Nāmakal Taluk, in which I am now engaged."

It will be seen that Mr. Longley wished a special enactment to be passed for legalizing the levy of the fees by distraint. He even submitted a draft Bill for introduction into the Legislative Council, but the matter has not yet received attention. Mr. Longley, however, did not wait for the Act.

The conservancy of the channels depended on the punctual levy of the fees, which, as a rule, were not regularly paid, the Revenue authorities not having power to enforce payment.

That, without funds, the conservancy arrangements must collapse was obvious. The Collector was alive to the importance of this matter, knowing full well that the passing of an Act as proposed was a doubtful matter and that the channels could but ill-afford to wait for it. He therefore treated

directly with the ryots holding lands under the channels, and, after considerable trouble, succeeded in obtaining their consent to the conversion of the fees into money payments, and the inclusion of them in their pattas. The rates of money payments fixed were Rupees 2 per acre for Nadainīr, and Rupees 1½ per acre for baling. These rates being entered in the pattas are now collected along with the land revenue. No difficulty is experienced in collecting them, and from the proceeds the establishments and expenditure required for korambus and channels are maintained and paid for. The channels are thoroughly cleansed every year, and water is distributed regularly. Out of the surplus, roads have been formed on the banks of the channels and avenues planted, bridges built, and the whole has been transformed into a beautiful oasis of scenery.

Local Funds.

In 1871 the Local Funds Act (IV of 1871) was passed, by which the road cess (now called the land cess) was raised to 1 anna in the rupee.

Census.

A scientific census was taken in November 1871, when the population of the district was ascertained to amount to 1,966,995.

Income tax.

In 1871 an Income Tax Act (XII of 1871) was enacted, by which all incomes above Rupees 750 per annum were made assessable. A new Income Tax Act was passed in 1872, Act VIII of 1872, by which all incomes up to 1,000 rupees were exempted from the tax.

Remissions.

In the same year new rules were passed for the grant of remissions for waste, &c (see Supplement I to Standing Orders of Board of Revenue, No. XX of 1872, dated 17th December 1872, and Standing Order No. 24, Maclean's edition).

In 1873 the Board issued new rules, No. IV of 1873, for the disposal of applications for house sites (see Standing Order No. 39, Maclean's edition). In the same year the village of Kodaiānji was transferred from North Arcot to Salem.

In 1874 an important change was introduced with regard to the charging of water-rate on punja lands cultivated by means of Government water. The old system of charging missāl nanja tīrwa (Tīrwajāsti) was discontinued (see Standing Order No. 5 as modified in 1878).

The Income Tax Acts of 1871 and 1872 were rescinded by Act XVI of 1874.

On the 21st November 1874 the Board issued a circular sanctioning the grant on kaul of lands overgrown with prickly-pear.

In 1875 an important order was passed permitting the subdivision of survey fields without restriction as to extent, whether for the purpose of transfer or darakhāst, provided that the parties concerned put up durable boundary marks to define the limits of their respective holdings. This concession was not extended to relinquishments.

In Fasli 1285 the revenue from arrack was for the first time separately rented out on the improved excise system. The contract was for the whole district, but the toddy revenue was rented out talukwār.

In 1876 one village, Ūrgoundanūr, in the Tirupatūr Taluk, was transferred to South Arcot.

In Fasli 1286 a change was made in the ryotwāri kistbandi of the district.

Up to Fasli 1269 the kists were as follows :—

Months.	Talaghat and Bârahmahal.	Balaghat.	Nanja lands irrigated by Kavêri Channels.
November	5	10	..
December	10	15	..
January	15	20	..
February	20	25	..
March	20	15	22½
April	15	10	22½
May	10	5	22½
June	5	..	16¼
July	..	..	16¼
Total ..	100	100	100

In Fasli 1270 the above kistbandi was abolished and one uniform scale was adopted for the whole district which is given below :—

November	10
December	10
January	15
February	20
March	20
April	15
May	10
Total ..	100

This kistbandi continued up to Fasli 1285.

Under Board's Circular, dated 28th June 1876, No. 12, the subjoined kistbandi was adopted from Fasli 1286 :—

Months.	Annas in a Rupee of the Assessment. RS.	A.	P.
November	0	2	0
December	0	2	0
January	0	4	0
February	0	4	0
March	0	2	0
April	0	2	0
Total ..	1	0	0

Fasli 1285 was a very bad year, and the great famine of the century followed. (*Vide* Chapter III, p. 126 *sq.*)

In 1877 the Director of Revenue Settlement was entrusted with the duty of revising the village establishments.

The Village Cess Act, under which a rate of one anna per rupee of land assessment was charged, had already been in force for some time; but the cess so levied had not hitherto been utilized, and there was therefore a very large accumulation of the cess at this time which had been invested in

Government securities, the village establishments continuing, as usual, to be remunerated by bēriz deductions. These, in the case of Karnams and Manigars, consisted of certain percentage allowances, and in the case of other servants of fixed amounts. This mode of remuneration was discontinued. The Government, guided by the fact that the value of the resumed ināms and mēras at the time when the system of remuneration by bēriz deductions was introduced amounted to Rupees 1,27,000, ordered that an annual fixed contribution of Rupees 1,20,000 be made in future; and this, together with village cess, forms the fund from which the revised establishment is paid. Owing, however, to the large accumulation of the cess already collected, the levy of the same has been suspended up to the end of Fasli 1290. It will be reimposed in Fasli 1291. The above sum of Rupees 1,20,000 was, however, reduced to Rupees 1,10,000 in Fasli 1289.

The Director of Revenue Settlement, Mr. Puckle, proposed a scheme for the revision of establishments, which received the sanction of Government in G.O., dated 28th April 1877. This scheme was brought into force in Fasli 1287, and was confined to settled villages only. According to this scheme, every inhabited village is to have a Munsif and one or more Vettiāns and Talaiāris. One or more villages were clubbed to form a Karnam's charge. In cases of large villages a Manigar was appointed, in addition to the Munsif, to ease the latter in the discharge of his revenue duties. In providing these establishments Mr. Puckle chiefly took into consideration the available assets of the villages as given in the jamābandi accounts of Fasli 1285, viz., the cess levied and the deductions made from the bēriz. On the amount of these assets the following scale of establishment was adopted.

The following scale exhibits the cost of the several grades of establishment provided for the district:—

Grade.	Cost of Establishment or available assets.	Rate of Pay for										Number of Village Establishments of each grade.
		Karnam.		Munsif.		Manigar.		Talaiāri.		Vettiān.		
		Number.	Amount.	Number.	Amount.	Number.	Amount.	Number.	Amount.	Number.	Amount.	
	RS.		RS.		RS.		RS.		RS.		RS.	
1	480	1	10	1	7	1	5	3	9	3	9	28
2	444	1	10	1	7	1	5	3	9	2	6	45
3	408	1	10	1	7	1	5	2	6	2	6	21
4	372	1	9	1	7	1	5	2	5	2	5	18
5	336	1	9	1	7	1	4	2	4	2	4	23
6	300	1	8	1	6	1	3	2	4	2	4	23
7	264	1	8	1	6	..	..	2	4	2	4	39
8	240	1	7	1	5	..	..	2	4	2	4	32
9	216	1	7	1	5	..	..	2	4	1	2	35
10	192	1	7	1	5	..	..	1	2	1	2	52
11	168	1	6	1	4	..	..	1	2	1	2	53
12	144	1	5	1	3	..	..	1	2	1	2	79
13	120	1	4	1	3	..	..	1	1½	1	1½	90
14	96	1	4	1	2	..	..	1	1	1	1	120
15	84	1	3	1	2	..	..	1	1	1	1	113
16	72	1	2	1	2	..	..	1	1	1	1	129
17	60	1	1	1	2	..	..	1	1	1	1	1,111

The total cost of the establishment amounted to Rupees 2,26,500 per annum.

In Fasli 1289 the village establishments of unsettled villages were revised by Mr. Longley. The scheme proposed by him received the assent of Government and differed from that adopted by Mr. Puckle in that the principle of clubbing villages was extended to the formation of Munsifs' charges; but the rates of pay of the different servants are the same. The total cost of the revised establishment amounted to Rupees 13,776.

1878.

In 1878 a license tax was imposed under Act III of 1878 on all incomes, from and above Rupees 200, derived from arts, trades, and dealings. Professions were exempt. This Act was modified in 1880 by Act VI of 1880, according to which the minimum taxable amount was raised to Rupees 500.

In 1879 a new Stamp Act (I of 1879) was passed.

Mr. Longley left the district in October 1879, being appointed to act as member of the Revenue Board. His successor was Mr. H. E. Stokes, who had long discharged the duties of Secretary to the Board of Revenue.

Mr. Longley took great interest in the improvement of communications, and the net-work of roads for which Salem is famous was increased and maintained in good order during his collectorate. The same period witnessed the transfer of the charge of these works from the Department of Public Works to Local Fund Boards. The Kāvēri channels were repaired and maintained in a state of unprecedented efficiency: the efforts of Mr. Longley in this direction have been noticed above. The last event of importance concerning the district was the Imperial Census of 1881. The following table shows the changes in the population during the decade 1871–1881.

Taluks.	Population according to Census of 1871.	Population of 1871 + 1¼ % per annum to 1878.	Population according to Famine Census of 1878.	Difference between Cols. 3 and 4.	Population of 1871 + 1¼ % to 1881.	Population according to Imperial Census of 1881.	Difference between Cols. 2 and 7.	Difference between Cols. 6 and 7.
1	2	3	4	5	6	7	8	9
Salem	393,805	437,059	317,456	119,603	457,022	326,781	67,024	130,241
Attur	164,006	182,018	153,789	28,229	190,331	158,888	5,118	31,443
Tiruchengodo	249,678	277,101	173,179	103,922	289,757	191,512	58,166	98,245
Namakal ...	261,009	289,675	223,737	65,938	302,906	255,001	6,008	47,905
Utankarai .	153,801	170,692	115,420	54,272	178,487	109,834	43,967	68,653
Tirupatur ..	190,800	211,755	168,399	43,356	221,426	170,684	20,116	50,742
Krishnagiri ...	170,233	188,929	126,014	62,915	197,557	120,904	49,329	76,653
Dharmapuri ...	190,626	211,561	143,421	68,140	221,224	133,206	57,420	88,018
Hosur	193,037	214,238	137,481	76,757	224,022	131,830	61,207	92,192
Total ...	1,966,995	2,183,028	1,559,896	623,132	2,282,732	1,598,640	368,355	684,092

The figures for Salem Taluk include the Municipal Town, the population of which in 1871 was 50,012, in 1878 (not known), and 50,713 in 1881. The figures in Column 7 are those given in Board's Proceedings, No. 713, dated 26th April 1881.

APPENDIX.

APPENDIX.

No. 1.—*Statement showing the Number of Villages and Hamlets in the District of Salem as they stood in Fasli* 1288.

Taluks.	Area in Square Miles.	Government.				Zamindari.				Inam.				Total.					
		Inhabited.		Uninhabited.		Inhabited.		Uninhabited.		Inhabited.		Uninhabited.		Inhabited.		Uninhabited.		Total.	
		Number of Villages.	Number of Hamlets.	Number of Villages.	Number of Hamlets.	Number of Villages.	Number of Hamlets.	Number of Villages.	Number of Hamlets.	Number of Villages.	Number of Hamlets.	Number of Villages.	Number of Hamlets.	Number of Villages.	Number of Hamlets.	Number of Villages.	Number of Hamlets.	Number of Villages.	Number of Hamlets.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Salem	993	422	161	18	..	28	43	1	..	15	18	1	..	465	222	20	..	485	222
Âttûr	798	162	184	8	6	1	8	..	..	6	1	1	..	169	193	9	6	178	199
Nâmakal ..	743	99	260	4	16	83	171	26	32	11	7	..	..	193	438	30	48	223	486
Trichengode ..	632	104	248	..	22	38	126	2	3	16	24	3	2	158	398	5	27	163	425
Dharmapuri ..	998	438	133	99	..	133	58	50	..	18	2	5	..	589	193	154	..	743	193
Krishnagiri ..	658	279	50	37	13	200	..	65	76	29	2	2	..	508	52	104	89	612	141
Hosûr . ..	1,169	426	440	76	267	265	51	42	44	124	66	8	13	815	557	126	324	941	881
Tirupatûr ..	805	273	42	7	..	129	7	20	..	12	3	3	..	414	52	30	..	444	52
Ûttankarai ..	808	328	101	98	..	115	11	20	..	1	..	..	..	444	112	118	..	562	112
Total .	7,604	2,531	1,619	347	324	992	475	226	155	232	123	23	15	3,755	2,217	596	494	4,351	2,711

No. 2.—*Statement of Population arranged with reference to Caste, according to the Census of* 1871.

Nationality.	Caste.	Population.		
		Males.	Females.	Total.
Hindus ..	Brahmans	14,400	14,417	28,817
	Kshatriyas	2,055	2,030	4,085
	Chetties	14,402	14,815	29,217
	Vellālars	233,854	239,709	473,563
	Idaiyars	44,538	45,860	90,398
	Kammalar	18,241	18,540	36,781
	Kanakkan	1,484	1,492	2,976
	Kaikalar	43,851	44,751	88,602
	Vannian	250,453	254,118	504,571
	Kusavan	6,022	6,126	12,148
	Satāni	21,221	21,976	43,197
	Sembadavan	10,449	10,634	21,083
	Shānan	28,031	28,443	56,474
	Ambattan	9,868	9,916	19,784
	Vannān	12,245	12,439	24,684
	Others	102,447	101,752	204,199
	Pariahs	135,415	137,778	273,193
	Total Hindus ..	948,976	964,796	1,913,772
Mahometans ..	(Mahometans) Lubbays	5,452	6,299	11,751
	Mapilahs	1	1	2
	Arabs	2	4	6
	Sheiks	12,434	12,337	24,771
	Syuds	3,479	3,259	6,738
	Pathans	2,849	2,725	5,574
	Moghuls	348	305	653
	Other Mahometans	1,468	1,349	2,817
	Total Mahometans ..	26,033	26,279	52,312
	Europeans	168	88	256
	Eurasians	194	183	377
	Others	131	147	278
	Total ..	493	418	911
	Grand Total ..	975,502	991,493	1,966,995

No. 2-A.—*Statement showing the Male Population arranged with reference to Occupation according to the Census of* 1871.

Major Headings.	Minor Headings.	Number of Males employed.
Professional	Government service	2,082
	Military	1,257
	Learned professions	998
	Minor do.	7,722
Domestic	Personal service	30,941
Commercial	Traders	22,843
	Conveyors	1,382
Agricultural	Cultivators	336,327
Industrial	Dress	40,056
	Food	13,846
	Metal	6,392
	Construction	5,370
	Books	70
	Household goods	4,904
	Combustibles	424
	Laborers	118,206
Indefinite and Non-Productive.	Property	1,768
	Unproductive	5,169
	Others	1,416
	Total ..	601,173

No. 2-B.—*Statement showing the Number of Houses, Population and Cattle in each Taluk in the District of Salem.*

Item.	Number of Houses.					Population.			Agricultural Stock.						
	Terraced.	Tiled.	Thatched.	Unspecified.	Total.	Males.	Females.	Total.	Tilling Cattle.	Cows.	She-Buffaloes.	Sheep.	Ploughs.	Horses.	Ponies.
Salem	348	12,317	71,566	320	84,551	194,960	198,845	393,805	51,172	33,056	6,529	113,957	25,586	..	..
Attūr	33	1,905	24,765	165	26,868	80,256	83,750	164,006	30,770	41,303	9,241	169,885	14,335	..	..
Nāmakal	522	1,143	53,303	51	55,019	127,880	133,129	261,009	15,142	8,513	3,815	57,458	8,479	..	..
Trichengode ..	34	3,649	52,324	309	56,316	125,220	124,458	249,678	36,182	15,103	2,181	58,427	18,091	..	..
Dharmapuri ..	14	2,548	29,454	320	32,336	95,080	95,546	190,626	14,472	10,234	2,519	27,921	7,236	..	..
Krishnagiri ..	14	2,604	27,597	113	30,328	85,032	85,201	170,233	17,266	17,046	2,331	46,721	8,633	..	..
Hosūr	167	8,569	35,698	316	44,750	97,276	95,761	193,037	21,457	39,803	2,002	45,979	10,697	..	..
Tirupatūr ..	58	5,511	26,055	31	31,655	93,812	96,988	190,800	17,788	12,966	2,260	23,771	8,940	..	..
Uttankarai ..	14	828	28,824	30	29,696	75,986	77,815	153,801	15,376	16,435	5,412	33,254	7,688	..	..
Total ..	1,204	39,074	349,586	1,655	391,519	975,502	991,493	1,966,995	219,625	194,459	36,290	577,373	109,685	..	..

No. 3.—*Statement of Rent Roll for Fasli* 1286 *in the District of Salem.*

Pattas.	Single Pattas.		Joint Pattas.		Total.		Remarks.
	Number.	Assessment.	Number.	Assessment.	Number.	Assessment.	
		RS.		RS		RS.	
Below 10 rupees	100,090	316,015	42,405	182,055	142,495	498,070	This is the revenue from lands held on ryotwāri tenure only: the revenue from land held on other tenures is shewn in statement 8 and the abstract of the same.
Above 10 rupees but below 30 rupees	21,351	298,441	19,042	291,490	40,393	589,931	
Do. 30 but below 50 rupees	2,071	67,207	1,914	61,663	3,985	128,870	
Do. 50 do. 100 do.	981	50,758	705	41,760	1,686	92,518	
Do. 100 do. 250 do.	133	16,399	101	14,218	234	30,617	
Do. 250 do. 500 do.	8	2,314	6	1,950	14	4,264	
Do. 500 do. 1,000 do.	1	533	1	770	2	1,303	
Upwards of 1,000 rupees	..	..	..	..	..	..	
Total ..	124,635	751,667	64,174	593,906	188,809	1,345,573	

C. Quinquennial.

No. 4.—*Statement showing the different Sources of Irrigation used for irrigation purposes in the District of Salem for Fasli* 1286.

Class of the Irrigation Works.	Tanks.						River Channels.						Spring Channels.					
	Government.		Private.		Dasa-bandam.		Government.		Private.		Dasa-bandam.		Government.		Private.		Dasa-bandam.	
	In repair.	Out of repair.	In repair.	Out of repair.	In repair.	Out of repair.	In repair.	Out of repair.	In repair.	Out of repair.	In repair.	Out of repair.	In repair.	Out of repair.	In repair.	Out of repair.	In repair.	Out of repair.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Works whose ayakat or irrigable area is below 50 acres ..	1,033	695	450	119	141	42	276	28	2	2	3	1	121	16	14	..	..	..
Do. do. 150 do. ..	230	44	48	3	8	7	51	7	..	1	..	..	4	..	..	..	..	..
Do. do. 200 do. ..	36	10	..	..	1	..	10	3	..	..	..	..	..	..	..	..	..	..
Do. do. 300 do. ..	35	..	2	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..
Do. do. 400 do. ..	14	..	..	..	..	..	1	..	..	..	..	..	..	..	..	..	..	..
Do. do. 500 do. ..	9	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Do. do. 600 do. ..	2	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Do. do. 700 do. ..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total ..	1,360	749	500	122	150	49	339	38	2	3	3	1	125	16	14	..	..	..

C. QUINQUENNIAL.

No. 4.—*Statement showing the different Sources of Irrigation used for irrigation purposes in the District of Salem for Fasli* 1286—(Contd.)

Class of the Irrigation Works.	Anaikats.						Wells.									
	Government.		Private.		Dasa-bandam.		Government.		Private.				Dasa-bandam.		Total.	
									Old.		New.					
	In repair.	Out of repair.	In repair.	Out of repair.	In repair.	Out of repair.	In repair.	Out of repair.	In repair.	Out of repair.	In repair.	Out of repair.	In repair.	Out of repair.	In repair.	Out of repair.
	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
Works whose ayakat or irrigable area is below 50 acres ..	262	90	57	48	6	4	14,244	2,595	29,841	3,897	3,396	143	..	..	47,481	6,635
Do. do. 150 do. ..	52	20	1	..	..	..	..	..	..	..	..	..	..	..	..	..
Do. do. 200 do. ..	8	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Do. do. 300 do. ..	7	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Do. do. 400 do. ..	4	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Do. do. 500 do. ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Do. do. 600 do. ..	1	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Do. do. 700 do. ..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Total ..	334	112	58	48	6	4	14,244	2,595	29,841	3,897	3,396	143	..	..	47,481	6,635

No. 5.—*Statement showing the Rainfall for a series of Ten Years in the District of Salem.*

Faslis.	Official Years.	July.	August.	September.	October.	November.	December.	January.	February.	March.	April.	May.	June.	Total.
		INS.	INS.	INS.	INS.	INS.	INS.	INS.	INS.	INS.	INS.	INS.	INS.	INS.
1279 ..	1869-70..	3·30	5·50	5·20	6·50	2·50	2·40	·20	..	1·70	·70	2·50	3·80	34·30
1280 ..	1870-71..	2·30	5·1	7·80	8·60	1·30	1·20	·40	·50	2·30	1·10	4·50	1 5	36·06
1281 ..	1871-72..	1·77	3·27	7·25	4·80	4·67	·25	..	·20	..	1·50	7·20	2·95	33·86
1282 ..	1872-73 .	3·30	4·60	5·60	4·40	5·62	2·20	..	1·65	·20	1·50	1·40	·95	31·42
1283 ..	1873-74 .	2·10	4·57	4·90	9·40	·52	·52	..	·2	·7	·20	9·92	1·85	34·07
1284 ..	1874-75..	3·27	4·9	9·20	8·5	2·60	·30	..	..	·71	2·37	4·7	2·70	37·36
1285 ..	1875-76..	1·20	3·20	3·20	5·80	1·50	·10	..	..	·40	·40	3·90	1·85	21·55
1286 ..	1876-77..	2·70	3·10	3·80	1·20	·70	·10	..	..	1·30	·50	3·40	2·60	19·40
1287 ..	1877-78..	·60	1·2	10·90	11·20	3·80	1·60	·20	..	·60	2·28	3·81	3·57	39·58
1288 ..	1878-79..	3 34	5·85	5·7	4·64	3·94	2·63	1·23	1·36	2·19	·91	2·01	5·35	38·52
	Total ..	23·88	40·21	62·92	64·59	27·15	11·30	2·03	3·73	9·47	11·46	42·71	26·67	326·12

No. 6-A.—*Price List per Garce of the Staple Crops, &c., of the Salem District from Fasli* 1218 *to* 1278.

Faslis.		Cholam.	Kambu	Ragi.	Horse-gram.	White paddy.
		RS.	RS.	RS.	RS.	RS.
1218	(1808- 9)	84	69	92	99	98
1219	(1809-10)	84	80	73	77	79
1220	(1810-11)	89	89	78	87	85
1221	(1811-12)	106	103	90	112	93
1222	(1812-13)	123	116	114	128	134
1223	(1813-14)	110	103	99	126	94
1224	(1814-15)	116	104	107	118	101
1225	(1815-16)	90	81	86	112	90
1226	(1816-17)	89	83	77	98	86
1227	(1817-18)	83	76	76	124	92
1228	(1818-19)	90	74	71	95	71
1229	(1819-20)	53	48	74	108	69
1230	(1820-21)	91	90	77	115	103
1231	(1821-22)	86	84	73	115	94
1232	(1822-23)	80	79	68	119	91
1233	(1823-24)	126	113	147	166	136
1234	(1824-25)	127	110	151	154	121
1235	(1825-26)	121	98	104	119	96
1236	(1826-27)	81	76	68	84	77
1237	(1827-28)	67	63	62	64	72
1238	(1828-29)	99	89	87	87	90
1239	(1829-30)	102	93	90	92	93
1240	(1830-31)	75	69	67	70	74
1241	(1831-32)	68	58	57	56	65
1242	(1832-33)	205	185	185	205	147
1243	(1833-34)	143	153	138	166	140
1244	(1834-35)	118	108	98	110	113
1245	(1835-36)	85	85	76	64	82
1246	(1836-37)	118	101	101	106	102
1247	(1837-38)	132	116	118	109	105
1248	(1838-39)	116	105	104	122	98
1249	(1839-40)	98	86	85	109	82
1250	(1840-41)	80	72	72	77	74
1251	(1841-42)	66	61	61	73	67
1252	(1842-43)	64	59	59	76	62
1253	(1843-44)	62	57	54	69	61
1254	(1844-45)	87	81	81	89	75
1255	(1845-46)	159	137	141	145	125
1256	(1846-47)	167	153	153	172	129
1257	(1847-48)	112	99	98	91	90
1258	(1848-49)	74	70	70	68	72
1259	(1849-50)	95	85	83	92	86
1260	(1850-51)	72	63	64	70	66
1261	(1851-52)	71	61	58	66	63
1262	(1852-53)	81	69	66	71	64
1263	(1853-54)	112	109	103	141	93
1264	(1854-55)	128	119	114	130	108
1265	(1855-56)	145	129	128	145	125
1266	(1856-57)	137	121	120	130	112
1267	(1857-58)	235	192	191	180	168
1268	(1858-59)	235	204	214	203	179
1269	(1859-60)	179	170	170	170	147
1270	(1860-61)	212	192	195	195	168
1271	(1861-62)	192	177	181	166	163
1272	(1862-63)	164	143	152	137	139
1273	(1863-64)	163	141	146	153	170
1274	(1864-65)	213	190	182	198	188
1275	(1865-66)	285	260	263	281	214
1276	(1866-67)	292	249	284	255	223
1277	(1867-68)	265	227	230	243	197
1278	(1868-69)	220	185	201	228	186

No. 6-B.—*Statement showing the Prices of Grain for a series of Ten Years in the District of Salem.*

Faslis.	Official Years.	Rice, 1st sort, per Garce.	Rice, 2nd sort, per Garce.	Paddy, 1st sort, per Garce.	Paddy, 2nd sort, per Garce.	Cholam, per Garce.	Kambu, per Garce.	Ragi, per Garce.	Varagu, per Garce.	Horse-gram, per Garce.	Ulundu, per Garce.	Wheat, per Garce.	Salt, per Garce.
		RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.
1279	1869-70	394	355	176	156	183	153	158	102	172	..	..	..
1280	1870-71	301	269	133	117	122	101	108	69	128	..	..	..
1281	1871-72	283	259	126	112	100	100	94	59	145	..	..	..
1282	1872-73	334	288	144	126	139	127	114	78	177	..	..	..
1283	1873-74	364	322	164	144	169	156	122	79	226	..	..	..
1284	1874-75	355	314	161	139	191	138	144	118	205	..	..	..
1285	1875-76	389	355	176	159	218	172	182	123	202	..	..	..
1286	1876-77	677	594	328	289	581	419	388	202	443	..	..	..
1287	1877-78	761	680	351	321	643	459	436	391	618	..	..	..
1288	1878-79	606	525	279	243	342	297	294	293	382	..	..	..
1289 *	1879-80	..	..	..	184	227	219	217	..	232	..	..	..

* These which are the latest figures are added for comparison.

No. 7.—*Statement showing the Particulars of Cultivation, &c., for a series of Ten Years.*

Faslis.	Cultivable Extent.	Area occupied. Dry. Extent.	Area occupied. Dry. Assessment.	Area occupied. Wet. Extent.	Area occupied. Wet. Assessment.	Charge for Water.	Total Assessment.	Deduct Remissions.	Remainder.	Add Miscellaneous Items.	Total Ryotwari Demand.	Revenue from Permanently settled Estates.	Jodi or Shrotriem Villages.	Total Land Revenue Demand.	Arrears previous Years.	Total Demand of the Year.	Gross Collections.	Balance at the end of Fasli.
	ACS.	ACS.	RS.	ACS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.
1279 .	1,530,638	1,083,936	13,90,523	65,416	4,32,873	36,264	18,59,660	1,44,887	17,14,773	90,926	18,05,699	4,44,951	37,702	22,88,352	3,79,680	26,68,032	23,72,935	2,95,097
1280 ...	1,542,700	1,106,029	13,83,584	71,090	4,55,161	28,990	18,67,735	1,41,679	17,26,056	88,196	18,14,251	4,44,951	43,794	23,02,996	2,95,097	25,98,093	21,85,680	4,12,413
1281 ..	1,555,346	1,121,070	13,01,094	82,383	4,82,149	14,081	17,97,324	1,33,999	16,63,325	87,261	17,50,586	4,45,701	44,509	22,40,796	4,12,413	26,53,209	21,91,187	4,62,022
1282 . .	1,620,603	1,118,509	12,89,976	89,457	4,99,951	13,274	18,03,201	1,33,864	16,69,337	94,506	17,63,843	4,45,701	46,823	22,56,367	4,62,022	27,19,389	23,62,927	3,56,462
1283 ...	1,644,142	1,098,809	12,46,260	91,199	5,08,782	4,646	17,59,688	1,24,724	16,34,964	86,831	17,21,795	4,45,701	45,133	22,12,629	3,56,462	25,69,091	21,93,630	3,75,461
1284 ...	1,623,735	1,118,220	12,65,764	93,928	5,20,018	8,315	17,94,097	1,24,100	16,69,997	1,01,841	17,71,838	4,45,701	45,134	22,62,673	3,75,461	26,38,134	23,00,682	3,37,452
1285 ...	1,652,040	1,128,613	12,74,955	87,461	4,93,336	5,279	17,73,620	1,31,958	16,41,662	98,117	17,39,779	4,48,453	42,033	22,30,265	3,37,452	25,67,717	21,52,390	4,15,327
1286 ...	1,684,559	1,138,813	12,89,608	76,498	4,40,541	3,179	17,24,319	4,78,156	12,46,163	84,186	13,30,349	4,48,438	42,033	18,20,820	4,15,327	22,36,147	7,06,551	15,29,596
1287 ...	1,695,687	1,127,336	12,76,072	93,236	5,18,195	9,018	18,03,285	4,93,794	13,09,491	87,405	13,96,896	4,48,430	42,033	18,87,359	15,29,596	34,16,955	15,26,967	18,89,988
1288 ...	1,700,917	1,098,370	12,51,464	94,712	5,26,574	12,097	17,90,135	1,38,594	16,51,541	1,00,360	17,51,901	4,47,739	42,629	22,42,269	18,89,988	41,32,257	30,47,188	10,85,069

No. 8.—*Statement showing the Particulars of the several Tenures other than Ryotwari for* 1288, *Salem Division*

Names of the Zamindaris and Inam Villages.	The entire Beriz of the Estate	Peshkash or Quit-rent.		
1 Salem Taluk	RS	RS	A	P
Mittas.				
Salem	23,189	16,036	5	10
Annathanapatti	10,246	7,651	8	6
Kannankurichi	12,559	9,602	15	5
Alagapuram	4,660	2,817	6	4
Karukalavadi	13,515	7,542	3	3
Rasipuram	5,222	2,964	0	6
Chendrasekarapuram	3,497	1,816	0	9
Rakkipatti	1,133	517	12	8
Singilanthapuram	10,836	5,129	14	2
Kankaveri	4,652	2,641	3	8
Total	89,509	56,819	7	1
Inam Villages enfranchised.				
Nattamangalam	864	414	0	0
Vedukuthampatti	904	290	0	0
Kirapanpambadi	1,751	780	0	0
Alagasamudram	988	427	4	10
Pottipuram	2,474	1,030	0	0
Pollaveri	1,427	576	0	0
Biroji ..	3,421	1,540	12	9
Ettumanikampatti	1,504	591	0	0
Nallaniempatti	1,224	522	0	0
Kadathur .	1,675	850	0	0
Mummakkal	2,979	1,197	0	0
Chitheneri	145	73	0	0
Annapalaiam Jaghir	1,323			
Kami Naikenpatti	1,066			
Reddipatti	648			
Gollapatti (Sarva Inam)	372			
Gopinathapuram (Sarva Inam)	1,221			
Total	23,786	8,291	1	7
2 Attur Taluk				
Mitta.				
Sekkadipatti .	6,406	2,020	4	5
Inam Villages enfranchised				
Nattaragraharam	606	118	0	0
Sokkanur	2,408	559	0	0
Mallikarai	1,531	384	14	5
Sankamasamudram	1,110	448	7	6
Gottavadi	911	485	0	0
Odayampatti	817	349	0	0
Akkichettipalaiam	896	455	0	0
Thimmanaikanpatti	1,061	376	0	0
Total ..	9,940	3,175	5	11
Inam Villages unenfranchised				
Peria Kalrayan Hill	2,185			
Chinna Kalrayan Hill	2,396			
Total	13,921	3,175	5	11

Names of the Zamindaris and Inam Villages.	The entire Beriz of the Estate.	Peshkash or Quit-rent.		
3 Namakal Taluk	RS	RS	A	P
Mittas.				
Namakal	17,751	7,880	0	4
Kandichottipatti	4,419	1,837	9	2
Muthanchetti	12,445	7,507	8	10
Laddivadi	5,435	3,179	15	6
Ponneri	4,414	2,135	8	10
Agrahara Valavendi	6,075	2,629	1	3
Mudugapatti	10,524	4,929	15	8
Thipparamadevi	4,007	2,356	11	4
Erumaipatti	7,143	4,296	0	9
Palayapalaiam	7,451	3,150	4	7
Pavithram	8,275	5,286	4	2
Pudukottai	9,155	4,943	4	2
Thusur	12,059	6,201	12	3
Mettupatti	2,866	1,667	3	9
Periapullamparai	10,030	3,405	8	8
Belukurichi	16,221	7,894	13	10
Marurpatti	4,218	1,784	4	1
Thalambadi	4,208	1,486	2	4
Minnampalli	4,210	1,702	4	9
Pottanum	4,552	1,989	7	8
Mothalapatti	8,949	5,431	1	1
Thumbankurichi	9,023	5,448	1	3
Thosur	6,383	3,556	5	8
Shendamangalam	9,718	4,306	4	5
Sholasiramani	9,355	5,347	0	2
Thidumal	8,144	5,237	11	9
Kuducheri	7,649	3,546	10	5
Konur	7,669	3,247	9	4
Perumkurichi	4,345	3,340	3	6
Kupirikapalaiam	2,034	2,026	6	4
Pillur	10,663	4,514	6	4
Kirambur	7,307	3,632	15	7
Selur	8,916	4,361	7	8
Dindamangalam	15,516	7,283	3	5
Sircarvalavendi	11,919	6,249	13	11
Total	2,83,048	1,43,843	2	9
Inam Villages enfranchised				
Murtinayakampatti	202	42	0	0
Agrahara Vudupam	288	66	12	0
Thathadripuram	540	137	0	0
Andapuram	1,004	227	0	0
Agrahara Valavanadi	255	32	0	0
Suryanamanem Anivar	282	31	4	0
Agrahara Vurakkarai	258	71	12	0
Konappampatti	644	274	0	0
Jodigai Aniyar	762	60	14	4
Manappalli	1,950	1,634	1	11
Kannurapatti .	1,108	386	0	0
Ellapuram	351	63	12	0
Pulanjeri	814	306	0	0
Mettupatti	2,011	251	0	0
Nainamalai	298	36	2	0
Aiyampalaiam .	700	86	0	0
Bommalapalaiam	2,258	1,554	10	2
Kunnattur	3,048	980	12	0
Vengarai .	3,463	724	8	0
Naravellur	2,985	373	0	0
Kothur	1,581	198	0	0
Kadravellur .	1,713	555	0	0
Palayapalaiam .	703	88	0	0
Kondalam	1,792	1,275	7	2
Perumapatti	286	36	0	0
Gazzelanayakampatti	421	38	12	0
Bommasamudram	2,581	325	0	0
Tipramahadani .	2,075	260	0	0
Total	34,373	9,514	11	7

No. 8.—*Statement showing the Particulars of the several Tenures other than Ryotwari for* 1288, *Salem Division*—(Continued).

Names of the Zamindaris and Inam Villages	The entire Beriz of the Estate	Peshkash or Quit-rent.
4. Trichengode Taluk.	RS	RS A P.
Mittas.		
Animur	12,163	6,402 12 5
Kokkalai	3,935	2,425 12 7
Manali ...	3,325	1,352 15 9
Sinnamanali	3,851	1,538 4 2
Molipalli	6,240	5,022 4 2
Pudur	18,808	12,189 8 4
Chittalandur	5,604	3,675 11 5
Kumaramangalam	10,882	5,901 14 1
Kumarapalaiam	5,200	3 648 3 2
Thokkavadi	5,132	3,004 4 0
Goundenpalaiam	6,775	3,088 13 6
Kalyani	2,790	1,847 15 2
Manjanur	2,824	1,530 10 8
Punjani	4,338	2,639 2 7
Palamedu	3,751	2,782 13 0
Manaparai	4,007	2,708 3 11
Minnampalli	3,383	3,568 4 1
Morangam	1,859	1,750 10 2
Kattupalaiam	834	657 4 9
Karamanur	8,320	5,558 9 10
Kokkarayenpettai	16,575	8,677 10 10
Sankagiri	6,852	3,104 14 11
Kottaivarathampatti	2,293	1,678 15 12
Irugalur	5,317	2,801 14 6
Konganapuram ..	13,720	8,429 5 8
Total	1,58,778	95,786 15 7
Inam Villages enfranchised.		
Pudupalaiam	404	52 0 0
Kumarapalaiam	3,074	369 0 0
Virachipalaiam	759	95 0 0
Kaliyanur	764	95 0 0
Koneripatti	2,082	244 0 0
Pallipalaiam	2,140	268 0 0
Kaveripatti	1,125	138 0 0
Mamundy	1,677	193 0 0
Bullakalli	458	58 0 0
Lakkapuram	852	106 12 0
Karunkalpatti	592	74 0 0
Modamangalam	1,004	126 0 0
Kuthampundy	1,177	147 0 0
Semiasengili	1,572	197 0 0
Nattamangalam	543	224 0 0
Aiyampalaiam	294	37 0 0
Pillagoundanpatti	1,088	136 0 0
Sannigasiputti (Sarva Inam)	772	
Odapalli (Sarva Inam).	1,536	
Total	21,913	2,559 12 0
5. Dharmapuri Taluk		
Mittas.		
Pangunatham	1,917	1,519 5 7
Nekkundi	2,697	2,351 6 2
Nulahalli*	3,478	2,498 3 0
Reddihalli	3,702	2,478 11 4
Paparapatti	1,586	690 8 0
Mathalvalli	1,192	681 10 3
Pacankulam	1,735	582 13 0
Velampatti	2,096	972 4 0
Hanumantapuram	6,942	3,249 15 11

Names of the Zamindaris and Inam Villages.	The entire Beriz of the Estate	Peshkash or Quit-rent.
5 Dharmapuri Taluk—(Continued)	RS.	RS A. P.
Mittas—(Contd.)		
Marandahalli	5,915	3,480 14 2
Papinayakampatti	7,613	3,476 7 7
Thirumalavadi	2,362	1,690 4 11
Bevuhalli	2,461	1,604 15 2
Total	43,696	25,277 7 1
Inam Villages enfranchised.		
Guthur	108	42 0 0
Bargur	532	57 0 0
Muthuhalli	185	25 0 0
Vanambadi	499	28 0 0
Gundalahalli	548	57 0 0
Nallanahalli	566	75 0 0
Chemmandakuppam	1,138	107 0 0
Nadapanahalli	267	43 0 0
Bakuthanakeri	53	6 0 0
Gumbalappadi	57	34 0 0
Pavathanahalli	383	288 0 0
Chenroyenhalli	239	201 0 0
Thonnakuttahalli	110	111 0 0
Malayandahalli	419	298 0 0
Chicka Marandahalli	621	413 3 8
Bangith mmanahalli	16	106 0 0
Chickkarthanahalli	1,173	654 0 0
Monkurichi	510	64 0 0
Bommasamudram	217	27 0 0
Uparahalli	162	116 0 0
Kottai-Nayakanahalli ..	19	18 0 0
Bairanayakanahalli	21	21 0 0
Nagarkudal	44	15 0 0
Total ..	7,887	2,806 3 8
6. Tirupatur Taluk		
Mittas.		
Elavanagaram	422	333 9 2
Devastanam	1,436	966 4 8
Pallipatti	1,517	936 1 1
Chikkanamkuppam	299	192 11 8
Alingikulam	1,237	781 1 1
Amburpettai	5,245	3,963 15 5
Chinnaveppampatti	2,588	1,693 3 8
Samandikuppam	1,992	1,419 5 8
Yelagiri	12,487	5,891 15 7
Thathavalli	4,783	2,532 3 1
Chittampatti	5,488	3,324 14 0
Bommiakuppam	8,572	5,461 5 0
Rajamangalam	1,815	1,037 13 0
Anayeri	1,445	891 13 7
Kakkamkarai	1,335	833 4 8
Kandali	3,136	1,496 1 2
Chinnakandali	993	469 11 10
Lakkinayakampatti	8 065	4,255 14 11
Nattam	3,825	2,597 15 10
Puthakaram	1,716	916 1 8
Periagaram	3,618	1,755 15 0
Kasinayakampatti	3,711	1,757 7 9
Mukkanur	1,829	876 12 8
Paichal	3,900	1,772 14 2
Periakannalapatti	1,231	743 4 3
Tirialam	8,823	4,504 8 1
Total	91,508	51,346 4 8

No. 8.—*Statement showing the Particulars of the several Tenures other than Ryotwari for* 1288, *Salem Division*—(Continued).

Names of the Zamindaris and Inam Villages.	The entire Beriz of the Estate.	Peshkash or Quit-rent.
6. TIRUPATUR TALUK—(Continued).	RS.	RS. A. P.
Inam Villages enfranchised.		
Kethandapattu	800	40 0 0
Baiyanapalli	213	43 0 0
Pallippattu	508	13 0 0
Virupakshipuram ...	56	7 0 0
Narasingapuram... ...	164	6 8 0
Kadugumanipattadai ...	64	36 0 0
Vadukkuppatti	731	26 10 5
Molakarampatti (Sarva Inam)	251	...
Nayakanur (Sarva Inam)	264	...
Narayanapuram (Sarva Inam)	233	...
Konampatt (Sarva Inam)	209	...
Chigaranapalli (Sarva Inam)	214	...
Valayampatt (Sarva Inam)	1,088	...
Total ...	4,795	172 2 5
Jaghirs unenfranchised.		
Vellakuttai	2,363	471 7 2
Kollankuttai	360	
Total ...	2,723	471 7 2
7. KRISHNAGIRI TALUK.		
Mittas.		
Kurubarapalli	8,483	4,037 6 0
Kundarapalli	1,088	454 2 11
Thippanapalli	1,677	729 2 10
Vellarapally	8,314	5,710 15 4
Jagadevu	5,006	1,890 6 0
Purushottamapuram ...	1,194	598 1 0
Achamangalam	2,100	631 0 7
Chendarapalli	1,544	706 2 4
Ivandam Kothapalli ...	1,380	720 12 10
Thalihalli	4,241	1,890 0 3
Pennesvaramattam ..	3,746	2,006 3 6
Avathuvadi	4,395	1,960 0 5
Nallur	1,788	1,432 14 0
Nammandahalli	2,001	1,360 2 0
Mahendramangalam .	7,563	4,382 4 6
Rayakottai	1,882	1,266 7 3
Hilagam	4,077	1,819 2 0
Ulagam	2,530	1,829 11 0
Byanapalli	699	278 4 9
Total ...	63,717	33,703 8 6
Inam Villages enfranchised.		
Devasamudram	762	189 0 0
Kalavahalli	715	590 0 0
Kathari	392	323 0 0
Thallanahalli	196	161 0 0
Mathinayakampatti ..	171	46 0 0
Pethamampatti . ..	122	87 0 0
Alarihalli	136	112 0 0
Kothapettai	19	2 4 0

Names of the Zamindaris and Inam Villages.	The entire Beriz of the Estate.	Peshkash or Quit-rent.
7. KRISHNAGIRI TALUK—(Continued).	RS.	RS. A. P.
Inam Villages enfranchised—(Contd.)		
Vadamangalam	800	100 0 0
Komapalli	109	20 0 0
Jagadapu	910	759 0 0
Janaparahalli	238	195 0 0
Ragumanapalli	24	2 0 0
Nattarampalli	147	27 0 0
Chigaralapalli	94	14 0 0
Kuliam	874	26 0 0
Velagalahalli ...	55	1 4 0
Dandegoundenahalli ...	59	1 8 0
Neridimanapalli ..	100	10 0 0
Bobbanahalli	50	1 12 0
Thittanahalli	12	1 12 0
Chinnagoundanahalli ...	46	5 8 0
Balinayakanahalli ...	108	2 0 0
Lingagoundanahalli ...	226	85 0 0
Vencatapuram (Sarva Inam)	413	...
Akkalapuram (Sarva Inam)	299	...
Gorivinayakanahalli (Sarva Inam)	631	...
Pichigundanahalli (Sarva Inam)	180	...
Jiddobanahalli (Sarva Inam)	469	...
Gallahalli (Sarva Inam)	214	...
Mullahosahalli (Sarva Inam)	379	...
Total ...	8,950	2,762 0 0
8. HOSUR TALUK.		
Palaiapats.		
Bagalur	20,895	6,719 13 5
Ankusagiri	26,172	7,190 10 6
Shulagiri	15,814	5,521 12 0
Total ...	62,881	19,432 3 11
Inam Villages enfranchised.		
Thippasamudram ..	330	157 0 0
Kakkadasam	1,091	627 0 0
Nanthimangalam ...	74	56 0 0
Sangitha Agraharam .	188	122 0 0
Niyamasamudram .	...	28 0 0
Jatinayakanahalli ...	502	294 0 0
Govintha Agraharam ..	68	88 0 0
Santhapuram	105	84 0 0
Hanumapalli .. .	156	71 0 0
Rangopanditha Agraharam . .	140	143 0 0
Agaram Agraharam ...	115	162 0 0
Niligabettah	129	76 0 0
Bathirapalli	201	38 0 0
Motham	620	366 0 0
Bairinayakanahalli ...	363	191 0 0
Anverihalli	65	49 0 0
Bodiguttapalli	12	37 0 0
Morasur	211	112 0 0
Kallukarai ...	551	94 0 0
Honnuhalli	300	215 0 0
Kasi Agraharam ...	255	199 0 0
Thimmasandiram ..	175	40 0 0
Cheppadi	636	505 0 0
Mahadevapalaiam ...	83	59 0 0
Kodi Agraharam .	151	148 0 0
Vaisur	460	382 0 0

No 8—*Statement showing the Particulars of the several Tenures other than Ryotwari for* 1288, *Salem Division*—(Continued)

Names of the Zamindaris and Inam Villages	The entire Beriz of the Estate	Peshkash or Quit-rent			
8 HOSUR TALUK—(Continued).	RS	RS	A	P	
Inam Villages enfranchised—(Contd)					
Devarahallimangalam	927	596	0	0	
Thorapalli	2,000	1,778	0	0	
Thogarai	4 632	2,996	0	0	
Kunjana Agraharam	211	155	0	0	
Nagatiyana Agraharam.	24	76	0	0	
Aruhalli	616	416	0	0	
Nellumaru	275	167	0	0	
Guttapalli	302	27	0	0	
Thimmasamudram	686	80	0	0	
Thurapalli	29	11	0	0	
Edayarapalli	115	14	0	0	
Juganathapuram	182	29	0	0	
Kistnapuram	21	1	12	0	
Thulisandoddi	79	6	0	0	
Karamsamudram	257	33	0	0	
Bathalahalli	122	16	0	0	
Gerikapalli	89	18	0	0	
Thuliginapalli	380	36	0	0	
Guriginapalli	43	11	0	0	
Chennasandiram	190	67	0	0	
Kundiganatham	121	12	0	0	
Kallupalli	147	15	0	0	
Narasapuram	474	63	0	0	
Sonnaipuram	174	22	0	0	
Pannapalli	1,763	196	0	0	
Thali Agraharam.	127	11	0	0	
Mamadigumpalli	71	11	0	0	
Agraharam	48	12	0	0	
Kurriganapalli	81	5	8	0	
Thattanapalli	288	79	0	0	
Pathanapalli	66	22	0	0	
Thirusandahalli	91	8	0	0	
Sarva Inam Villages					
Bramanapalli	34				
Nerigam	336				
Chikkasathanapalli	65				
Thirthabandapalli	122				

Names of the Zamindaris and Inam Villages	The entire Beriz of the Estate	Peshkash or Quit-rent			
8 HOSUR TALUK—(Continued)	RS	RS	A	P	
Sarva Inam Villages—(Continued)					
Kullu	115				
Bandavaddapalli	60				
Chudapuram	481				
Devasettipalli	321				
Bettapalli	34				
Sulahathinna					
Menusundoddi	280				
Bhimanapalli	176				
Kothakota	326				
Buthinatham	81				
Total	24,053	11,339	4	0	
Jaghire					
Mathugondapalli	4,347	921	0	0	
Karbala	1,084	616	0	0	
Total	29,484	12 876	4	0	
9 UTTANKARAI TALUK					
Mittas					
Kambenellur	16,750	8 875	1	0	
Kadathur	20 251	7,867	11	11	
Ananthur	2 455	1,526	0	9	
Vanrempatti	1,094	764	1	7	
Thiruvanampatti	1,165	777	8	3	
Total	41,715	19,510	7	6	
Sarva Inam Villages enfranchised					
Kuttupatti	485				

Abstract of No. 8.

Taluks.	Mittas and Palaiapats.		Inam Villages enfranchised.		Inam Villages unenfranchised.		Jaghirs.		Jaghirs unenfranchised.		Sarva Inam Villages.	
	Entire Beriz of Estates.	Peshkash or Quit-rent.	Entire Beriz of Estates.	Quit-rent.	Entire Beriz of Estates.	Quit-rent.	Entire Beriz of Estates.	Quit-rent.	Entire Beriz of Estates.	Quit-rent.	Entire Beriz of Estates.	Quit-rent.
	RS.	RS. A. P.	RS.	RS. A. P.	RS.	RS.	RS.	RS.	RS.	RS. A. P.	RS.	RS.
Salem ...	89,509	56,819 7 1	22,193	8,291 1 7	...	...	...	...	...	...	1,593	...
Attur ..	6,406	2,020 4 5	9,340	3,175 5 11	4,581	...	...	...	...	...	..	...
Namakal ..	2,83,048	1,43,843 2 9	34,373	9,514 11 7	...	...	...	...	...	...		...
Trichengode ..	1,56,778	95,786 15 7	19,605	2,559 12 0	...	...	...	...	...	...	2,308	...
Dharmapuri .	43,696	25,277 7 1	7,887	2,806 3 8	...	...	...	...	...	...	...	...
Krishnagiri .	63,717	33,703 3 6	6,365	2,762 0 0	...	...	...	..	...	...	2,585	...
Hosur	62,881	19,432 3 11	21,622	11,339 4 0	...	...	5,431	1,537	...	...	2,431	...
Tirupatur ..	91,508	51,346 4 8	2,536	172 2 5	...	..	...	...	2,723	471 7 2	2,259	...
Uttankarai ...	41,715	19,510 7 6	...	...	...	...	...	...	..	...	485	...
Total	6,41,258	4,47,739 8 6	1,23,921	40,620 9 2	4,581	..	5,431	1,537	2,723	471 7 2	11,661	...

Remarks.

	Total Beriz.	Peshkash or Quit-rent.
	RS.	RS. A. P.
Mittas ...	7,78,377	4,28,307 4 7
Palaiapats ...	62,881	19,432 3 11
Total ..	8,41,258	4,47,739 8 6
Inams ...	1,40,163	40,620 9 2
Total Jaghirs.	8,154	2,008 7 2
Total	9,89,575	4,90,368 8 10

Total of assigned revenue (beriz *minus* peshkash or quit-rent) = Rs. 4,99,206-7-2. The loss by the permanent settlement is (Rs. 7,78,377 — Rs. 4,28,307 = Rs. 3,50,069 annually or × 76) Rs. 26,605,244, which is the *minimum* loss sustained by Government since the settlement was introduced. As the mittas have fallen off by two-thirds since the zamindari system was first introduced, the *actual* loss was considerably greater than this sum.

No. 8-A.—*Statement showing the Area under the principal crops cultivated in Fasli* 1288.

Taluks.	Rice.	Cholam.	Rági.	Varagu.	Kambu.	Dholl.	Tenai.	Sámai.	Sugar-cane.	Cotton.	Indigo.	Oil seeds of various sorts.	Horse-gram.	Mochai (Beans).	Ulundu (Black-gram).	Ellu (Gingelly oil seed).	Tamarind and other Topes.
	ACS.	ACS.	ACS.	ACS.	ACS.	ACS.	ACS.	ACS.	ACS.	ACS.	ACS.	ACS.	ACS.	ACS.	ACS.	ACS.	ACS.
Salem	18,120	12,186	42,402	12,818	44,378	1,286	5,178	12,944	168	140	50	11,002	18,392	1,749	1,318	1,333	1,022
Áttur	15,640	7,295	20,737	16,070	28,216	2,038	7,862	8,870	44	614	647	3,852	4,029	1,900	545	3,010	781
Námakal	25,023	22,902	13,776	1,166	38,264	2,025	675	942	129	5,540	..	565	536	1,922	294	1,196	71
Trichengode	15,000	5,465	12,050	917	75,908	742	800	3,031	34	5,158	..	4,543	11,098	746	394	1,004	56
Dharmapuri	8,897	777	31,018	9,522	16,852	427	687	4,047	24	..	..	1,508	8,858	6,513	394	1,857	425
Krishnagiri	12,077	405	16,724	1,231	31,474	2,412	22	5,759	6	..	..	372	12,962	980	381	1,921	2,091
Hosúr	5,524	277	42,755	1,965	5,147	152	..	1,229	187	..	..	859	13,106	8,914	292	5,966	2,072
Tirupatúr	8,037	687	20,275	4,785	22,711	1,650	1,377	3,136	113	..	..	1,926	5,398	976	550	426	235
Uttankarai	4,339	3,427	21,281	6,250	18,246	588	513	6,484	2	..	..	685	14,142	548	2,782	2,032	352
Total ..	112,657	53,421	221,018	54,724	281,196	11,320	17,114	46,442	707	11,452	697	25,312	88,521	24,248	6,950	18,745	7,105

No. 9-A.—*Statement showing the Collections under the several Heads of Revenue in the District of Salem for a series of Ten Years.*

Fasli.	Official Years.	Land Revenue.	Forest Revenue.	Abkari.	Income Tax.	Sea Customs.	Land Customs.	Salt.	Stamps.	Total.
		RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.
1279 ..	1869-70 .	23,36,908	64,133	4,02,622	33,604	..	..	..	1,31,668	29,68,935
1280 ..	1870-71..	21,71,986	64,441	3,33,479	54,455	..	..	..	1,34,327	27,58,688
1281 ..	1871-72..	21,73,421	74,435	3,21,474	17,617	..	..	..	1,34,532	27,21,479
1282 ..	1872-73..	23,62,927	64,486	3,85,696	13,287	..	..	..	1,33,596	29,59,902
1283 ..	1873-74..	21,85,454	64,045	3,93,257	..	..	..	..	1,67,260	28,10,194
1284 ..	1874-75..	22,70,720	53,009	3,47,979	..	..	..	..	1,93,511	28,65,219
1285 ..	1875-76..	21,05,613	69,205	3,92,298	..	..	..	..	1,86,872	27,53,988
1286 ..	1876-77..	6,89,241	49,780	2,50,120	..	..	..	..	1,75,599	11,64,740
1287 ..	1877-78 .	15,07,942	67,945	2,23,233	..	..	..	..	1,69,645	19,68,765
1288 ..	1878-79 .	30,46,788	59,115	2,58,668	..	..	..	..	1,79,587	35,44,158

No. 9-B.—*Statement showing the Bērīs in the District of Salem of the several Faslis from the commencement of British rule.*

Faslis.	Grand Total.	Faslis.	Grand Total.
	RS.		RS.
1202	16,18,048	1217	18,34,186
1203	17,90,047	1218	18,42,321
1204	17,53,147	1219	18,50,730
1205	18,64,189	1220	18,27,121
1206	18,82,280	1221	18,38,971
1207	18,65,385	1222	18,32,429
1208	19,01,270	1223	18,58,204
1209	18,12,902	1224	18,18,661
1210	20,04,443	1225	18,24,470
1211	20,09,811	1226	18,06,405
1212	18,73,844	1227	18,10,376
1213	18,54,876	1228	17,70,514
1214	17,95,282	1229	17,58,062
1215	18,23,645	1230	18,77,959
1216	18,19,927		

No. 9-B.—*Statement showing the Bēriz in the District of Salem of the several Faslis from the commencement of British rule*—(Contd.)

Faslis.	Holdings.								Remissions.						
	Original Assessment.		Kaul Land.		Pasture Land.		Total.		Kaul Remissions.	Pasture Land Remission.	Sukhavasi.	Village Establishment.	Other Remissions.	Taram Kammi.	Total.
	Extent.	Assessment.	Extent.	Assessment.	Extent.	Assessment.	Extent.	Assessment.							
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
	ACRES.	RS.	ACRES.	RS.	ACRES.	RS.	ACRES.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.
1231 ..	441,913	9,15,798	26,332	52,724	17,234	26,594	485,479	9,95,116	26,792	16,901	465	72,470	11,839	..	1,28,467
1232 ..	437,457	9,33,218	92,122	1,62,474	14,788	24,388	544,367	11,20,080	65,230	15,753	469	75,846	12,887	..	1,70,185
1233 ..	452,093	9,42,539	88,626	1,61,434	12,012	18,424	552,731	11,22,397	65,509	11,446	506	75,911	12,277	..	1,65,649
1234 ..	471,769	10,08,264	82,341	1,68,570	12,485	19,338	566,595	11,96,172	70,691	12,141	449	78,392	13,916	..	1,75,589
1235 ..	501,518	10,65,900	90,998	1,72,170	13,049	20,607	605,565	12,58,677	83,441	12,937	549	78,635	14,334	..	1,89,896
1236 ..	504,010	10,61,623	104,623	1,87,159	13,225	20,471	621,858	12,69,253	88,945	12,825	636	79,673	13,992	..	1,96,071
1237 ..	504,389	10,40,614	85,615	1,54,719	14,316	21,703	604,320	12,17,036	69,176	13,530	642	78,331	13,130	..	1,74,809
1238 ..	487,142	9,97,217	67,873	1,25,430	14,651	22,076	569,666	11,44,723	53,693	13,768	707	76,367	12,332	..	1,56,867
1239 ..	469,337	9,66,611	64,982	1,17,034	16,235	25,571	550,554	11,09,216	49,723	16,136	718	74,956	11,993	..	1,53,526
1240 ..	509,285	10,19,739	76,158	1,31,662	16,450	25,515	601,893	11,76,916	59,290	16,048	766	77,827	12,648	..	1,66,579
1241 ..	494,905	10,03,379	68,530	1,14,310	18,089	27,497	581,524	11,45,186	49,490	17,279	790	77,326	12,369	..	1,57,254
1242 ..	463,890	9,19,885	53,017	89,013	13,098	18,743	530,005	10,27,641	36,974	11,512	678	66,755	1,90,276	..	3,06,195
1243 ..	438,454	9,03,927	61,609	1,14,998	14,860	20,713	514,923	10,39,638	51,925	12,892	769	74,588	12,437	..	1,52,611
1244 ..	490,758	9,79,409	103,488	1,76,376	13,742	18,831	604,988	11,74,616	91,702	11,417	856	79,123	13,530	..	1,96,628
1245 ..	515,396	10,22,077	121,952	1,95,633	12,071	16,344	649,419	12,34,054	95,032	9,768	1,067	81,089	25,838	..	2,02,794
1246 ..	513,823	10,13,912	93,963	1,51,311	9,020	11,879	616,808	11,77,102	67,355	6,848	1,109	80,824	13,019	..	1,69,155
1247 ..	522,739	10,51,261	78,209	1,31,629	8,770	10,755	609,718	11,93,645	57,015	6,061	1,222	82,410	12,967	..	1,59,675
1248 ..	559,069	11,09,021	70,840	1,23,572	9,796	12,190	639,705	12,44,783	59,551	6,948	1,199	84,506	13,017	..	1,65,221
1249 ..	603,078	11,81,874	84,203	1,49,528	9,030	11,110	696,311	13,42,512	80,883	6,221	1,174	87,618	15,331	..	1,91,227
1250 ..	612,901	11,92,374	83,610	1,45,880	10,885	13,927	707,396	13,52,181	76,127	8,091	1,116	88,270	13,654	..	1,87,258

No. 9-B.—*Statement showing the Bériz in the District of Salem of the several Faslis from the commencement of British rule*—(Contd.)

Faslis.	Net Bériz.	Hill Revenue.	Miscellaneous Other Items.	Total Ryotwár.	Permanent Bériz.	Bériz of Pálaiapats.	Jodigai on Inám Villages.	Total Land Revenue.	Motárpha Revenue.	Abkari Revenue.	Other Sundry Items.	Grand Total.
	17	18	19	20	21	22	23	24	25	26	27	28
	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.
1231 ..	8,66,649	26,328	70,967	9,63,944	6,07,198	47,200	..	16,18,342	93,857	54,000	2,26,721	19,92,920
1232 ..	9,49,895	27,305	75,306	10,52,506	6,07,198	49,241	..	17,08,935	96,558	53,450	2,99,493	20,58,436
1233 ..	9,56,748	26,435	74,847	10,58,030	6,07,198	19,941	..	16,85,169	91,115	66,701	2,42,219	20,85,204
1234 ..	10.20,583	26,229	74,996	11,21,808	6,07,198	19,941	..	17,48,947	71,437	67,090	2,13,295	21,00,769
1235 ..	10,68,781	27,373	75,718	11,71,872	6,07,198	19,941	..	17,99,011	73,300	49,720	1,80,799	21,02,830
1236 ..	10,73,182	29,398	74,966	11,77,546	6,07,198	19,941	..	18,04,685	75,185	50,680	2,21,370	21,51,920
1237 ..	10,42,227	29,752	48,560	11,20,539	6,07,198	19,941	22,598	17,70,276	79,366	49,151	2,28,555	21,27,348
1238 ..	9,87,856	29,063	48,864	10,65,783	6,07,198	19,941	22,598	17,15,520	82,425	56,095	2,21,408	20,75,448
1239 ..	9,55,690	28,820	50,065	10,34,575	6,04,652	19,941	22,713	16,81,881	85,277	62,006	2,06,300	20,35,464
1240 ..	10,10,337	29,671	46,700	10,86,708	5,89,633	19,941	22,780	17,19,162	85,918	64,955	2,16,973	20,87,008
1241 ..	9,87,932	28,559	47,219	10,63,710	5,68,974	19,941	22,780	16,75,405	81,465	68,765	2,19,621	20,45,256
1242 ..	7,21,446	28,564	46,906	7,96,916	5,68,974	19,941	22,780	14,08,714	78,180	68,790	2,18,441	17,74,125
1243 ..	8,87,027	28,092	45,571	9,60,690	5,30,806	19,941	27,191	15,38,729	64,690	54,022	1,90,991	18,48,432
1244 ..	9,77,988	32,089	47,524	10,57,601	5,04,738	19,941	27,645	16,09,925	70,767	39,770	1,71,559	18,91,911
1245 ..	10,31,260	32,603	46,659	11,10,520	4,86,608	19,941	27,645	16,44,714	78,072	51,400	1,96,291	19,70,477
1246 ..	10,07,947	31,358	45,645	10,84,951	4,86,958	19,941	27,645	16,19,495	71,067	56,065	1,95,099	19,41,726
1247 ..	10,33,970	30,597	52,366	11,16,933	4,68,489	19,941	27,646	16,33,009	67,044	62,740	1,32,561	18,95,354
1248 ..	10,79,562	30,385	53,395	11,63,342	4,68,489	19,941	27,645	16,79,417	70,426	66,090	1,64,715	19,80,648
1249 ..	11,51,285	30,411	52,665	12,34,361	4,68,489	19,941	27,645	17,50,436	71,600	71,595	1,80,859	20,74,490
1250 ..	11,64,923	30,365	54,254	12,49,542	4,68,489	19,941	27,645	17,65,617	71,984	77,375	1,87,992	21,02,968

No. 9-B.—*Statement showing the Bēriz in the District of Salem of the several Faslis from the commencement of British rule*—(Contd.)

Faslis.	Holdings.								Remissions.						
	Original Assessment.		Kaul Land.		Pasture Land.		Total.		Kaul Remissions.	Pasture Land Remission.	Sukhavasi.	Village Establishment.	Other Remissions.	Taram Kammi.	Total.
	Extent.	Assessment.	Extent.	Assessment.	Extent.	Assessment.	Extent.	Assessment.							
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
	ACRES.	RS.	ACRES.	RS.	ACRES.	RS.	ACRES.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.
1251 ..	647,568	12,49,815	69,533	1,18,260	12,304	16,508	729,405	13,84,583	58,955	9,807	1,067	90,986	14,315	..	1,75,130
1252 ..	632,418	12,18,385	53,046	85,763	13,284	18,066	698,748	13,22,214	34,485	10,841	1,012	89,756	13,444	..	1,49,538
1253 ..	640,760	12,31,443	33,270	50,150	18,594	26,709	692,624	13,08,303	16,941	16,624	1,003	89,802	13,743	..	1,38,113
1254 ..	628,126	12,10,673	19,000	28,385	19,212	24,926	666,338	12,63,984	8,947	15,813	948	89,625	15,658	..	1,30,991
1255 ..	619,504	11,89,757	11,615	21,019	15,556	19,272	646,675	12,30,048	7,407	11,935	916	87,674	28,651	..	1,36,583
1256 ..	631,197	12,30,376	10,471	22,575	17,108	21,970	658,776	12,74,921	8,696	13,826	902	89,995	14,604	..	1,28,023
1257 ..	652,558	12,69,892	12,753	28,318	16,359	20,441	681,670	13,18,651	12,376	12,882	928	91,765	15,520	..	1,33,471
1258 ..	693,451	13,09,545	14,970	31,504	14,860	21,087	714,281	13,62,136	14,180	13,349	898	93,481	15,917	..	1,37,825
1259 ..	641,981	12,23,876	14,180	27,810	18,297	22,959	674,458	12,74,663	11,159	14,645	865	89,569	23,839	..	1,40,077
1260 ..	655,605	12,70,844	15,086	27,813	19,353	24,454	690,144	13,23,111	12,573	15,670	873	96,275	16,193	..	1,36,584
1261 ..	675,938	12,84,245	17,198	29,806	18,751	23,734	711,887	13,37,785	13,372	15,217	855	92,601	15,625	..	1,37,670
1262 ..	699,165	13,27,545	18,595	38,441	..	..	717,760	13,65,986	18,557	16,443	862	93,685	15,848	..	1,45,395
1263 ..	673,324	13,06,642	16,141	33,422	..	..	689,465	13,40,064	15,625	17,171	845	92,657	18,825	..	1,45,123
1264 ..	690,565	13,30,573	17,656	38,853	..	..	708,221	13,69,426	20,442	18,587	820	93,586	17,559	..	1,50,994
1265 ..	765,451	14,69,958	30,658	69,603	..	..	796,109	15,39,561	40,439	18,546	818	94,917	75,380	56,038	2,86,138
1266 ..	828,495	15,53,285	59,556	1,31,316	..	..	888,051	16,84,601	85,691	17,976	819	1,00,257	49,680	52,111	3,06,534
1267 ..	834,170	15,69,577	66,517	1,41,456	..	..	900,687	17,11,033	77,637	18,224	757	97,928	1,34,083	64,331	3,92,960
1268 ..	864,350	16,88,484	68,238	1,38,939	..	..	932,588	18,27,423	69,255	18,296	801	1,05,580	74,921	1,11,004	3,79,857
1269 ..	912,705	18,02,010	54,943	1,03,808	..	..	967,648	19,05,818	42,875	16,638	..	1,04,073	87,073	1,96,378	4,47,037
1270 ..	953,836	18,24,541	33,025	59,247	..	..	986,861	18,83,788	21,533	..	..	1,05,522	75,485	1,90,880	3,93,420

No. 9-B.—*Statement showing the Bêriz in the District of Salem of the several Faslis from the commencement of British rule*—(Contd.)

Faslis.	Net Bêriz.	Hill Revenue.	Other Miscellaneous Items.	Total Ryotwâr.	Permanent Bêriz.	Bêriz of Palaiapats.	Jodigai on Inâm Villages.	Total Land Revenue.	Motarpha Revenue.	Abkari Revenue.	Other Sundry Items.	Grand Total.
	17	18	19	20	21	22	23	24	25	26	27	28
	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.
1251 ..	12,09,453	29,370	54,626	12,93,449	4,68,489	19,941	23,566	18,05,445	73,135	86,116	1,86,378	21,51,074
1252 ..	11,72,676	31,202	54,911	12,58,789	4,68,489	19,941	21,481	17,68,700	79,632	78,350	1,87,077	21,13,759
1253 ..	11,70,190	32,651	54,008	12,56,849	4,68,489	19,941	21,481	17,66,760	82,266	84,575	1,47,441	20,81,042
1254 ..	11,32,993	29,062	51,573	12,13,628	4,68,489	19,941	21,127	17,23,185	82,758	89,230	38,286	19,33,459
1255 ..	10,93,465	28,506	51,615	11,73,586	4,68,489	19,941	18,101	16,80,117	84,835	88,970	15,560	18,69,482
1256 ..	11,46,898	28,297	51,196	12,26,391	4,68,489	19,941	18,100	17,32,921	72,204	76,305	17,655	18,99,085
1257 ..	11,85,180	29,717	53,196	12,68,093	4,68,530	19,941	18,100	17,74,664	69,615	78,305	21,490	19,44,074
1258 ..	12,24,311	30,165	53,198	13,07,674	4,68,530	19,941	18,086	18,14,231	72,205	86,500	25,015	19,97,951
1259 ..	11,34,586	29,550	52,498	12,16,634	4,68,530	19,941	18,086	17,23,191	74,816	86,500	28,809	19,13,316
1260 ..	11,86,527	29,826	52,445	12,68,798	4,68,530	19,941	18,086	17,75,355	73,457	86,500	31,623	19,66,935
1261 ..	12,00,115	30,425	50,485	12,81,025	4,45,663	19,941	17,355	17,63,985	76,172	96,010	34,634	19,70,801
1262 ..	12,20,591	30,079	51,474	13,02,144	4,41,377	19,941	14,522	17,77,984	79,716	96,010	31,836	19,85,546
1263 ..	11,94,941	28,247	52,839	12,76,027	4,38,275	19,941	13,751	17,47,994	81,442	96,010	31,775	19,57,221
1264 ..	12,18,432	28,208	50,539	12,97,179	4,38,275	19,941	13,750	17,69,145	77,396	1,01,100	38,297	19,85,938
1265 ..	12,53,423	28,357	59,749	13,41,529	4,38,275	19,941	13,909	18,13,654	75,489	1,01,100	34,707	20,24,950
1266 ..	13,78,067	29,530	59,068	14,66,665	4,38,275	19,941	13,909	19,38,790	74,179	1,01,100	37,622	21,51,691
1267 ..	13,18,073	29,964	60,431	14,08,467	4,38,132	19,941	13,909	18,80,449	69,074	1,36,010	39,799	21,25,332
1268 ..	14,47,566	31,971	62,702	15,42,239	4,37,220	19,941	13,909	20,13,309	66,935	1,36,010	47,890	22,64,144
1269 ..	14,58,781	33,054	61,991	15,53,826	4,37,220	19,941	13,909	20,24,896	69,598	1,36,010	39,444	22,69,948
1270 ..	14,90,368	33,580	59,276	15,83,224	4,37,220	19,940	13,941	20,54,325	71,832	1,36,000	89,781	23,51,938

No. 9-B.—*Statement showing the Bêriz in the District of Salem of the several Faslis from the commencement of British rule*—(Contd.)

Faslis.	Holdings.								Remissions.						
	Original Assessment.		Kaul Land.		Pasture Land.		Total.		Kaul Remissions.	Pasture Land Remission.	Sukhavasi.	Village Establishment.	Other Remissions.	Taram Kammi.	Total.
	Extent.	Assessment.	Extent.	Assessment.	Extent.	Assessment.	Extent.	Assessment.							
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
	ACRES.	RS.	ACRES.	RS.	ACRES.	RS.	ACRES.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.
1271 ..	979,426	18,64,397	19,632	32,325	..	..	999,058	18,96,722	9,255	..	..	1,07,086	63,354	1,90,494	3,70,189
1272 ..	1,026,801	19,33,535	8,908	14,492	..	..	1,035,709	19,48,027	3,219	15,899	..	1,10,121	30,069	1,93,845	3,53,153
1273 ..	1,088,814	18,14,901	3,154	5,216	..	..	1,091,968	18,20,117	1,187	15,945	..	1,09,027	56,254	..	1,82,413
1274 ..	1,090,068	18,11,263	2,889	5,023	..	..	1,092,957	18,16,286	1,097	16,163	..	1,08,149	62,743	..	1,88,152
1275 ..	1,083,205	18,04,868	3,169	5,182	..	..	1,086,374	18,10,050	1,229	16,052	..	1,08,074	45,396	..	1,70,751
1276 ..	1,080,144	18,02,776	3,032	5,020	..	..	1,083,176	18,07,796	1,159	15,916	..	1,08,219	36,558	..	1,61,852
1277 ..	1,127,908	18,46,882	3,025	4,983	..	..	1,130,933	18,51,865	1,094	16,028	..	1,08,755	72,310	..	1,98,187
1278 ..	1,138,969	18,57,650	2,910	5,975	..	..	1,141,879	18,63,625	1,047	15,783	..	1,10,958	31,928	..	1,59,716
1279 ..	1,147,995	18,63,357	3,040	5,104	..	..	1,151,035	18,68,461	1,209	15,373	..	1,11,390	25,715	..	1,53,687
1280 ..	1,175,511	18,67,870	2,526	4,313	..	..	1,178,037	18,72,183	872	14,241	..	1,11,558	19,455	..	1,46,126
1281 ..	1,204,063	18,05,559	1,570	2,045	..	..	1,205,633	18,07,604	541	9,579	..	1,10,247	23,913	..	1,44,280
1282 ..	1,209,377	18,13,750	432	565	..	..	1,209,809	18,14,315	129	9,494	..	1,08,054	27,301	..	1,44,978
1283 ..	1,193,587	17,76,566	121	129	..	..	1,193,708	17,76,695	31	761	..	1,06,456	34,483	..	1,41,731
1284 ..	1,213,684	18,02,692	43	47	..	..	1,213,727	18,02,739	27	..	..	1,08,014	24,699	..	1,32,740
1285 ..	1,224,356	18,10,540	122	133	..	..	1,224,478	18,10,673	114	..	..	1,06,901	61,996	..	1,69,011
1286 ..	1,229,657	18,14,536	204	223	..	..	1,229,861	18,14,759	102	..	..	8,96,414	78,853	..	5,68,596
1287 ..	1,223,671	18,18,486	198	212	..	..	1,223,869	18,18,698	190	..	..	1,20,000	3,89,017	..	5,09,207
1288 ..	1,195,099	17,98,695	312	367	..	..	1,195,411	17,99,062	334	..	..	1,20,000	24,187	..	1,47,521
1289 ..	967,370	15,51,626	284	331	..	..	967,654	15,51,957	276	..	..	1,10,000	1,08,168	..	2,18,444

No. 9-B.—*Statement showing the Bēriz in the District of Salem of the several Faslis from the commencement of British rule*—(Contd.)

Faslis.	Net Bēriz.	Hill Revenue.	Other Miscellaneous Items.	Total Ryotwār.	Permanent Bēriz.	Bēriz of Palaiapats.	Jodigni on Inām Villages.	Total Land Revenue.	Motarpha Revenue.	Abkāri Revenue.	Other Sundry Items.	Grand Total.
	17	18	19	20	21	22	23	24	25	26	27	28
	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.
1271 ..	15,26,533	34,436	53,963	16,14,931	4,37,220	19,940	13,961	20,86,052	84	1,36,401	1,80,448	24.02,985
1272 ..	15,94,874	36,530	65,252	16,96,656	4,27,824	19,940	13,976	21,58,396	8	1,91,525	92,663	24,42,592
1273 ..	16,37,704	35,096	65,997	17,38,797	4,27,814	19,940	14,213	22,00,764	..	1,91,000	1,16,913	25,08,677
1274 ..	16,28,134	37,837	49,957	17,15,928	4,27,823	19,940	15,291	21,78,982	..	1,91,187	1,28,416	24,98,585
1275 ..	16,39,299	38,215	38,871	17,16,385	4,27,809	17,564	29,840	21,91,598	..	1,97,445	1,26.871	25,15,914
1276 ..	16,45,944	38,433	41,040	17,25,417	4,27,418	17,564	38,928	22,09,327	..	1,91,723	1,36,548	25,37,598
1277 ..	16,53,678	40,420	45,548	17,39,646	4,27,423	17,564	37,092	22,21,725	..	2,91,756	1,66,267	26,79,748
1278 ..	17,03,909	39,950	43,564	17,87,423	4,27,387	17,564	36,399	22,68,773	..	2,91,408	1,71,992	27,32,173
1279 ..	17,14,774	39,841	51,085	18,05,700	4,27,387	17,564	37,702	22,88,353	..	3,36,211	1,68,948	27,93,512
1280 ..	17,26,057	43,321	44,874	18,14,252	4,27,387	17,564	43,795	23,02,998	..	3,35,914	1,88,763	28,27,675
1281 ..	16,63,325	40,970	46,291	17,50,586	4,28,137	17,564	44,509	22,40,796	..	3,36,310	1,52,180	27,29,286
1282 ..	16,69,338	39,304	55,202	17,63,844	4,28,137	17,564	46,823	22,56,368	..	3,71,529	1,46,861	27,74,758
1283 ..	16,34,964	38,063	48,768	17,21,795	4,28,137	17,564	45,134	22,12,630	..	3,72,111	1,67,270	27,52,011
1284 ..	16,69,997	37,993	63,848	17,71,838	4,28,137	17,564	45,134	22,62,673	..	3,71,944	1,93,510	28,28,127
1285 ..	16,41,662	42,930	55,187	17,39,779	4,29,021	19,432	42,033	22,30,265	..	4,09,088	1,86,873	28,26,226
1286 ..	12,46,163	42,525	41,661	13,30,349	4,29,006	19,432	42,033	18,20,820	..	2,95,121	1,75,599	22,91,540
1287 ..	13,09,491	41,748	45,657	13,96,896	4,28,998	19,432	42,033	18,87,359	..	2,64,131	1,79,645	23,31,135
1288 ..	16,51,541	43,047	57,313	17,51,901	4,28,307	19,432	42,629	22,42,269	..	3,03,287	2,36,321	27,81,877
1289 ..	13,33,513	37,387	49,653	14,20,353	4,28,303	19,432	42,357	19,10,645	..	2,86,384	2,07,913	24,04,942

NOTE.—This statement shews the *demand* for the year specified. This often varies materially from the collections. Thus the Land Revenue Bēriz for Fasli 1288 was Rupees 22,42,269, but the collections were Rupees 30,46,788, the excess being due to collection of arrears which had accrued during the famine.

Nos. 10, 11, 12, 13.—*Nil.*

No. 14.—*Statement showing the Number and Value of Suits disposed of in the Civil and Revenue Courts for a series of Ten Years.*

Years.	Number of Suits disposed of in different Courts.													
	Ordinary Suits.								Small Causes.					
	Village Munsifs.	Revenue Courts.	District Munsifs.	Principal Sadar Amins.	Judges of Small Cause Courts as Principal Sadar Amins.	Civil Judges and Judicial Commissioners.	Total Number of Suits.	Total Value in Rupees.	District Munsifs, Assistant Agents, and Assistant Commissioners.	Principal Sadar Amins.	Judges of Small Cause Courts.	Civil Judges and Judicial Commissioners.	Total Number of Small Causes.	Total Value in Rupees.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
								RS.						RS.
1869 ..	..	..	2,379	200	..	14	2,593	.	3,388	309	..	..	3,697	..
1870 ..	2,486	133	2,334	..	..	34	4,987	3,67,200	3,073	..	..	..	3,073	62,130
1871 ..	2,875	114	3,201	..	..	58	6,248	5,87,121	3,755	..	..	..	3,755	91,390
1872 ..	2,031	182	2,692	..	..	29	4,934	5,67,351	2,848	..	..	..	2,848	71,241
1873 ..	3,456	143	3,163	..	..	29	6,791	7,26,581	3,382	..	..	..	3,382	84,122
1874 ..	3,293	150	3,371	10	..	22	6,846	6,10,031	4,756	187	..	..	4,943	1,41,228
1875 ..	2,498	288	3,312	11	..	3	6,112	6,41,614	4,069	220	..	..	4,289	1,19,755
1876 ..	3,337	250	3,915	1	..	11	7,514	5,81,987	4,422	22	..	..	4,444	1,09,178
1877 ..	1,401	150	3,025	18	..	5	4,599	5,06,898	2,641	139	..	..	2,780	77,121
1878 ..	1,731	155	3,736	69	..	..	5,691	5,74,264	3,779	522	..	..	4,301	1,57,698
Total ..	23,108	1,565	31,128	309	..	205	56,315	51,63,047	36,113	1,399	..	..	37,512	9,13,863

No. 15.—*Statement of Persons tried, convicted, and acquitted, and of Property lost and recovered for a series of Ten Years.*

Nature of Offences.	1869.						1870.					
	Number of Persons tried during the year.	Acquitted or Discharged.	Convicted.	Remaining under Trial.	Property.		Number of Persons tried during the year.	Acquitted or Discharged.	Convicted.	Remaining under Trial.	Property.	
					Stolen.	Recovered.					Stolen.	Recovered.
					RS.	RS.					RS.	RS.
1. Murder	3	12	3	..	127	28	17	16	6	..	19	2
2. Culpable Homicide.	6	2	5	..	..	..	1	..	1	..	..	..
3. Rape	2	2	2	..	..	..	..	2	..	..	..	..
4. Hurts and Assaults.	1,663	2,006	564	..	..	..	1,439	803	629	..	..	..
5. Other Offences against person ..	122	871	19	..	..	..	108	1,158	34	..	4	..
6. Dacoity	45	57	17	..	7,174	210	48	53	9	..	2,214	138
7. Robbery	28	16	17	..	427	62	51	15	36	..	1,038	82
8. House-breaking ..	159	56	111	..	12,334	3,515	158	41	115	..	9,055	1,687
9. Theft	976	154	824	..	14,367	4,524	1,037	154	884	..	12,029	4,323
10. Other Offences against property ..	747	775	333	..	3,798	377	696	673	340	..	3,020	631
11. Other Offences against Penal Code.	1,616	810	791	..	..	..	2,002	1,448	1,145	..	..	..
Total ..	5,367	4,761	2,686	..	38,227	8,716	5,555	4,363	3,199	..	27,379	6,863
12. Special and Local Laws	4,806	1,209	4,176	..	147	119	3,070	922	2,523	..	69	55
Total ..	10,173	5,970	6,862	..	38,374	8,835	8,625	5,285	5,722	..	27,448	6,918

—	1871.						1872.					
					RS.	RS.					RS.	RS.
1. Murder	19	16	11	..	62	14	16	10	12	4	407	50
2. Culpable Homicide.	2	..	2	..	..	..	1	9	..	..	..	..
3. Rape	3	1	2	..	..	..	4	7	1	..	..	..
4. Hurts and Assaults.	1,660	2,002	710	..	..	..	1,673	3,002	641	62	..	..
5. Other Offences against person ..	69	52	29	..	71	14	174	318	54	18	2	..
6. Dacoity	97	98	40	..	5,042	289	41	28	20	4	2,664	676
7. Robbery	77	33	45	..	1,685	507	54	25	30	9	694	179
8. House-breaking ..	146	31	115	..	9,521	1,748	194	62	132	19	13,753	1,570
9. Theft	1,108	340	768	..	27,412	5,826	1,255	520	840	44	18,799	5,078
10. Other Offences against property ..	562	644	213	..	3,390	230	1,144	1,619	471	28	2,096	480
11. Other Offences against Penal Code.	1,595	1,041	958	..	..	..	1,645	645	1,167	15	..	..
Total ..	5,338	4,258	2,893	..	47,183	8,628	6,201	6,245	3,368	203	38,415	8,033
12. Special and Local Laws	2,693	1,141	2,160	..	42	35	3,639	1,638	2,976	15	..	..
Total ..	8,031	5,399	5,053	..	47,225	8,663	9,840	7,883	6,344	218	38,415	8,033

No. 15.—*Statement of Persons tried, convicted, and acquitted, and of Property lost and recovered for a series of Ten Years*—(Continued).

Nature of Offences.	1873.						1874.					
	Number of Persons tried during the year.	Acquitted or Discharged.	Convicted.	Remaining under Trial.	Property.		Number of Persons tried during the year.	Acquitted or Discharged.	Convicted.	Remaining under Trial.	Property.	
					Stolen.	Recovered.					Stolen.	Recovered.
					RS.	RS.					RS.	RS.
1. Murder	14	6	13	6	16	..	30	30	9	1	6	6
2. Culpable Homicide.	11	4	8	..	..	..	8	4	7	8	..	..
3. Rape	2	2	..	..	..	..	..	3	..	..	..	..
4. Hurts and Assaults.	1,537	2,892	686	58	..	..	1,101	2,283	574	52	..	..
5. Other Offences against person ..	83	79	29	1	169	3	113	101	51	2	249	..
6. Dacoity	26	56	3	8	2,607	134	72	37	45	7	2,240	320
7. Robbery	75	19	56	8	1,152	558	48	27	22	1	623	90
8. House-breaking ..	223	66	157	8	12,629	3,145	205	78	137	16	19,897	3,638
9. Theft	1,022	233	795	25	16,209	6,633	1,251	429	834	21	16,209	4,476
10. Other Offences against property.	793	981	324	10	2,973	362	962	1,669	315	17	3,835	940
11. Other Offences against Penal Code	991	581	604	6	52	47	1,178	715	762	21	554	392
Total ..	4,777	4,919	2,675	130	35,807	10,882	4,968	5,376	2,756	146	43,613	9,862
12. Special and Local Laws	3,983	1,193	3,474	..	587	425	3,656	2,017	3,117	36	146	86
Total ..	8,760	6,112	6,149	130	36,394	11,307	8,624	7,393	5,873	182	43,759	9,948

—	1875.						1876.					
					RS.	RS.					RS.	RS.
1. Murder	33	21	20	..	24	..	27	16	16	3	89	16
2. Culpable Homicide.	13	26	5	..	..	..	13	9	6	12	12	12
3. Rape ..	1	..	1	..	..	..	1	..	1	1	..	..
4. Hurts and Assaults.	1,319	2,445	746	31	..	..	1,251	3,041	626	22	..	..
5. Other Offences against person ..	142	436	10	6	..	..	151	337	64	4	303	106
6. Dacoity	38	36	19	..	2,588	218	342	189	231	156	6,863	675
7. Robbery	46	20	27	..	772	74	65	26	40	1	1,442	127
8. House-breaking ..	184	57	127	7	13,620	1,539	268	51	219	49	12,938	1,758
9. Theft	990	270	733	40	19,352	4,911	1,762	407	1,372	134	19,851	6,147
10. Other Offences against property.	884	1,562	388	45	3,619	1,194	895	1,897	390	9	4,155	572
11. Other Offences against Penal Code	1,519	699	1,221	15	..	..	1,943	1,309	1,512	20	..	..
Total ..	5,169	5,572	3,297	144	39,975	7,936	6,718	7,282	4,477	411	45,653	9,413
12. Special and Local Laws	3,315	1,861	2,759	15	54	42	3,553	1,702	3,060	22	42	35
Total ..	8,484	743	6,056	159	40,029	7,978	10,271	8,984	7,537	433	45,695	9,448

No. 15.—*Statement of Persons tried, convicted, and acquitted, and of Property lost and recovered for a series of Ten Years*—(Continued).

Nature of Offences.	1877.						1878.					
	Number of Persons tried during the year.	Acquitted or Discharged.	Convicted.	Remaining under Trial.	Property.		Number of Persons tried during the year.	Acquitted or Discharged.	Convicted.	Remaining under Trial.	Property.	
					Stolen.	Recovered.					Stolen.	Recovered.
					RS	RS.					RS.	RS.
1. Murder	47	47	25	..	491	109	25	14	14	..	585	433
2. Culpable Homicide.	42	86	13	8	..	..	35	35	8	..	..	..
3. Rape	2	2	..		..	..	2	2	..	..	..	..
4. Hurts and Assaults.	881	1,830	499	17	..	..	601	1,608	411	3	..	..
5. Other Offences against person ..	75	137	41	..	321	34	83	142	39	..	45	18
6. Dacoity	891	320	480	26	16,513	2,623	197	144	129	30	9,557	1,361
7. Robbery	288	65	230	2	11,294	6,972	103	21	82	.	2,081	424
8. House breaking ..	2,006	329	1,706	3	37,060	9,431	851	121	733	2	20,535	4,301
9 Theft	10,824	1,474	9,501	9	64,550	28,491	4,705	694	4,015	..	36,433	14,741
10. Other Offences against property.	1,170	1,167	802	37	12,957	1,333	745	1,268	481	27	12,051	2,035
11. Other Offences against Penal Code	1,010	533	760	29	105	105	1,268	677	1,042	32	..	..
Total ..	17,236	6,490	14,057	131	143,291	49,098	8,615	4,726	6,954	94	81,287	23,313
12. Special and Local Laws	2,063	880	1,884	14	69	64	1,836	761	1,695	2	56	47
Total ..	19,299	7,370	15,941	145	143,360	49,162	10,451	5,487	8,649	96	81,343	23,360

No. 16.—*Statement showing the Expenditure on Public Works from Imperial and Provincial Funds for the last Five Years.*

Years.		Imperial.				Provincial.			
		Military.	Civil Buildings.	Agricultural and so on.	Total.	Civil Buildings	Communication.	Miscellaneous Public Improvements.	Total.
New Works.		RS.	RS	RS	RS.	RS.	RS.	RS.	RS.
1874-75	Salem ...			998	998	11,267	9,364		20,631
	Hosur			2,521	2,521	15,098			15,098
1875-76 .. .	Salem		1,319	1,493	2,812	8,964	4,495		13,459
	Hosur	1,170		7,190	8,360	398	.	...	398
1876-77	Salem						...		
	Hosur			4,994	4,994	1,325	..		1,325
1877-78	Salem			392	392	7,568	...	.	7,568
	Hosur			96 181	96,181	6,164	.	...	6,164
1878-79	Salem		1,040	559	1,599	1,571	...		1,571
	Hosur	...		2,52,538	2,52,538	925		.	925
Repairs.									
1874-75	Salem		103	16,977	17,080	3,669	31,093	...	34,762
	Hosur	2,091		7,970	10,061	1,128			1,128
1875-76 .	Salem		844	21,975	22,819	2,053	34,146		36,199
	Hosur	4,473	.	17,587	22,060	1,465	.	..	1,465
1876-77	Salem		.					...	
	Hosur	3,546		13,145	16,691	1,715		..	1,715
1877-78	Salem		.	1 990	1,990	1,155	991	...	2,146
	Hosur	2,755		46,838	49,593	1,741	..	...	1,741
1878-79	Salem	12	617	2,938	3,567	4,742	998		5,740
	Hosur	2,828		31,375	34,203	590	..		590

No. 17.—*Statement showing the Receipts and Expenditure of*

Receipts.	Hosur Circle.					Salem Circle.				
	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.	1874-75.	1875-76.	1876-77.	1877-78.	1878-79.
	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.
1. Balance	5,033	9,914	4,029	—30,851	—13,632	54,587	51,780	91,719	—38,584	—10,162
2. Provincial Grant for Roads.	11,010	10,501	7,637	...	...	25,000	23,844	17,333	...	...
3. Provincial Grant for Schools	...	...	...	...	...	270	270	270	270	270
4. Provincial Grant for General Purposes	...	...	...	...	...	...	...	...	...	...
5. Surplus Pound Fund ...	1,000	1,509	1,458	800	592	2,000	3,156	3,017	1,600	1,185
6. Avenues	6,473	6,511	3,019	3,366	3,665	12,611	6,063	4,300	5,471	4,795
7. Fishery Rents	2,885	1,756	1,353	705	2,427	2,099	1,079	1,559	722	2,946
8. Miscellaneous	874	442	1,018	617	975	2,390	3,219	1,776	2,145	1,775
9. Road Cess under Act III of 1866	320	51	18	...	...	442	2	82	...	...
10. Land Cess under Act IV of 1871	39,969	45,351	23,099	27,007	61,623	1,13,529	1,18,871	67,895	53,486	1,59,306
11. Tolls Act IV of 1871 ...	...	...	5,998	6,015	7,066	710	2,231	9,677	13,603	21,974
12. House Tax	...	16	...	...	...	...	...	...	...	...
13. Fees in Schools and Training Institutions	484	898	927	698	799	134	1,356	2,127	1,626	1,802
14. Contributions	...	...	2,400	...	200	599	500	...	590	250
15. Educational Receipts ...	...	20	..	...	...	...	...	...	1	58
16. Sale of Elementary Books...	140	342	...	158	169	190	265	404	...	329
17. Fees from Travellers' Bungalows	336	486	380	840	498	401	409	301	557	680
18. Balance of Bungalow Fund.	...	...	...	...	...	...	...	...	...	...
19. Fines and Penalties ...	3	373	190	477	473	404	475	124	248	398
20. Sale of other Property ...	66	15	65	12	13	32	65	48	30	55
21. Public Works Receipts ...	...	48	...	...	...	9	...	3	...	...
22. Public Works Refund of Expenditure	1,449	60	34	...	..	449	120	...	...	...
23. Miscellaneous	3,586	3,778	2,971	2,067	3,920	6,743	4,233	4,596	3,388	3,470
24. Miscellaneous Debt Account	2,070	1,076	8,945	773	1,538	3,019	8,852	12,284	7,120	1,796
Total ...	75,698	83,147	63,521	12,685	70,326	2,25,618	2,26,790	1,45,515	52,273	1,90,927

Local Funds under Act IV of 1871 *for the last Five Years.*

Expenditure.	Hosur Circle.					Salem Circle.				
	1874-75.	1875-76	1876-77.	1877-78.	1878-79	1874-75.	1875-76.	1876-77.	1877-78	1878-79.
New Works.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.
1. Communications—										
By P W.D. ..	8,744	4,799	483	..		12,485	5,103	142	334	.
By Other Agency	50	2,637	4,763			2,780	4,389	5,146	388	18
2. Educational—										
By P.W D. .			..							.
By Other Agency	..	1,000		158	380		1,877	1,205	4,941	.
3. Sanitary and Miscellaneous—										
By P W D		3,000		.		899	1,066			
By Other Agency .		587	4,650			2,052	9,896	6,818		
Repairs.										
4. Communications—										
By P.W D.	14,387	14,751	14,791	222	204	38,541	40,893	30,661	90	234
By Other Agency .	16,725	18,019	20,327	420		58,336	65,676	51,904	556	600
5. Educational—										
By P.W D.	..	21			260					
By Other Agency .		213	27	66	222		3	10	1,750	1,430
6. Sanitary and Miscellaneous—										
By P W D.		43								
By Other Agency	4,313	3,258	2,667	1,136	1,283	5,951	6,130	8,704	4,120	2,168
7. P.W D Supervision	3,833	5,643	3,819	56	116	12,981	11,756	7,701	248	234
8. Petty Establishment	1,950	2,394	3,509	1,799		3,983	5,136	5,993	2,799	477
9 Tolls and Ferries	824	.	949	71		38	314	214		
10. Tools and Plant—and Contingencies	20	1,089	562	22	12	820	2,204	1,103	7	23
Contributions			800	340	250	3,028	400	2,800	400	600
Total Grant I	50,846	57,454	57,347	4,290	2,727	1,41,894	1,54,843	1,22,401	15,633	6,534
11. Payment for Inspection	475	740	866	926	865	1,477	1,274	2,166	2,007	1,882
12. Local Fund Schools	2,245	4,258	4,572	4,342	4,314	834	7,173	11,146	9,668	8,190
13 Purchase of Books, &c.	296	489	322	314	240	317	844	720	369	564
14 Salary Grants	157					259	24	82	99	101
15. Results Grants ...	294	954	912	709	293	3,289	2,034	2,246	1,651	487
Total Grant II	3,467	6,441	6,672	6,291	5,721	6,176	11,349	16,360	13,785	11,224
16 Hospitals and Dispensaries.	885	4,446	5,775	4,672	7,142	8,030	11,834	13,809	12,685	14,087
17. Vaccine Establishment	807	1,774	2,125	2,582	2,217	2,307	3,079	3,491	3,835	3,632
18. Sanitary Establishment and cleaning Tanks and Wells	6,236	5,877	10,951	5,715	4,059	8,168	10,657	14,313	6,953	6,273
19. Travellers' Bungalow Establishment .	481	671	960	874	1,117	740	826	922	1,436	1,017
Total Grant III	8,409	12,768	19,811	13,843	14,535	19,245	26,396	32,535	24,909	25,009
20. Establishment at the Presidency and in the latter and Local Fund Boards' Offices and Contingencies	1,060	1,236	1,285	1,248	960	2,178	2,120	2,326	2,062	1,462
21. Write-backs of incorrect Credits and District Road Fund Balance .	329	.				1,315	..		38	44
Total Grant IV ..	1,389	1,236	1,285	1,248	960	3,493	2,120	2,326	2,120	1,506
22 Miscellaneous Debt Account	1,673	1,219	9,257	645	857	3,030	12,363	10,477	5,988	1,661
Total Expenditure	65,784	79,118	94,372	26,317	24,800	1,73,838	2,07,071	1,84,099	62,485	45,934
23. Balance	9,914	4,029	—30,851	—13,632	45,526	51,780	19,719	—38,584	—10,162	1,44,993
	75,698	83,147	63,521	12,685	70,326	2,25,618	2,26,790	1,45,515	52,273	1,90,927

No. 18.—*Statement showing Receipts and Expenditure for Special Funds for the last Five Years, Salem District.*

—	Official Year 1874-75.					Official Year 1875-76.		
	Balance at the beginning of the year.	Receipts during the year.	Total.	Expenditure during the year.	Balance at the end of the year.	Receipts during the year including Balance.	Expenditure during the year.	Balance at the end of the year.
	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS A. P
1. Jungle Conservancy Fund ...	47,168 10 4	23,187 0 4	70,355 10 8	34,747 10 2	35,608 0 6	59,231 12 10	28,076 4 2	31,155 8 8
2. Cattle Pound Fund	1,378 5 1	12,210 7 4	13,588 12 5	12,719 6 8	869 5 9	13,313 0 4	12,741 8 7	571 7 9
3. Village Service Fund	2,38,225 5 4	2,32,118 6 8	4,70,343 12 0	1,03,063 9 3	3,67,280 2 9	5,73,115 11 3	3,20,110 5 9	2,53,005 5 6
4. Irrigation Cess Fund		...	...	...	.	14,134 11 2	4,742 12 1	9,391 15 1

—	Official Year 1876-77.			Official Year 1877-78			Official Year 1878-79.		
	Receipts during the year including Balance.	Expenditure during the year.	Balance at the end of the year.	Receipts during the year including Balance.	Expenditure during the year.	Balance at the end of the year.	Receipts during the year including Balance.	Expenditure during the year.	Balance at the end of the year.
	RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.	RS A. P.	RS A. P	RS. A. P.	RS A. P	RS. A. P.
1. Jungle Conservancy Fund ..	47,913 10 9	35,772 12 7	12,140 14 2	21,444 12 6	20,971 3 2	473 9 4	35,961 15 6	13,084 9 6	22,877 6 0
2. Cattle Pound Fund	13,594 1 3	12,781 11 0	812 6 3	12,221 12 7	11,586 4 9	635 7 10	9,663 11 6	8,807 2 8	856 8 10
3. Village Service Fund	3,88,277 13 3	2,84,785 12 9	1,03,492 0 6	2,08,187 8 6	90,220 8 6	1,17,967 0 0	3,80,439 0 0	2,94,136 0 0	86,303 0 0
4. Irrigation Cess Fund	18,249 8 2	8,240 5 10	10,009 2 4	17,702 11 6	7,946 4 7	9,756 6 11	25,161 0 0	15,050 0 0	10,111 0 0

No. 19.—*Statement showing the Progress of Education for a series of Ten Years in the Salem District.*

Description of Schools.		1869-70.*			1870-71.			1871-72.			1872-73.		
		No. of Schools.	Number of Pupils.		No. of Schools.	Number of Pupils.		No. of Schools.	Number of Pupils.		No. of Schools.	Number of Pupils.	
			Boys.	Girls.		Boys.	Girls.		Boys.	Girls.		Boys.	Girls.
A.—*Government Schools.*													
1. Maintained from Imperial or Provincial Funds.	College.	..	..	..	..	..	..	..	..	..	.	..	..
	Higher.	1	44	..	1	41	..	1	39	..	1	62	..
	Middle.	6	605	..	9	849	..	9	651	..	6	559	..
	Lower.	1	106	..	1	138	..	1	107	.	1	74	..
2. Maintained from Local or Municipal Funds.	Higher.	..	..	..	..	..	.	..	..	..	..	..	..
	Middle.	35	944	59	34	940	57	29	959	60	13	484	21
	Lower.	100	1,877	..	110	2,235	..	147	2,779	..	230	4,737	12
Total ..		143	3,576	59	155	4,203	57	187	4,535	60	251	5,916	33
B.—*Schools Aided.*													
1. By Salary Grants ..	Higher.	..	..	..	..	..	..	..	..	..	..	..	..
	Middle.	43	1,066	205	48	1,390	33	39	1,069	150	23	696	201
	Lower.	..	..	..	2	..	29	..	..	..	4	92	..
2. By Results Grants ..	Higher.	..	..	..	..	..	..	.	..	..	.	..	..
	Middle.	..	..	..	6	..	207	7	273	125	.	..	..
	Lower.	100	1,877	..	112	2,308	...	151	2,852	..	263	5,427	..
3. Combined Salaries and Results Grants	Higher.	..	..	..	..	..	..	..	..	..	..	..	..
	Middle.	..	..	..	..	..	..	..	..	..	..	..	..
	Lower.	..	..	..	..	..	..	..	..	..	..	..	..
Total ..		143	2,943	205	168	3,698	269	197	4,194	275	290	6,215	201
C.—*Schools under Inspection for Result Grants but not aided.*	Higher.	..	..	..	..	..	..	..	..	..	..	..	..
	Middle.	..	..	..	..	..	..	..	..	..	..	..	..
	Lower.	..	..	..	..	..	..	..	..	..	37	463	..
Total .		..	..	..	..	..	..	..	..	..	37	463	..
Number of successful candidates † for the Uncovenanted Civil Service Examinations educated in the district			4			7			6			9	
Number of successful candidates † for the Special Test			12			12			11			10	
Number of successful candidates † for the Matriculation			5			6			7			3	

* The figures for this year do not include the Hosur Circle.

† These figures are for calendar years from 1870 to 1879

No. 19.—*Statement showing the Progress of Education for a series of Ten Years in the Salem District*—(Continued).

Description of Schools.		1873-74.			1874-75.			1875-76.		
		No. of Schools.	Number of Pupils.		No. of Schools.	Number of Pupils.		No. of Schools.	Number of Pupils.	
			Boys.	Girls.		Boys.	Girls.		Boys.	Girls.
A.—*Government Schools.*										
1. Maintained from Imperial or Provincial Funds.	College ..	..	..	..	..	..	..	..	..	..
	Higher ..	1	56	..	1	46	..	1	50	..
	Middle ..	6	582	..	6	591	..	6	593	..
	Lower ..	1	82	..	3	72	99	3	81	117
2. Maintained from Local or Municipal Funds.	Higher ..	..	..	..	..	..	..	..	..	..
	Middle ..	13	428	55	6	300	..	4	269	..
	Lower ..	70	1,413	147	154	3,496	66	109	2,113	85
Total ..		91	2,561	202	170	4,505	165	123	3,106	202
B.—*Schools Aided.*										
1. By Salary Grants ..	Higher ..	..	..	..	..	..	..	1	108	..
	Middle ..	22	883	111	11	615	14	9	467	17
	Lower ..	6	55	85	13	281	257	9	238	275
2. By Results Grants..	Higher ..	..	..	..	..	..	..	..	..	..
	Middle ..	1	25	..	1	23	..	1	28	..
	Lower ..	103	2,448	131	164	3,427	32	83	1,786	24
3. Combined Salaries and Results Grants.	Higher ..	..	..	..	..	..	..	..	..	..
	Middle ..	..	..	..	..	..	..	..	..	..
	Lower ..	..	..	..	19	666	..	74	2,193	1
Total ..		132	3,411	327	208	5,012	303	177	4,820	317
C.—*Schools under Inspection for Result Grants but not aided.*	Higher ..	..	..	..	..	..	..	..	..	..
	Middle ..	..	..	..	..	..	..	..	..	..
	Lower ..	141	2,385	..	67	992	..	61	1,504	3
Total ..		141	2,385	..	67	992	..	61	1,504	3
Number of successful candidates * for the Uncovenanted Civil Service Examinations educated in the district			10			11			8	
Number of successful candidates * for the Special Test			19			18			13	
Number of successful candidates * for the Matriculation			[illegible]			9			9	

* These figures are for calendar years from 1870 to 1879.

No. 19.—*Statement showing the Progress of Education for a series of Ten Years in the Salem District*—(Continued).

Description of Schools.		1876-77.			1877-78.			1878-79.		
		No. of Schools.	Number of Pupils.		No. of Schools.	Number of Pupils.		No. of Schools.	Number of Pupils.	
			Boys.	Girls.		Boys.	Girls.		Boys.	Girls.
A.—*Government Schools.*										
1. Maintained from Imperial or Provincial Funds.	College ..	..	..	..	..	..	..	1	5	..
	Higher ..	1	46	..	1	46	..	1	51	..
	Middle ..	6	465	..	6	719	..	6	632	..
	Lower ..	4	38	134	4	36	136	4	39	187
2. Maintained from Local or Municipal Funds.	Higher ..	..	..	..	..	..	..	..	..	..
	Middle ..	5	329	..	4	310	..	..	..	..
	Lower ..	127	3,795	78	108	2,760	61	93	1,571	85
	Total ..	143	4,673	212	123	3,871	197	105	2,298	272
B.—*Schools Aided.*										
1. By Salary Grants ..	Higher ..	1	127	..	..	..	..	..	..	..
	Middle ..	9	552	20	8	517	17	6	293	16
	Lower ..	7	40	204	6	99	202	15	578	258
2. By Results Grants ..	Higher ..	..	..	..	..	..	..	..	..	..
	Middle ..	..	..	..	..	..	..	..	..	..
	Lower ..	102	2,218	68	90	1,382	107	65	791	106
3. Combined Salaries and Results Grants.	Higher ..	..	..	..	..	..	..	..	..	..
	Middle ..	..	..	..	..	..	..	..	..	..
	Lower ..	91	2,833	40	76	2,410	129	68	2,205	72
	Total ..	210	5,770	332	180	4,408	455	154	3,867	452
C.—*Schools under Inspection for Result Grants but not aided.*	Higher ..	..	..	..	..	..	..	..	..	..
	Middle ..	..	..	..	..	..	..	..	..	..
	Lower ..	89	1,322	3	52	659	4	72	932	4
	Total ..	89	1,322	3	52	659	4	72	932	4
Number of successful candidates* for the Uncovenanted Civil Service Examinations educated in the district			6			8			6	
Number of successful candidates* for the Special Test			17			27			18	
Number of successful candidates* for the Matriculation			9			2			..	

* These figures are for calendar years from 1870 to 1879

No. 20 —*Statement showing the Receipts and Expenditure of Salem Municipal Commission for a series of Five Years.*

Years	Municipal Town	Receipts												Expenditure							
		Rate on Houses and Lands	Trade Tax	Tolls	Tax on Carriages and Animals	Registration of Carts	License (Fees)	Fines	State Contribution	Arrears including Balance	Miscellaneous	Other Receipts and Advances recovered	Total	New Works	Repairs	Conservancy	Police	Establishment	Miscellaneous	Total	Balance
		RS	RS	RS	RS	RS	RS	RS	RS	RS	RS	RS	RS	RS	RS	RS	RS	RS	RS	RS	RS
1874-75	Salem	15,533		9 250	1,603	1,873	569	785	1,754	2,703	4,531	4,352	42 953	5,736	2 933	13,096		2,846	15,241	39,852	3,101
1875-76	Do	14,719		9 950	1,763	2,178	678	429	1,619	3,101	4,948	7,783	47,168	7,110	3,221	16 669		3,424	17,674	48,098	— 930
1876-77	Do	12,747	430	7 975	1 623	2,025	1,750	912	1,008	— 930	1,316	7,658	36,514	3,153	3 227	15,139		3,236	16,729	41,484	— 4,970
1877-78	Do	12,261	2,384	9 777	1 247	1 621	1,709	606	2,314	— 4 970	586	7,615	35,700	1,369	3 499	14,341		3,388	14,049	36,646	— 946
1878 79	Do	18,469	2,420	5 539	1,445	1,984	1,524	1,375	977	— 946	2,525	13,728	49,040	499	4 384	12,472		4 186	24,963	46,504	2,536